CHRIST HIS GLORY,

Fill the Earth in Accord of Prophecie with Story.

The right reason of Religion Protestant, Against the Strong delusion of Roman Catholiques; if they would Charitably be forewarned.

Toward the Common Salvation continually prayed for

By this Minister of Whitchuch Oxfordshire

HENRY WHISTLER.

Printed in the Year 1660.

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RIght Reaſon of Proteſtant Religion in reforming, as Chriſt foretold and commanded, in event of holy prophecie: by ſeaſonable acknowledg of Chriſtendom repreſentative in General Council; and in ſpecial by the Church of *England*, in the reigns of Queen *Elizabeth*, King *James*, and King *Charles* the firſt of bleſſed memorie, with royal ſupreme authority; by clear Acts of moſt adviſedly pious wiſedom in high honorable Court of Parliaments age after age, approving the Articles of Religion, 35th. whereof eſtabliſheth the Books of Homilies, and therein that againſt Peril of Idolatry committed by the Roman Church, as meant in that ſeventeenth chapter of the Revelation, confeſſed by divers, and many years diſputed againſt other learned among our adverſaries, towards whoſe ſatisfaction in the fear of God, this Eſſay with licence 1652. *May* 14. entred into the Stationers Hall; and 1660. in *Hil.* Termunder correction humbly reſubmitted to Superior authority, referred to the Right Reverend *William* Lord Biſhop of St. *David*, with favour, atteſted in theſe words.

In peruſing this Book of the Learned Author Mr Henry Whiſtler, *I find him upon all occaſions aſſerting the Doctrine and Diſcipline of the Church of* England: *handling that Controverſie he undertakes with great induſtry and ability; and therefore do think it fit to be delivered into the publick view.*

1661. *March* 8th Will. St DAVID.

IN TVVO SECTIONS.

THE FIRST SECTON.

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Section the Second, ~~Printed.~~

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23. *Behold an other selfe-Conviction of that Roman Church, haughtinesse over the People, as Waters prohibited from the Cup of Communion in Christ's blood, the mark of his Covenant: Obstinate Recusancy, whereof holdeth a second part in the mark of the Antichristian Roman Beast, with fiercenesse against Communicants, and shamefull opposition of*

Experience

Christs

Christ's body, to Beasts, Hoggs, Dogs, and Mice or Mites.

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30. 1. *The name of the Beast imposed on the followers of the Roman Church,* 2. *The mark of the name,* 3. *The number of the Beast's name,* 4. *The number of the Beast,* 5. *The number counted.*

All concurring wonderfully, convince the Roman to be Antichrist, and his followers to have the mark of the Antichristian Beast, whose obstinate

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32. *Objections anſwered more plainly, ſhow the Pope to be Antichriſt: Excuſes of Roman Antichriſtianity ſolved;* Αὐτὶ *diverſely ſignifying in the ſacred Text.*

Succeſſion
Subſtitution
Æquiparation
Oppoſition
} *moſt agreeable to the Pope in All.*

33. *Wherein Popery ſtandeth changeably with Antichriſtianity, formall and materiall: In oppoſition with Æmulation, and Super exaltation above Chriſt, to the dejection of Chriſt.*

34. *The two witneſſes, and the* ~~Notions~~ notions *of their time, prove the Pope to be the Antichriſtian Beaſt.*

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Correct.

PAge 24. for *Cœnob.* r. Conſubſtiation. p. 36. for *Chaffe.* r. Hoſt. p. 52. l. 26. for *Obſerving,* r. Offering. p. 55. l. 1. and 2. for *Doway.* r. Rhemes. p. 61. l. 32. r. *intended,* not, p. 82. l. 1. for *Roman people,* r. Church, p. 114. l. 36. for *Compaint,* r. Complaint. p. 117. l. 45. for *Stowing,* r. Stewing. p. 118. l. 24. for *Nation,* r. Notion. p. 141. l. 18. r. Bzovius. p. 149. lin. 31. r. practicall. p. 152. lin. 33. r. by procurement. p. 161. r. Benedict. 13. p. 177. r. Renuntiation.

The dreadful voice of Thunder in the Revelation of St. *John* awaken us all to eſcape the right-aiming thunderbolt of all Curſing therein: By the Bleſſing promiſed to them that read or hear, and keep thoſe things which are written therein for departure of God's People from Babylon into New Jeruſalem.

In two Sections.

CHAP. I.

BAbylon *a certain chief City to be diſcerned by theſe notable tokens.*

1. *Domination over the Earth.*
2. *Situation upon ſeven Hills.*
3. *Condemnation of Chriſt unto death.*
4. *Profeſſion of the Myſtery of Iniquity, Lawleſneſs, Image-worſhip, and falſe Miracles.*

CHAP. II.

ROme *that City diſcernable by theſe tokens:* 1. *Domination, ſending out a Decree that the World ſhould be taxed,* Chap. 2. of St. Luke's Goſpel. 2. *Situation upon ſeven Hills, famous by her Feaſt called* Septimontium, *for pride of her advancement upon her ſeven Hills, undeniable by the boaſts of her Admirers*

mirers in their Books well known to School-boyes in common Schools. 3. *Condemnation of Chriſt unto death under* Pontius Pilate, *a* Roman *Judge, by the* Roman *Authority, that they might have no King but the* Roman Cæſar. 4. *Profeſſion of Lawleſsneſs in ſuch Myſtery.*

CHAP. III.

Myſtical Babylon *not* Jeruſalem. Jeruſalem *taxed under the* Roman *dominion*: 2. *Not having ſeven Hills; nor chief in the judgement againſt* Chriſt, *they confeſſing themſelves then without power to put unto death;* Daniel ch. 9. 26. *The* Meſſias *to be but off by the Deſolator that was to deſtroy* Jeruſalem, *and the Temple, undeniably the* Roman *mighty Deſtroyer, entring the ſame day of* Auguſt, *as the* Babylonian *before entred for deſtruction of* Jeruſalem *and the Temple.*

CHAP. IV.

Myſtical Babylon *not the Turk's* Conſtantinople, *that was not chief in dominion in St.* Johns *time.*

2. *Nor killed* Chriſt.

3. *Nor alloweth worſhip of Images.*

CHAP. V.

Not the State of any other City; Not Babylon *in* Chaldæa, *nor in* Ægypt, *that not having dominion over the Earth in St.* Johns *time: nor ſituated upon the ſeven Hills, nor killing* Chriſt.

CHAP. VI.

Rome Babylon, *not only when it was Heathen under the Emperial Headſhip, that was but the Sixth kind of Headſhip in St.* John's *time, he foretelleth of another kind of Headſhip that was to riſe after removal of the Sixth, that Seventh Headſhip was to be chief Operator in the Myſtery of Iniquity.*

CHAP.

CHAP. VII.

EXpoſition of the ſeven Heads of the Roman Beaſt, to ſignifie ſeven ſeveral ſorts of Chief Governours ſucceſſive one after another.

1. Kings.
2. Conſuls.
3. Decemvirs.
4. Dictators.
5. Tribunes of Souldiers.

Theſe by confeſſion of the Graveſt Roman Hiſtories, having Supreme Authority might be judged Kings indeed, though not ſo called: And theſe were paſſed, as St. John ſaid, in his time five are fallen, One is, and the Other is not yet come, Revel. ch. 17. v. 10. It is confeſſed, that St. John did write in the Emperor's time, and ſo verified the Emperial Headſhip to be the Sixth; and the Seventh was not then come into Chief Headſhip over the Temporal eſtate of Rome.

An Expoſition as commended by the excellent Wiſedom of King James his Commentary; ſo defended by Biſhop Andrews and Biſhop Downam his Diatribe, that the Learned Adverſaries inſinuate not hitherto ſhew of any more hope againſt it in our ſight.

CHAP. VIII.

THe Roman Emperour (that Sixth Head to be removed) as an Obſtacle, was long ſince removed from Rome, the German Emprour not having at Rome any Soveraign command, a new Title received (as they boaſt) from the Pope, and not coming thither untill he hath taken an Oath unto the Pope: And when He is there he holdeth to the Pope, the Stirrup, the Canopie, the Baſon, advancing the Pope, and not now an Obſtacle but an Helper to the Popes Headſhip in chief there. Biſhop Downam particularly ſheweth the times and the degrees of removal in Event, according to that Rule which Irenæus an Antient Father acknowledged that he had learned from ſuch Predeceſſors as had ſeen the Apoſtle St. John face to face: And the Rule of Caution was to ſuſtain with pa-

tience until that antient great Empire of Rome ſhould be torn aſunder into ten Shares, and he that then ſhould hold the Headſhip of the City practiſing to rejoyn thoſe principal Sharers in a new Combination of Adherence, Submiſſion unto Rome and the Headſhip there, that to be the Myſtical Headſhip of the Great Deluſion forethreatned there.

CHAP. IX.

OThers of the Learned Adverſaries ſeeing the Myſtical Iniquity cannot be reſtrained unto the time of the Heatheniſh Empire (that being of the Sixth Headſhip) attempt to delay the Malignant ſignification until hereafter at the relapſe of Rome unto Paganiſm again under another Headſhip: But that conſiſteth not with the Prophetical word of holy Scripture, which affirmeth that Goverment then preſent to be the Sole With-holder: In the Prophetick ſenſe, they that govern in one form are eſteemed One, as Daniel ch. 2. v. 28. Then this head of Gold, yet that Headſhip continued until the Perſian Empire aroſe.

Then

So the whole Series of Governours under the Emperial Headſhip (the Sixth) are the With-holder ὁ κατέχων, the Sole With-holder: So the ὁ ἄνομος the with-holden, to contein all under the next, the laſt kind of deceitful Headſhip. What they allege for themſelves to be all conteined in the word of Commendation ſpoken to Peter, will be required in the word of Condemnation, as that ſpoken to Peter for reſtreining his ſword, Matth. ch. 26. v. 52. is repeated for reſtreining falſe pretence of Peter's ſword, Revel. ch. 13. v. 30. Since the ſucceeding Roman Head became a Church-Warrier, a falſe Prophetick, joyning his mouth with the mouth of the Seven-headed Roman Beaſt to ſeduce Nations to War, Rev. ch. 16. v. 13, 14.

CHAP. X.

SInce it cannot be denied that Rome is concerned in the name of Myſtical Babylon after removal of that Emperial Heatheniſh Headſhip, another acute Romaniſt, Alcazar, adventureth another deſperate, way, as if by the dreadful Conflagration of Rome burning, in the name of Myſtical Babylon, were ſignified the converſion of Heathen-Rome to Chriſtianity for advance of the Papal Headſhip over the Church of Chriſt in Marriage-love.

Confuted

Confuted by Biſhop Downam *with three principal Arguments: As if the Angel ſaying* Revel. ch. 17. *I will ſhew thee the Damnation of the Great Whore there had meant her Salvation.*

2.

And as if Rev. ch. 18. *by* Babylon *is fallen, is fallen, had meant it is riſen, it is riſen; for Converſion is the firſt Reſurrection.*

3.

That which is ſignified by the Angel as a Meſſenger of God's wrath, had been a meſſage of the greateſt love unto that Myſtical Whore of Babylon.

To which may be added three ſpecial Argurnents more.

1.

The beloved Bride of the Lamb, his holy new City Jeruſalem, *is builded upon twelve Foundations, ſevered one from another with twelve Seats, having the names of the twelve Apoſtles: A moſt Regular Equality, not one above another in form of a Monarchy.* gates.

2.

The Lamb's Bride is married unto Chriſt *at the full Communion in his Blood, which the* Roman *Church by a contrary Law forbiddeth unto the People of* Chriſt.

3.

Image-Worſhippers are forbidden to enter into that holy City: But the Church of the Pope *hath Image-worſhipping: And which in event (the beſt Interpreter) is ſhamefully made naked in utmoſt Abomination thus.*

CHAP.

CHAP. XI.

THE Papal Headſhip ſucceeding in Rome, *hath indeed ſet up a new* Babylon *in accurſed Myſtery like that of old.*

1.

Diſtruſting God's Covenant the token whereof was his Bow in the Clouds.

2.

Truſting in their own works to build above the Clouds in hypocriſy pretending ſafety.

3.

But intending Univerſal Monarchy that we be not ſcattered.

4.

Pride to make us a name Gen. ch. 11. v. 4. *And after fall of the* Roman *Emperial Majeſty by diſtraction into ten Shares, the laſt falſe Prophetick Head raiſing up the name of* Roman *again by putting* Roman *unto the Catholick Church in the Creed.*

5.

The Pope is called King of Kings, as that old Babylonian *that would be worſhipped.*

6.

And the Pope is called God, and adored.

7.

The Babylonian Nimrod, *the firſt falſe God, by the name of* Saturn, *by the ſuperſtition of* Bel, *called* Jupiter, *another falſe God.*

8.

8.

Which was the beginning of Prayer unto the Dead.

9.

And the beginning of Image-worſhipping, as confeſſed in their Doway *Annotations upon the tenth of* Geneſis, *imitated by the Pope's Church of* Rome, *as to be proved at large in other Chapters of this Section.*

10.

Compelling all, ſo far as they can, to uſe one (the Latin) *tongue in Publick Services, that might unite again into that one Monarchy ranck* Babylon-*Myſtery, reſiſting the holy Ghoſt, that hath reſanctified all Languages to ſerve with underſtanding reaſonable Service of God, the contrary forced in ſpirit of the Beaſt, the ſame ſpirit of the Enemy working in all the ſeven Headſhips of Beaſts, conformable to the ſeven Heads of the Dragon, the Dragon breaking looſe after the* 1000. *years, and joyning his mouth with the mouth of the Beaſt, and the mouth of the falſe Prophet,* Rev. 16. *Is there not cauſe to beware of them at God's forewarning? God ſave us from them unto his Glory.*

CHAP. XII.

ROme *new* Babylon, *why riding?* Rev. ch. 17. *by way of condemnation of her practices for advancing above others in Temporal Power, Princes and Emperors ſerving the Papal Seat.*

Rome New Babylon, Why like a Woman riding? N. 1. Why riding on ſuch a manner of Beaſt, ſo diverſified in viſion Apocalyptical? N. 2.

BUt why like a Woman riding? *N.* 1.

Cauſe enough for preſenting Papal *Rome* in this *Revelation*, ſo like a Woman too; both in Mans judgment, and according to the Wiſdome of Gods Word: for opening whereof to prepare our incredulous adverſaries with ſuch degrees of introduction, as they grant.

Firſt, The Papiſts do grant, that *Conſtantine* having Poped above a year with approbation of a Council, and having ordained Deacons, Presbyters, and Biſhops, was afterwards ſet on a Womans ſaddle on Horſe-back, with great weights on his feet, compelling him to Ride as a Woman in deriſion of his unworthineſſe, invading the Popes ſeat. *Dum deductus ad medium eſſet, magna pondera in ejus adhibentes pedibus in ſella muliebri ſedere ſuper equum fecerunt, & in monaſterium coram omnibus deportatus eſt.* Ex Athanaſio Binius to. 3. p. 1. ſec. 1. p. 405.

Secondly, The Papiſts grant, that Pope *John* 8. behaved himſelf more like a Woman than a Man for his levity, ſwearing, and forſwearing, and that it may well be thought the report of a Woman aroſe from that occaſion, as you heard ere while, *ut qui ab eunucho & ſemiviro omni robore enervatus ſe fœminam potius, quàm virum eſſe declararet. Siquis cum Baronio crederet ex hoc facto fabulam de Joanne 8. non papa, ſed papiſſa, originem ſumpſiſſe, non malè fortaſſe ſentiret.* Binius t. 3. p. 2. p. 1.

Thirdly, The Papiſts grant, that a Woman over-ruled *Rome*, playing the bawd to the Pope, and making whom ſhe would Pope, inſomuch that her Daughters baſtard became Pope: *ad inſtantiam potentiſſimi, nobiliſſ. & impudentiſſimi ſcorti Theodoræ, quæ Monarchiam urbis tenebat, &c. impudicus homo factus eſt pſeudopapa, quod ut fieri potuiſſe credas, memineris Theodoram duas habuiſſe filias, unam Maroziam nomine, quam Sergio pſeudopontifici proſtituit, alteram Theodoram, quæ per adulterium ex Adelberto Taſciæ Marchione ſuſcepit Albericum, qui hoc tempore urbis Romanæ principatum uſurpabat, eique ferè ſolus dominabatur.* Bin. ibid. p. 140. *Joannes* 11.

patre Sergio pſeudopontifice ex ſcorto Marozia prognatus Marozia matris potentiâ in locum Stephani (Papæ) intruditur anno Chriſti 931. quo ipſe nondum per ætatem capax eſſe potuiſſet. Bin. ibid. p. 141.

Fourthly, The Papiſts grant, a Pope hath been ſo young, that the outward countenance might not ſufficiently demonſtrate, whether it were Man, or Woman, as you may perceive by *Binnius* his words, of this Pope *John* 11th. but more by Pope *Benedict* 9th. who was made Pope about 10. years old, *ferè decennis*, as *Baronius* ſaith, or if it were 18. years, as *Binnius* ſuſpecteth, how many beardleſſe ones appeared Woman like in ſuch youth?

Fifthly, The Papiſts grant, that a long time the new elect Pope was placed in a hollow Chair, beſide that without the Temple called *Stercoraria*, and beſide the other *Honoraria*, wherein he was Crowned; this other Chair vulgarly being reputed *Exploratoria*, to try whether he were a compleat man. Had not this Ceremony ſome rank Original, either through experience or fear of ſome ſuch like feminine ſubreption?

Sixthly, The Papiſts grant, there was a famous report of a Woman Pope in *Rome*, and that report ſeemeth to have been preſerved both by Picture, & Scripture; the Picture ſtood in the ſtreet where ſhe miſcarried, the ſame ſtreet being ſince declined, though it be the ſtraight way in Papal proceſſions toward *Lateran*; the Picture was of ſtone, repreſenting her, with an other leſſe repreſenting her Child, in the opinion of fame, for abating whereof they were both lately removed by direction of Cardinal *Baronius*, as it was ſaid, and denied by Cardinal *Bellarm*: to have been ſet there for ſuch repreſentation; here they ſee, (though in higher Myſteries they ſee not) how farr Picture is ſhort of Scripture, which for many ſcores of years reported this ſtory without controul of any Writer. *Anno domini* 1086. lived *Marianus Scotus*, who recordeth the report in his Chronicle: *Leoni, ut aliqui commemorant, Joanna mulier in Pontificatu ſucceſſit annis duobus, menſibus* 5. *diebus* 4. *Sigebertus* ſecondeth this, *Fama eſt hunc Joannem fœminam fuiſſe, & uni ſoli familiari tantum cognitam, qui eam complexus eſt, & gravida facta peperit Papa exiſtens, quare eum inter Pontifices non numerant quidam, ideo nomini numerum non facit. Martinus Polonus in Chronico*, declareth more circumſtances, ſaying, *Poſt hunc Leonem Joannes Anglus natione Moguntinus, qui alibi legitur Benedictus tertius, ſedit annis duobus, menſibus* 5. *diebus* 4. *hic (ut aſſeritur) fœmina fuit, & cùm in pupillari ætate à quodam ſuo amaſio in habitu virili Athenas ducta fuit, in diverſis ſcientiis ita profecit, ut nullus ſibi par inveniretur, adeo ut poſt Romæ triennium legens magnos magiſtros, & diſcipulos auditores haberet, & quum in urbe vitâ, & ſcientiâ magnæ opinionis eſſet, in Papam concorditer eligitur: ſed in papatu per ſuum familiarem impregnatur, verùm tempus partus ignorans, cùm de S. Petro in Lateranum tenderet*

anguſtiata

angustiata inter Colosseum, & S. Clementis Ecclesiam peperit, & postea mortua ibidem (ut dicitur) sepulta fuit. The report of these grave Authors had so much weight, that not only *Platina*, but other godly Catholicks were over-sweyed to receive the same, *Rudolphus Nideginus*, *Matthæus Palmerius*, *aliique viri pii & Catholici res majorum prosecuti ea quæ apud hos invenerunt absque delectu imprudenter descripta suis scriptis per nimiam oscitantiam inseruerunt*, saith *Binius* tom. 3. p. 1. sec. 2. pag. 401. angerly taxing them, whom yet he confesseth to be godly Catholicks, as imprudent in writing the report, which he would extinguish, but cannot, with his vain blasts.

Obj. As against the words of *Martinus Polonus* about her being at *Athens*.

Sol. Not to quarrel about the name of the place, which might continue there after the antient splendor was decayed, it might be figuratively meant of some other University, which without absurdity might be called *Athens*, as School-boys know; neither doth any good rule of prudence allow that for one circumstance superadded afterwards by one, the former fame should be discredited about the substance wherein all agree.

Obj. And against those other words of *Martinus Polonus*, in which that Pope is called *Anglus, natione Moguntinus*, it is objected by *Binius*, that *Anglia nullam habet Moguntiam.*

Sol. Why might not one called *English* be by nation a *Moguntin* born in *Germany*? which *Platina* taketh to be meant; as one called *German* is born in *England*, or one called *French*, and one called *Ireland*; if you have no stronger exceptions, they might be prudent, who received such antient report from time to time.

Obj. Anastasius and other grave Authors living about that time make no mention of this story, *Nihil hac de re invenias apud Anastasium, Joannem Diaconum, vel etiam Adonem, qui nono sæculo vixerunt: nihil apud Reginonem, & Luitprandum decimi sæculi: nihil denique apud subsequentis sæculi undecimi Historicos, Nermannum Cont. & Lambertum reperias. Quis uni Mariano hac in re majorem, quàm suprà numeratis, aliisque pluribus anteriorum temporum probatissimis scriptoribus fidem attribuat?*

Sol. Every Judge, and every prudent man, attributeth more to one affirmative witnesse, than to many mute, who say nothing: shall their silence be more regarded than his eloquence? What if *Anastasius* the Popes Library-keeper were ashamed to report so foul a blemish to the seat of his pay-masters? *propter turpitudinem*, as it is supposed.

Obj. Anastasius and others report, that fifteen dayes after *Leo* succeeded *Benedict* 3. how can that stand with the report of this womans succession?

Sol. Writers agree not alwayes about the durance of vacancies,

and the dayes wherein new Popes were elected : yet *Binius* alloweth not that a ſufficient bar to put out ſuch from the number of true Popes, as if they never had been elected, though the day of their election were diverſly reported : What if this whom *Anaſtaſius* named *Benedict* were the very ſame which was reported to bee the woman ? as indeed it appeareth by the fore-alleged words of *Martinus Polonus*, *Poſt hunc Leonem Joannes Anglus natione Moguntinus, qui alibi legitur fuiſſe Benedictus tertius, hic, ut aſſeritur, fœmina fuit.*

Obj. Is not variety in reports of the name, and other circumſtances, ſign of a lye ?

Sol. For anſwer to this, let us requeſt the favour from our Countrymen the Jeſuits of *England*, to know how many different names each of them be called in ſeveral places ſeverally ; ſhall we think there was no diſſimulation then ? or that a womans wit could not counterfeit her name as well as apparell ? eſpecially when for defect of ſurnames (antiently rare) agnominations were in uſe. Why may not the merry trick of changing names (uſed you confeſs by *John* 12.) be uſed formerly by this meretrix under the ſame name ? and ſo the ſame to be true, perſuing her in all thoſe, whether counterfeit or true names ; or if tradition miſtake in varying her name, as *Binius* thinketh the names of Pope *Martin* 1. and Pope *Martin* 2. to be miſtaken, yet denyeth not that there were ſuch Popes; ſo though *Martinus Polonus* or ſome others had miſtaken the name of this woman Pope, it followeth not that there never had been any ſuch poping woman.

Ob. Binius addeth, that in the nine hundred years there had been no baſtard, nor of uncertain or mean parentage, or laical, without ſome title of Eccleſiaſtical benefice admitted to ſacred orders, *quodque Leo octavus anno 903 primus repentè ex laico nullis antea habitis ordinibus, ad hunc apicem magnâ totius orbis admiratione conſcenderit : ut ergo fœmina aliqua iſto ſæculo quo nemo ſpurius, vel incertis parentibus ortus, nemoque vagus citra titulum beneficii ad tonſuram, & ſacros ordines admittebatur, per ſaltum erecta fuerit ad ſummum pontificatum nullam fidem meretur.*

Sol. Let *Binius* herein ſuffice to confute himſelf, who formerly complained againſt *Conſtantine* a Laick haſting to be Deacon, Prieſt, Biſhop, and Pope, for which he was made ride ſo like a Woman : and *Binius* here acknowledgeth that *Leo* 8. a few years after, of a Laick became a Pope, and why might not the like be credible of this Pope coming betwixt them ? *Binius* acknowledgeth the Papal ſea a few years after this to have been invaded by *Sergius* the adulterer, and his baſtard 11. of this name ; here therefore is yet no ſign of incredibility for an adultreſs to have entred, where an adulterer, and baſtard confeſſedly prevailed.

Obj. In this heat of anger *Binius* melteth into a kind of conjecture

jecture that the report of a Woman Biſhop of *Conſtantinople* was through the Imperialiſts malice wreſted, as if a woman had been reported to be Biſhop of *Rome*. *Fortaſſe accidiſſe potuit, ut quod de muliere in ſedem Patriarchalem Conſtantinopoli ſublimata vulgato rumore ſpargebatur, hoc per calumnias Schiſmaticorum odio Pontificis in Romanam eccleſiam tortum, eademque fama à Mariano acceptum & deſcriptum fuerit. Binius p.* 402. in this conjecture following *Card. Bellarm. de Rom. pontif. lib.* 3. c. 24. *Cum enim rumor eſſet quandam fœminam fuiſſe Pontificem Conſtantinopolitanum, & deinde paulatim omiſſo nomine Conſtantinopolitani, remanſiſſet fama, & opinio de fœmina Pontifice, & Pontifice univerſali, cæperunt aliqui in odium Romanæ Eccleſiæ dicere fœminam illam Romanum Pontificem fuiſſe: neque mirum videri debet ſiquis in odium Romanæ Eccleſiæ hanc fabulam finxerit poſito fundamento illo de fœmina Pontifice, & maximis contentionibus quæ erant illo tempore inter Imperatorios, & Pontificios homines.*

The rumor whereupon they grounded this conjecture is reported by pope *Leo* 9. in his 23. Epiſtle invective againſt *Michael* Biſhop of *Conſtantinople*, *Abſiſt ut velimus credere, quod publica fama non dubitat aſſerere Conſtantinopolitanæ eccleſiæ contigiſſe, ut Eunuchos contra primum S. Nicæni concilii capitulum paſſim promovendo Fœminam in ſedem Pontificum ſuorum ſublimaſſet aliquando; hoc tam abominabile ſcelus, deteſtabileque facinus etſi enormitas ipſius, vel horror, fraternaque charitas non permittit nos credere; conſideratâ tamen incuriâ veſtrâ erga ſanctorum cenſuram canonum, quia Eunuchos, & aliqua ex parte corporis imminutos non ſolum ad Clericatum ſed Pontificatum etiam indifferenter, ac ſolenniter adhuc promovetis, fieri potuiſſe penſamus.* From hence *C. Bell. & Bin.* frame an objection, as if pope *Leo* would not have objected this againſt the Biſhoprick of *Conſtantinople*, if there had then been the like report againſt his Biſhoprick of *Rome*.

Sol. Yes, nevertheleſs: as in the ſame Epiſtle he objecteth againſt the Biſhoprick of *Conſtantinople* the title of Univerſal as unlawfull for any, yet is the title of Univerſal applyed to his Roman ſea in the ſame Epiſtle, wherein as he without ſcruple avoucheth the notorious forged Donation of *Conſtantine* for filthy lucre of Empire, he might there alſo with as little ſcruple cry whore firſt, to purge that of his by the ſame, againſt an other ſo remote, in hope that the wind of various contrary fame from that exceeding high mountain might in that (as it did in other reſpects) eaſily change the withercock of old opinion, or make it dubious; howſoever.

Seventhly, You hear how Papiſts grant there was a publick fame of a Woman Biſhop, yea a Woman Archbiſhop, and Patriarch of *Conſtantinople*, and you hear *Leo* the Biſhop of *Rome* acknowledging it poſſible to be ſo, *fieri potuiſſe penſamus*, if poſſible at *Conſtantinople*, why not poſſible at *Rome*, as it was reported of

both? How like are these two Women on the wings of fame, unto those two Women flying to rest at *Shinar* the Babylonian field, in the figurative vision of *Zachary* cap. 5.

Eighthly, Papists grant, that the new mysticall Roman *Babylon* was figured by old *Babylon*, whose Queen *Semiramis* reigned in her Sons apparel; as if she had been a man. Comparing thus the figure and figured together, why might there not be suspected a mystical Woman in Government over this new mystical *Rome*, *Babylon*?

Ninthly, Papists do grant, that after a thousand years were ended, divers zealous Christians did expound this mysticall new Roman *Babylon* (the Woman in St. *Johns* Revelation) to signifie the Roman Church.

Having thus far proceeded by the grant of Learned Papists.

Tenthly, They may also grant, that the zeal of such Christians was grounded upon notable observations according to the truth, which we prudently may, yea, and ought to follow whether our adversaries will grant leave or not.

1. Notable for the place, confessedly *Rome*.

2. Notable for the worker, a new kind of head, the seventh, as next after the Emperial headship (St. *John* calling the Emperial the sixt) after whose removall, the Pope so became new head of the Roman temporal state.

3. Notable for the work, in raising an image or similitude of the former beast, to wit a new powerfulness over earthly temporalties, like that of the former great Empire, the Popedome becoming so powerfull in businesse of earthly states.

4. Notable for the time, after the thousand years ended; as the new Roman head was to grow (like the former far and dangerously) the Papal head grew warlike and bloud-thirsty.

5. Notable for the chief author, and governor of that cruelty, thereby riding as it were up to the bridle in bloud, farther, and farther, at last also to the fourth part of the earth: the power thus riding as chief was signified here by the mystical Woman on the beasts back, but the Church of *Rome* is the power thus riding as chief: therefore the Church of *Rome* is concluded to be signified by the mystical Woman here on the beasts back in St. *Johns* Revelation. As the mystical good Woman signifieth the good Church, why should not the mystical evil Woman signifie the evill Church?

All that hath been pretented against this is vain, the truth of Gods holy word most wisely forewarning his people, the called, chosen, and faithfull, which will believe his holy word in this Revelation, so mercifully forewarning against this evill Church.

Obj. The Angel expoundeth it of the City, *Rev.* cap. 17.

Sol. But in respect of the chief governess there, which is the Clergy:

Clergy: the ſouls of men being reckoned amongſt her Merchandiſe, to diſcoverher Trafique in Spiritualities, as they are called, as her falſe Wonders, and (to ſpeak conſequently) her falſe Ointments, and other tricks of her falſe Prophet, with the gorgeous appearance of her abominable Myſtery, prove her a myſtical deceitfull Church malignant, againſt the true Church, ſignifyed by that other Myſtical woman, which is called City too, *Rev.* cap. 21. 9, 10. *the great holy City*: ſo Church and City may well enough be one, and as but diverſe names of the ſame for divers reſpects in expoſition of this Myſtical Woman.

Obj. The Woman repreſentative of the Good Church, is called City, metaphorically comprehending all the true Saints as Citizens, without reſpect unto any certain City: why ſhould not the Woman repreſentative of the Evil Church alſo be taken abſolutely with out ſpecial reſpect unto the City of *Rome*?

Sol. This is a weighty Queſtion moved by Wiſe men, who for this conſideration ſeemed at firſt to underſtand by this myſtical Woman the multitude of the wicked. But upon further conſideration, becoming wiſer, they ſatisfied themſelves, or accepted ſatisfaction from others, and if you would ſo do, were not you wiſer too?

The Propoſition is not abſolutely true, for the Church of Saints repreſented by the Good Woman, hath reſpect unto the City *Hieruſalem*, by our Saviours ordinance, *Luk.* 24. Thus it is written, *and thus it behooved Chriſt to ſuffer, and to riſe again from the Dead the third day, and that Repentance, and Remiſſion of ſins ſhould be preached in all Nations, beginning at Hieruſalem, ye are witneſſes of theſe things, and behold I ſend the promiſe of my Father upon you, ſit ye in the City of Hieruſalem, untill you be indued with vertue from on High.* Here is one reſpect, *ad principium*, an other reſpect there was, *ad principem*, to Chriſt the true King, whom God had promiſed to ſet upon his holy Hill of *Sion*, the King of all true Saints in *Hieruſalem*, obeying his Kingdome of Grace in them, to which all muſt conform that will enter into the true Church, as a new holy City for ever continuing conformable in theſe reſpects unto *Hieruſalem*, *quoad principium, & quoad principem pacis in fœdere pacis æternæ*, by the Eternal Covenant of peace in his Blood ſhed on Earth, holding Communion with this Prince of Peace in Heaven, as fellow-Citizens with the Saints: not needing one Prince now on Earth, and therefore, not needing recourſe of all to one certain City, with ſuch univerſal obedience as *Rome* exacteth, to the unſufferable grievance of all: for the ſins of which high abuſe the juſt judgments of God have here a principal aim of vengeance againſt *Rome*, as principal in the malignant Myſtery: not only, becauſe the Roman authority was principal in Crucifying Chriſt, but alſo the Roman authority

rity was principal in Maligning Christians, as before under the sixth Head, with bloody Persecutions, so since the thousand years under the seventh Head in Lamblike profession, Ecclestical, but indeed Warlike, and Tyrannical, others officiously serving but for the execution of her fury. Behold how her self is to be therefore executed, *Rev.* cap. 18. *How much she hath glorified her self, saying, I sit a Queen, so much torment give her; she shall be utterly burnt with fire, for strong is the Lord God who judgeth her*; so to be destroyed utterly, that the sound of a Mill-stone shall be heard no more in her, the light of a Candle shall shine no more at all in her; the voice of the Bridegroom, and of the Bride, shall be heard no more at all in her; an utter destruction indeed; if the whole multitude of the wicked were meant by this mystical Woman, the whole multitude of the wicked should be destroyed, when she is thus utterly destroyed: but the whole multitude of the wicked is not to be then destroyed: for behold in the same 18. chapter of the *Revelation*, how they surviving after her, are to lament for her destruction; behold how they are afterwards to make Warre, and to be overcome in the succeeding Chapters, *Rev.* 19. and 20. Therefore the whole multitude of the wicked were not signified by the great City: though indeed they have relation to her as the Queen, affecting to reign over all the Earth, and occasioning all thereby to Warr, in respect whereof the blame of all the blood shed is laid to her charge, *Rev.* cap. 18. 24. claming, and executing the power of her presidence over Peoples, and Multitudes, and Nations, *Rev.* 17. 15. Though her residence were on the seven hills, by the Angels interpretation, the seven Heads of the Beast are seven Mountains, whereon the Woman sitteth, the Beasts body was extended further, though all the parts thereof were subjected to her presidence.

N. 2. *Why Riding on such a manner of Beast.*

Here is a sure line of interpretation, to lead safely through this mystery, following the good Angel, who sheweth how the seven Heads of the Beast are to be expounded in a double sense, *Rev.* 17. v. 9. as first signifying the seven Hills, whereon sitteth the Woman, that is the great City; but secondly, *v.* 10. signifying the seven chief Governours there; agreeable to which double sense of the Heads, the Beasts body must also be considered in a double sense, as first for the large compasse of the Roman world, in respect whereof the seven Hills being of principal esteem, are therefore called Heads.

Secondly, The Beasts body containeth all the Peoples, Multitudes, and Nations, under the Roman subjection, in respect whereof the seven Heads are expounded to be seven chief Governours, successive in several manners of Government, as it was noted at the beginning of the Enquiry.

Yea, and agreeable to this double exposition of the Beast, is

the

the Woman ſaid alſo to Sit in a double ſignification, *unâ reſpectu ſitus, alterâ reſpectu ſuprematus*, the former in reſpect of her Location, the latter in reſpect of her Gubernation; in the former reſpect, the Angel ſaith, the Woman (ſignificative of the great City) ſitteth where the ſeven Hills are, to point at her chief, and moſt notable ſituation; in the latter reſpect, he ſhewed unto St. *John* the Woman ſitting on the Beaſt with ſeven Heads, to point at her ſoveraign gubernation, and at the time thereof, here chiefly meant: for though in Gods Judgement, it be one and the ſame malignant Myſtery from the beginning, yet here the time moſt pointed at, is under government of the ſeventh Head, not come in St. *Johns* time, when the Angel ſaid, five are fallen, one is, and one is not yet come; but it was to ſucceed for government of the Beaſt afterwards ariſing out of the bottomleſſe pit; in which reſpect it being repreſented in another Viſion, for our better underſtanding, by compariſon of it with the former, whoſe Image and Similitude it lively repreſenteth, though in this new Viſion it ſeemeth an eighth, it is *i. Septem*, one of the ſeven, the ſeventh Head indeed, under whoſe Government the Beaſt was to ariſe for the Woman to ſit upon; now there being another kind of ſupreme Head in *Rome*, ſince the Emperial (the ſixth) Head hath been ſo long removed from thence; Behold the time appointed for the Beaſt, behold the Beaſt appointed for the Woman to ſit upon there, the Roman beaſt under Government of this ſeventh Head; now behold what you deſerve for ſo many ſlye tricks to prove the Pope Head.

Obi. Stay Sir, you are not eſcaped ſo yet out of the Labyrinth: would you have prudent men believe that the *Roman* Church was meant by Woman, and yet her chief Head to be the Head of the Beaſt, whereon ſhe Rideth, as if the Rider were one with the Beaſt, whereon ſhe Rideth?

Sol. Divers learned on your own ſide acknowledge them to be the ſame: the *Rhemiſts* in their Annotations, *Rev.* cap. 13. acknowledge the Woman, and the Beaſt to be the ſame; ſo doth *Ferus* in *Matth.* 24. We may well expound them to be the ſame in different reſpects without any abſurdity: following St. *John*, as he followeth the Angel expounding the *Roman* Myſtery of iniquity to be one from the beginning, though varying in diverſe forms, to ſignifie divers reſpects of notable great effects.

In reſpect of the Roman-Church-fair-pretences, alluring as a Woman; but in reſpect of the Politique-Earthly-State-Affairs, there Governing as Head, the ſeventh Head of *Rome* ariſing by the fall of the former Emperial Head-ſhip, that was the ſixth.

Which ten Horns appeared firſt Uncrowned, to ſignifie the ten chief *Roman* provinces, before they became ſo many ſeveral

Kingdomes; and the ten Horns again appeared with Crowns upon them, to ſignifie the Governours thereof, after they were Crowned Kings.

Though under the former Heads Government, the *Roman* ſtate had ten ſeveral Officers delegated for the Adminiſtration of ten Provinces, which might be called ten Horns; and though ſome Kings giving their Kingdomes to *Rome*, (as *Maſiniſſa*, *Pruſias*, and *Ptolemee*) and holding their Kingdomes in ſubordination to *Rome*, (as *Herod*, and *Agrippa*) may be eſteemed as crowned Horns of *Roman* ſoveraignty; yet here the ten Horns with addition of Crowns principally referr to the latter time of the Beaſt ariſing out of the bottomleſſe pit, when after the ſixth Head had received a deadly wound by fraction of the great Empire into ten Kingly ſhares, the ſharers thereof became Kings, which had not received Kingdoms in St. *Johns* time, but were to ariſe with the Beaſt.

Recepta Populi Romani conſuetudine, ut haberet inſtrumenta ſervitutis & Reges. Tacit. in vitâ Soceri.

Antiochus inſervientium Regum ditiſſimus. Tacitus Hiſt. 11.

Among whom up ſtart a Little Horn, before whom fell three Horns; whether it were a fall of Humiliation in honor of that other Horn, as ſome think, or a fall of Diſlocation, as rooted out by that other Horn, as others expound, or rather a fall in both reſpects, the Word implying both, and the Story verifying both.

Famous was the laſt Teſtament of *Conſtantine* the Great, who dividing his Empire into three ſhares amongſt his Sons, yet bountifully provided for the Popes accommodation at *Rome*, though not ſo bountifully, as the Pope ſince claimed by the great forged Donation, afterward the brittle Empire breaking into more pieces, as you know.

Famous alſo was the laſt Teſtament of *Charls* the Great, dividing his Empire into three ſhares amongſt his three Sons, with ſpeciall caution for their help unto the Pope, unto whom he alſo gave *Rome*, and the Territories, as above ſaid. Notwithſtanding this great bounty, the ungratefull Papacy reſted not untill it had rooted the power of theſe Emperial Benefactors out from *Rome*.

And after that, the Title of Empire being tranſlated to the Kings of *Germany*, who favoured the Popes in manifold extremities, yet the Popes as ungratefully rooted the *German* Emperours power out of *Rome*, that he might domineer there alone. So many great abatements had made that in the latter time the *Græcian* Emperour retained but a ſhare of the antient Empire, and might therefore be reckoned but one of the chief Horns, and ſo might the *French* Emperour, and the *German* Emperour be counted Horns for the ſhares retained by them. What more famous ſharers? what more powerfull Horns, than theſe three? that ſo fell in humiliation before the Pope, and yet were by the Popes utterly rooted out of *Rome*, which they ſo gave to the

Popes,

popes, as yet they intended to keep under their own ſoveraignty there, but the Little Horn with a great voyce utterly removed them, and boaſted himſelf to be abſolute Head.

A Head he was, and might be called, in reſpect that his ſhare contained the ſeven Mountains, which were the principal part of the *Roman* World. *Rome* having been the head City, and he now being head of *Rome*, the ſeventh (not come in St. *Johns* time) and after its coming to remain a little, ὀλίγον.

A little: as the holy Scripture uſeth to ſpeak as to little children, to make them fear great dangers as imminent: 1 *John* 4. 18. *Little Children, it is the laſt hour, and as if you heard that Antichriſt* (the Beaſt) *muſt come, even now are there many Antichriſts, whereby wee know that it is the laſt houre,* ἐσχάτη ὥρα ἐστὶν.

2. A little, to encourage patience with hope of timely deliverance: *the Judge ſtandeth at the Door, James cap.* 5. *I come quickly, Rev. cap.* 22.

3. Little in the judgment of cruell pride, and envy, which would tyrannize everlaſtingly: *Woe to the inhabitants of the Earth, and of the Sea, for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a little time,* ὀλίγον, the ſame word there, *Rev. cap.* 12. 12. which is here, *Rev.* 17. 10. to the ſame purpoſe, the rage of the devill (that old Dragon) there, being executed by the Beaſt, *c.* 13. advanced upon the Dragons throne, by means of the Dragons voice, in time of the Beaſts ſeventh Head breathing out the ſame ſpiritual meſſage out of its mouth, and out of the Dragons mouth, and out of the mouth ſpeaking with the Dragons voyce (*cap.* 16.) to ſhew their conſpiration in this black myſtery for the ſame time, and therefore little in reſpect of this ſeventh Beſtial head, but as a little time in reſpect of the Dragons wrath.

4. Little, as in that notion of the little Horn, while it continued ſo little as at firſt it appeared; here ὀλίγον being put abſolutely, *Rev.* 17. 10. without any ſubſtantive of Time, & referring to that Little horn as identified in this myſtery with the warlike new Head of the Beaſt, for accompliſhment of what *Daniel* foretold of the Little Horn (this accompliſhing the expreſſions of all former prophecies) here this ὀλίγον agreeth expreſly with the Time of its littleneſs, as a Little horn at the beginning.

5. Little to the diſcourſe then & there between the Angel, and St. *John*, ὀλίγον μεῖναι, as in uſual ſpeech it might be ſaid without incongruity, *maneat pauliſper*, let this ſtay a little; when we paſſe to ſome other conſideration, as here the Angel doth to the Beaſt as it is called the eighth, though it be *è ſeptem*, yet *maneat pauliſper ea conſideratio, ut eſt è ſeptem*: it being principally to be conſidered here, not as one of the 7. but as an eighth in ſhew of this latter Viſion concerning the Woman, who rideth thereon, as

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it is called the eighth, ὄγδοος, in relation to βασιλεῖς ἑπτὰ, as ὄγδοος βασιλεὺς, which being compounded of βασις, and λαὸς, as the foundation of the people, may well ſignifie the chiefeſt governours of the people with principal authority, whatſoever their title be; and the holy Ghoſt expounding the Woman to be her that reigneth over the Kings of the Earth, intended no doubt to comprehend the ſoveraignty which ſhe reigned over, whatſoever their titles are; and ſhe claiming to reign over all temporall ſoveraignties, whether intituled Kings or not, yet reigning with Kingly power, and therefore as Kings the foundation or head of the people: ſo this eighth King, Foundation or Head, is that which the Angel here calleth the Beaſt whereon the Woman ſitteth.

Behold a wonderfull identification in this prophetical progres, a Little horn becoming a Head, the Seventh head becoming a a Beaſt, as viſioned in an eighth conſideration becoming the beaſt.

The Beaſt, either as bajulating the Woman (high-minded Dame) aſpiring ſtill over the higheſt, as in the former ſignification of Mountains by Heads, for ſhe ſitteth upon them, ſhe ſaith, *I ſit a Queen*, where? reigning *ſupra Reges*, above the Kings, the Crowned Horns on the Head: ſo the Head is made the Beaſt for ſupportment of her; or this Head may be called by the name of the whole beaſt, in as much as to this laſt Head is arrogated the full power of the whole beaſt. Incomparable arrogance maintained boldly by Popery, which appeareth notoriouſly to be the Beaſts power, becauſe it profeſſedly requireth obedience without reaſon.

Extra. Joannes 22. c. execrabilis in gloſſa, *Papam habere poteſtatem in omnibus, & per omnia, & præ omnibus, nec poteſt ei dici, Domine cur ita facis?*

Hoſtienſis in c. per venerabilem qui filii ſunt legit. n. 36. *Poteſtatem in omnibus, & per omnia, & ſuper omnibus Chriſtianis totius mundi indiſtincte Papæ datam.*

Baldus in proœm. decret. n. 16. *Quæcunque poteſtas eſt ſub cælo eſt in ſummo Pontifice.*

Bertach. ex Baldo. *Eſt autem plenitudo poteſtatis, plenitudo arbitrii, cui nihil reſiſtit, per quam omnia ſupra jus, extra jus, ac contra jus poteſt*---in c. *ſufficit pro ratione voluntas.*

Car. Turrecremat. l. 3: cap. 44. *Solus Romanus Pontifex eſt vocatus in plenitudinem poteſtatis, nam ſolus ipſe habet poteſtatem illimitatam.*

Tiber. decianus vol. 3. reſ. 14. n. 49. *Papa*--------*cui data eſt ſumma & libera poteſtas abſoluta ab omnibus vinculis, & ab omni regula.*

Car. Cuſanus Exc. l. 6. cap. ob. Eccleſia, requiring obedience as of a beaſt, *Perfectiſſimum obedientiam eſſe, quando obeditur ſine inquiſitione rationis, ſicut jumentum obedit domino ſuo.*

Aug.

Ang. tr. q. 1. ar. 1. *Principatum Romani Pontificis esse verum, unicum, & immediatum principatum totius orbis, nedum quoad spiritualia, sed quoad temporalia.* item, q. 38. 1. & 2. *Ex quo Christus totum quod suum erat Petro concessit, tam dominum spiritualium, quam temporalium ipsum constituit.*

Th. Bozius de jure l. 1. cap. 12. p. 53. *Petri successor ubi indicaverit expedire, poterit, quodcunque voluerit, sibi suisque vendicare.*

Carerius de potest. R. Pont. l. 2. c. 9. & 10. & 14. *R. Pontificem habere plenissimam potestatem in universum orbem terrarum tum in rebus Ecclesiasticis tum temporalibus-----pro exacta ejus rei notitia observandum est quod potestas triplex est, sci. immediata, derivativa, & in ministerium data: Prima est in solo Papa, ut universalis jurisdictio omnium spiritualium, & temporalium.*

In Conc. Lateran: sub Leone 10. ses. 10. in orat. patrar. *Papa data est omnis potestas; qui totum dicit, nihil excludit.*

Isid. Moscon. p. 96, &c. *Cum Christus plenariam recepit potestatem,* Matth. ult. *data mihi est omnis potestas, et in cælo, et in terra; nam videretur diligens, sive sapiens pater familias, nisi vicario, quem in terra dimisit, plenam super omnes protestatem dimisisset.*

Cuperi. 77. b. *Cum Christus sit Deus, ergo Papa Dei vicarius habere debet omnimodam potestatem, sicut Deus in terris.*

Avaunt blasphemy, presuming to be like God: Behold the new Babylonian (pre-figured in old *Nebuchadnezar*) pride brutified in imagination of obedience, as from a beast, without inquisition of Reason (irrational obedience) to this last Roman Head, nodding by the motion, not of reason, but of wilfulness, affecting all powerfulness of the whole, and therefore justly to be exagitated here in the name of the whole beast.

Agreeable whereunto, behold how the mystical Church-woman of *Rome* rideth on this her heady beast.

Innocent. in c. cum pridem de pactis, & Hostiensis in decret. de pactis c. cum pridem n. 6. Bert. ibid. n. 40. *Rom. super omnes Ecclesias habet plenitudinem potestatis singulariter, & universaliter.*

Turrecremat. sum. lib. 2. cap. 49. & 50. & 65. *P. R. immediatam habet potestatem ut immediatus ordinarius Pastor, & Prælatus omnium fidelium, immediatam habens jurisdictionem in omnes Christianos, in hac parte similitudinem quandam habens omnipotentis Dei, qui mediantibus secundis causis operatur multa, quæ per se ipsum facere potest: ridiculum est & blasphemum, quod Christus præsens Ecclesiæ suæ corporali præsentia, non possit per orbem totum immediatè, quicquid Apostoli, & Discipuli ejus poterant in Ecclesia; Ergo similiter videtur blasphemiæ vicinum, quod Vicarius Christi non possit immediatè exercere in toto orbe quicquid alii Prælati possunt.*

Panormitan. & Hostiensis in 2. decret. ut lite pendent. cap. Ecclesiæ sanctæ n. 6.

Papa est omnium ordinarius etiam immediatus.

Hervæus de poteſt. papæ. *Papa eſt immediatus ordinarius omnium de Eccleſia, & in omni caſu, et in utroque foro.*

Anton. par. 3. t. 22. cap. 5. §. 22. *Cum papa ſit vicarius filii Dei; ſicut quod Deus facit mediantibus creaturis, tanquam mediantibus cauſis ſecundis, totum poteſt facere immediatè per ſeipſum: ita Papa (ſaltem quantum ad poteſtatem juriſdictionis) ſicut omnes fideles regit, mediantibus Eccleſiæ miniſtris, ita poteſt immediatè per ſeipſum regere; et ſi hoc non facit, non eſt ex defectu virtutis, et potentiæ, cùm Miniſtri non regant, niſi ex virtute ejus; ſed magis hoc eſt ex communicatione bonitatis et clementiæ ejus, ſicut apparet etiam de Deo.*

Doth not the mouth ſpeak blaſphemy comparing man unto God?

Is the Roman indeed able to ſpeak all Languages? to expound all Gods prophetical directions for his people? to watch all opportunities for prevention of imminent dangers, and extremities, for expediting all cauſes according to the Laws wholeſomely provided? or rather, hath he tranſcended all laws, and declined the courſe of Juſtice in all Countries, to bring cauſes to his Roman courts, with confluence of malefactors in hope of impunity there by licences or Indulgences for all ſinns and abominations? are theſe new complaints of grievances by practice of ſuch univerſality? the very title whereof was abhorred as proud and Antichriſtian by St. *Gregory*: though you would evade there as if he had inveighed againſt the Conſtantinopolitan Patriarch for affecting under that title univerſal power to officiate univerſally whereſoever he would: yet here you are caught profeſſing the Pope to have ſuch univerſal ordinary power, as St. *Gregory* judged to be Antichriſtian.

It deſerveth to be ſeriouſly conſidered, whether St. *John* did not for ſome ſuch implication exclame that he ſaw another Beaſt, when he ſaw but the Head, *Rev.* 13. 10.? (for he was bid to write what he ſaw, and he deſcribed only what appertained to the Head) yet exerciſing all the power of the firſt Beaſt in his Preſence.

In his Preſence: Therefore in the ſame place, at the ſame time, exerciſing all the ſame power, in the ſame place, and at the ſame time; Therefore in effect the ſame, as above it was argued for their identity, this latter Viſion being only to declare how the wound of the former beaſt was healed (the deadly wound received under the ſixt head) by the next kind of head.

The next kind of Roman head claming all power of the former antient greatneſs in a new reſpect, to wit, for religions ſake, perſwading them all with one mind to reſubmit for help of his myſterious government by their Kingly powers (Crowned horns) the inſtruments of his agency for offence of his oppoſers, and for his own defence in that myſtery, pretending deſignment from God by the Prophet *Daniel*, cap. 7. 13, 14. for univerſal dominion given

given to one like the Son of man, a Viſion clearly concerning Chriſt ſon of man *per excellentiam.*

The Likeneſs was antecedent, not ſubſequent: one in a glorious likeneſs viſionally prefiguring how Chriſt ſhould come. *I ſaw in the night viſions, and behold (one) like the Son of man came with the clouds of Heaven, and came to the antient of dayes, and they brought him neer before him; and there was given him Dominion, and Glory, and a Kingdome, that all People, Nations, and Languages ſhould ſerve him: his Dominion is an everlaſting dominion, which ſhall not paſs away.*

Here the Papiſts ſhamefully miſtake, as if the Roman were deſigned to be like Chriſt in this univerſal Kingdome, over all people, nations, and languages.

The miſtake was in this chiefly, that they expound it of an outward viſible Kingdome to be governed by one viſible King over all the earth: whereas Chriſt himſelf expoundeth it on the contrary, *Luke* cap. 17. 20, 21. to be inward, and not outward: *when he was demanded by the Phariſes when the Kingdome of God ſhould come, he anſwered, the Kingdome of God commeth not with obſervation* (or outward ſhew) *neither ſhall they ſay, Loe here, or loe there, for behold the Kingdome of God is within you:* the expectation of an outward viſible Kingdome deceived the *Jewes*, and damned them rejecting Chriſt becauſe he came not with ſuch an outward kingdome as they expected.

The like expectation hath deceived the *Romans*, for they imagined that Chriſt was to have an outward viſible Kingdome over the earth, and that their Head was to be like Chriſt therein. *St. Paul* by the ſpirit of prophecy fore-ſaw the danger of that myſtery, which began then to work, and therefore earneſtly warned the *Roman* to take heed by the *Jews* fall, in his Epiſtle to the *Romans*, cap. 11. *Becauſe of unbelief they were broken off, and thou ſtandeſt by faith: be not high minded, but fear, for if God ſpared not the natural branches (take heed) leſt he alſo ſpare not thee: Behold therefore the goodneſs and ſeverity of God; on them which fell ſeverity, but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off.* Rome would not take heed, but became high minded in affectation of an outward Kingdome as large as the *Jews* affected, and upon the ſame falſe ground of miſtaken Prophecies about the Kingdome which was to break in pieces the image repreſentative of thoſe four great Empires, the *Babylonian*, *Perſian*, *Græcian*, and *Roman*, all agreeing in one malignant ſpirit of oppoſition againſt the kingdome of God in his beloved people, *Daniel* cap. 2. 44. the ſpiritual inviſible kingdome in faithfull hearts: this the *Roman* miſtaking for an outward domination, hath in pretence thereof raged in claim of a deſtructive power to deſtroy opponents, and a power occupative of whatſoever territories were poſſeſs-

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ed by thoſe four great preceding Monarchies.

Succeſſit Romana Eccleſia vice Chriſti in quatuor monarchiis denotatis ſtatuâ illâ quam vidit Nebuchad. Rex. Erit itaque Pontifex omnium regionum jure, & poteſtate dominus, quas occuparunt regna illa denotata quatuor illis monarchiis, ſeu mavis dicere, totius orbis. Tr. Bozius de temporali Eccleſiæ monarchia l.1.c.2.p.31. *Divus enim* Petrus *loco Domini in temporalibus, et ſpiritualibus ſucceſſit.* Cupers. p. 63. n. 79.

Whereupon if you remember it was above obſerved, that in reſpect of ſuch practical eagerneſs to ſucceed imperiouſly whereſoever thoſe mighty monarchies had raged, the firſt whereof being the *Babylonian* appeared in the viſion as a Lion, the ſecond which was the *Perſian*, as a Bear, the third which was the *Græcian*, as a Leopard (*Daniel* 7) this Beaſt here, *Rev.* 13. was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion, ſo partaking in the terrible form of them all, to ſignifie this feirce affectation to ſucceed them all under this laſt Head with Crowned Horns, the Coronation implying their Kingdomes actually poſſeſſed after defection of the former ſixt head of the Beaſt, coincident with the ſixt head of the Dragon, the Dragon (comprehending Satan, and his chief inſtrument the *Roman*) upon occaſion of that defeature gave his throne, and his laſt headſhip to this Beaſt with Crowned Horns, the Kings recomplying with this laſt kind of *Roman* head.

To open the manner of effecting that wonderfull great work came the Viſion of this ſecond Beaſt as an actuary doing the ſame: He did all the power of the former beaſt, ſaith the Rhemiſh tranſlation. Indeed he made the power of the former beaſt, though it were former in Viſion, yea and former in Domination, as it was under the ſix former Heads, yet as under this laſt Head, it was not before, but coincident indeed with this latter appearing Beaſt, this latter expreſſing the manner how it was effected, and that which was ſignified by this latter effectually making the power of the Beaſt in this laſt ſtate, as the ſacred original text importeth, ἐξουσίαν τοῦ πρώτου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. *Poteſtatem prioris beſtiæ omnem facit*, as *Ar. Mont.* rendreth, what is *facere poteſtatem*, eſpecially conſidering what followeth, ἐνώπιον αὐτοῦ, the very ſame word which is uſed in the firſt chap. of St. *Luke* 17. to ſignifie St. *John Baptiſt* his preparative, going before Chriſt to prepare in mens minds a way for him, though *John* did not *poteſtatem facere Chriſti*, yet his going before Chriſt to prepare may perſwade, that the ſame word here ἐνώπιον αὐτοῦ may ſignifie this Beaſt (*Rev.* 13. v. 12.) to be preparative for the other, preparative for knowing, and preparative for actuating all the power of the other, as it may appear by theſe manifeſtations.

1. This in the latter Viſion *facit ut faciant*, cauſeth the inhabitants of the earth to make a likeneſs of the former decayed Empire.

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2. This breatheth ſpirit of Life into that likeneſſe.

3. The means by which he ſeduceth the inhabitants of the Earth, are Horns like the Lamb, in the fore-head of outward profeſſion, and Wonders like the Miracles of the Lamb Chriſt, and Preaching of Prophecies about the Kingdome of Chriſt, miſtaken to defend blood-thirſty cruelty for new Empire, in reſpect of which miſtaken Prophecie this Beaſt is called Falſe Prophet, *Rev.* cap. 19. 20.

4. This falſe Prophetical Wit pretending the Lambs Horns, inſtruments of the Lambs Power, and Soveraignty, ſpeaketh as the Dragon, concerning the Kingdome of the Earth, and the glory thereof: *That is delivered to me, and to whomſoever I will, I give it, Luk.* 4. 6.

5. Thus the falſe Prophet ſeducing the inhabitants of the Earth, cauſed them, ſmall and great, rich and poor, bond and free, to incorporate in a new (living image or ſimilitude of the former) Powerfulneſſe, with obedience dedicated in the name of the former terrible *Roman* name, for the more honourable ſupportment of *Rome*, as Queen reigning over the Kings of the Earth.

6. This falſe Prophet, which ſpake as the Dragon, proudly (no doubt) arrogating to be like the higheſt, in aim at his own advancement by this Myſtery, prepared a Beaſt for the Woman, as a Falſe-propheteſſe the Mother of falſhood: ſo the Woman, and the falſe-Prophet agree, though Viſioned in different forms, the falſe Prophet as Preparative, the Woman as Regnative: yet they agree in one; ſo that the falſe Prophet may be called the Woman *virtualiter*, even as you Jeſuites ſay, the Pope *virtualiter* is the Church of *Rome*.

Behold this myſtical Woman identified with all the Beaſts in this *Revelation*, though appearing in divers forms, to notifie their divers reſpects, and therefore it is leſſe wonderfull to ſay in divers reſpects, the Church of *Rome* may be ſignified by the Woman, though the Papal Head of *Rome* were the ſeventh Head of the *Roman* Beaſt.

Here by way of conſequence, it is a ſpark of ſacred Truth, (which ought to diſpleaſe none) that this myſtical Identification of the Woman with the laſt Head of the Beaſt, extendeth it ſelf to the ten Horns of this Head, expounded by the Angel to ſignifie the 10. Kings, which had one mind, and gave their power and ſtrength to the Beaſt ariſing, when they did at the fall of the old Empire, ſo rejoycing with the new revived Beaſt, under the Woman, they agreed in one mind, ſpirit and myſtery with the Woman.

If in ſincerity to ſerve poſterity for their readier undeceiving, unto Gods glory, there may be leave to recount what is Printed with authority by *Binius, tom.* 3. *Conciliorum, par.* 2. *pag.* 246.

in concilio Osbornensi, to conclude the pre-alleged disputation for approbation of *Alexander* the second, Poping without Emperial consent.

Amodo igitur dilectissimi, illinc regalis aulæ conciliarii, hinc Apostolicæ sedis comministri, utraque pars in hoc uno studio conspiremus, laborantes ut summum sacerdotium, & Romanum simul confœderetur imperium, quatenus humanum genus, quod per hos duos apices in utraque substantia regitur, nullis (quod absit) partibus rescindatur, sicque mundi vertices in perpetuæ charitatis unione occurrant, ut inferiora membra per eorum discordiam non resiliant, & quatenus ab uno mediatore Dei, & hominum, hæc duo, Regnum scilicet, & Sacerdotium, divino sunt conflata mysterio, ita sublimes istæ duæ personæ tanta sibimet unanimitate jungantur, ut quodam mutuæ charitatis glutino & Rex in Romano Pontifice & Romanus Pontifex inveniatur in Rege, salvo scilicet suo privilegio Papæ, quod nemo præter eum usurpare permittitur. Cæterùm & ipse delinquentes, cùm causa dictaverit, forensi lege coerceat, & Rex cum suis Episcopis super animarum statu prolatâ sacrorum Canonum authoritate decernat: ille tanquam parens paterno semper jure præemineat, iste velut unicus ac singularis filius amoris illius amplexibus requiescat. Attalus planè Rex Asiæ, & Nicomedes Rex Bythiniæ in tantum Romanam remp. dilexere ut uterque moriens Rom. Pop. testamenti reliquerit hæredem: Sanctæ ergo ecclesiæ Principes quàm propensiori invicem debent charitate congruere, &c? What a sugred potion was here to make Christian Princes securely sleep in that *Roman* Churches embraces, that she might obtain universal soveraignty, by Mystery sliding in at that fatal time?

1. It aimed to subdue the World, *quatenus humanum genus per hos duos apices in utraque substantia regitur.*

2. It aimed at the mystical confederation of both Popedome and Empire, *ut summum sacerdotium & Romanum confœderetur imperium — & quatenus hæc duo divino sunt conflata mysterio — jungantur, ut & Rex in Romano Pontifice, & Romanus Pontifex inveniatur in Rege.*

3. It aimed at the Popes power in Temporals, *ut delinquentes forensi lege coerceat.*

4. It aimed at the Popes Supremacy, *salvo Papæ privilegio, quod nemo præter eum usurpare permittitur, ille tanquam parens paterno semper jure præemineat.*

5. It aimed at Christ's Kingdome, fore-told in the Prophecies, as the Preface arrogateth, *Juxta jussionem Daniels 7. patrum throni sint positi, judicium sedeat, libri aperiantur, & solutionis indigna quæstio in medium deducatur: hîc itaque Romanæ defensor Ecclesiæ suas allegationes inferat, illic advocatus Regius propriæ partis argumenta depromat: age igitur, defensor Apostolicæ sedis incipiat*: the Question was about Schism, betwixt Pope *Honorius* the second, nominated by Royal choice, (according to the Decree of a Council, with approbation of the Pope precedent) and Pope *Alexander*

ander ſecond, intruded without ſuch Royal choice, yet Pope *Alexander* here prevailed, and with help of *Hildebrand* ſucceeding, advanced the Popedome, as you know, notwithſtanding whatſoever encounter of the Emperour.

6. It aimed at a ſimilitude, or image of the antient *Roman* prevalence for gain out of other Kingdomes, by commending to Chriſtian Princes the example of *Attalus* King of *Aſia*, who by his laſt Teſtament ordained the people of *Rome* his Heir. And remember again, It was this ſchiſmatical Pope *Alexander* ſecond, who ſent his Enſigne for encouragement of *William* the Conquerour, in hope of opportunity thereby, to fiſh *England* at that fatal time.

Obj. When it was before objected, that the preſent flouriſhing Empire may ſeem to argue this of anticipation about the Beaſt with Crowned horns, which were not to be Crowned untill the fall of the Empire.

Sol. It was averred, that the fall was long ſince of that antient Empire, which was the ſole hinderer of this Beaſt with 10. Crowned horns: and that this new is an Empire of *Germany*, not of *Rome*, and that this Empire of *Germany* containeth not above a tenth ſhare of the former antient Empire, and in reſpect of this tenth ſhare, may be numbred among the 10. Crowned horns, though of principal note in regard of the Emperial honour renewed, yet doth not this Honourable high name of *Roman* Emperour hinder an other real Head to ariſe in *Rome*, which new *Roman* head hath claimed, and practiſed in chief the new power, after the Image, or Similitude, of the antient Empire or Beaſt, whoſe name is ſo farr from being extinguiſhed by this myſtical new revived Image, that it would have none buy or ſell but ſuch as receive his name in worſhip of the firſt Beaſt, *Rev.* 13. 12. 17. God bleſſe us well to overcome it, when we come to it anon: here only note by the way, a great care in this new Head to preſerve in honour the *Roman* name, ſurely for ſome great intent of his own. Doth not the very name of *Roman* Emperour, and the ſolemn ceremonies of Emperial Majeſty, reſerved unto his Coronation at *Rome*, accrue to the *Roman* Biſhops honour, and advantage many wayes?

1. *Leo* 3. for accuſation of heinous offences fugitive from *Rome*, unto the King of *France*, invited him againſt the *Lombards* into *Italy*, Crowned him, Annointed him ceremoniouſly with the Acclamation of the people, yielding to him the Title of Emperour, which had long been omitted in the Weſt, and was abundantly requited with quiet poſſeſſion of the Biſhoprick, and City *Rome*: and other Territories.

2. Afterwards in like policy, the Imperial name was yielded unto the *Germans*, with like ſolemnities at *Rome* for the Popes advantages, as they had need either to get poſſeſſion of the

Pope-

Popedome, or to keep it againſt adverſaries in ſchiſms.

3. By means of theſe Nominal, and Ceremonial ſolemnities of honour inured into dependence on the Biſhop of *Rome*, fidelity by Oath was obtained in the name of Religion, and interpreted at laſt into Submiſſion of the Imperial Majeſty to the Papal, but with ſo many plundges to the diſturbance of Chriſtendome, in too late hope of recovering Imperial freedome, that diſcovered the Beaſt, (the Spirit, and fate of the Beaſt) to be in it.

4. The Pope prevailed, and his Heralds ſtrenuouſly proclaimed his ſupremacy. Card. Antonius Archiep. Flor. par. 3. t. 22. cap. 5. S. 13. & 16. *Imperator eſt miniſter Papæ eo ipſo quòd eſt miniſter Dei, deputavit Deus Imperatorem tanquam miniſtrum Summi ſacerdotis.*

Papa univerſalem habet temporalium juriſdictionem, ſed immediatam adminiſtrationem concedit Imperatori, quem elegit in uſum, & officii ſui ſtipendationem, pro defenſione, & pacifica gubernatione Eccleſiæ.

Aug. Triumphus 9. 41. 2. *Imperator miniſter eſt Papæ in eccleſiæ defenſione, & temporalium adminiſtratione.*

Beatus Capiſtranus 65. b. *Patet ex prædictis quantum prævalet autoritas Papæ ſuper Imperialem celſitudinem, quam tranſtulit, examinat, confirmat, vel infirmat, approbat, vel reprobat, & ſi approbat, coronat, ungit, & confovet tanquam pater; ſi delinquit, punit, deponit, & privat.*

Item 92. b. *Principaliter Chriſti autoritas in Papa reſidet, & Papa ſibi coadjutorem in temporalibus advocat Imperatorem.*

Such Papiſts took the Popes facts for Laws, and imagined that they might do ſo, becauſe they did ſo: the fact we look upon, to ſhew St. *John* was no lier, in fore-ſhewing ſuch ſubmiſſion unto this Beaſt, under this laſt Head of *Rome*. *Carerius de poteſtate Papæ* l. 2. c. 17. *Papa de imperio ad libitum diſponit.* Pope *John* 22. in *Bulla, apud Aventinum*, l. 7. pag. 609. thus mandereth againſt the Emperour *Ludovic. Nos Ludovico præcipimus ut intra tres menſes ſeſe abdicet à Regio nomine, gubernatione, functionibuſque publicis, rebus gerendis penitùs abſtineat, à ſe hactenus facta penitus reſcindat, nec poſthac niſi noſtro juſſu, & mandato noſtro dignitatem reſumat.* Innoc. 4. in c. licet de foro competente, nu. 1. *Imperator eſt advocatus Papæ, & jurat ei, & ab eo imperium tenet.*

Beſide the fore-ſaid Oath, adminiſtred to the Emperour at his entrance into *Italy*, for advancing the Pope, an other Oath at his Coronation is preſcribed, *L. 1. cæremon. fol. 4. b.* in this Tenor. *Ego Rex Romanorum, adjuvante domino futurus Imperator, promitto, ſpondeo, & polliceor, atque juro Deo, & Beato Petro, me de cætero protectorem, atque defenſorem fore Summi Pontificis, & ſanctæ Romanæ Eccleſiæ.* Pope *Clem.* 5. in the general Council at *Vienna*, defendeth

defendeth it to be an Oath of Allegiance, which the Emperour taketh.

You ſee what cauſe the Pope hath to revive the Emperial Name, though (*de facto* we ſpeak, not *de jure*) with much Humiliation of the Emperial Majeſty: yet as the Pope had his aim, might not the Prince of ſpiritual wickedneſſe in high places, according to his method throughout this whole Myſtery, (the Chriſt-killing, and Chriſt contrarying Myſtery) ſeem to have had his aim in renewing (after the Deadly wound) a ſimilitude of the former Beaſt, or Empire in power, and renewing moreover the Emperial Ceremony with the Emperial Name, that the Multitude over-awed in their cuſtomary puſillanimity, trembling at the terrible antique name of *Roman* Emperour, might not ſuſpect the moſt dangerfull preſent Head, but follow it with admiration ſecurely, ſo long as the Title of *Roman* Emperour indureth?

Here let *Car. Bell.* and other Jeſuits be well examined, with what Spirit they pretend this title of the *German* Empire (having not power in *Rome*) is able to keep out of *Rome* the lawleſſe Deceiver, who was to become Head of *Rome*, at the Diviſion of the antient Empire into Ten principal ſhares, and was to claim power over all the ſharers: as the moſt antient *Irenæus* had learned by conference with thoſe who ſpake with St. *John* face to face, and faithfully warned poſterity to watch, (after diviſion of the *Roman* Empire amongſt Ten) who would claim power over them all, for by that ſigne they ſhould know the Antichriſt.

Suſtineant primam quidem diviſionem Romani Imperii in decem Reges, poſt deinde illis regnantibus, qui de improviſo emerſerit Regnum ſibi vendicans, & Imperium ſuper cæteros, &c.

Here, if they have any Senſe, or any Conſcience, let all the learned of *Roman* Catholicks ſay;

1. Whether there have not been 10. principal ſhares taken out from the antient Empire of *Rome*.

2. Whether the Pope hath not claimed a *Roman* Head-ſhip over them all in Temporalities, which the prime Biſhops of *Rome* uſed not.

3. Whether the new Emperour hath any more than a Tenth ſhare of that antient Empire in his poſſeſſion, which the Pope moſt ſolemnly requiring to be imployed, yea, imploying as a moſt honourable inſtrument of his power, is not that to be a Horn of this *Roman* head? in Gods judgment? yea, and in the Popes aim? the like practices upon other ſharers, to make them inſtruments of the Popes Headineſſe, in hope of his favour to them, or their friends, for obtaining the Imperial Title: this was alſo gainfull to the Pope, not to ſpeak of other Motives.

Aug. Triumphus q. 1. 8. *Reges & Imperatores quaſi miniſtri*

ſunt,

ſunt, & ſtipendarii ipſius Papæ & ipſius Eccleſiæ, & per eum ſtipendandi ſunt theſauro corporali ipſius Eccleſiæ, pro pace, & defenſione ejus.

Carerius de poteſtate Papæ, l. 2. c. 14. *Poteſtas triplex eſt, immediata, derivativa, & in Miniſterium data; prima eſt in ſolo Papa, ut univerſalis juriſdictio omnium ſpiritualium & temporalium; ſecunda in omnibus Epiſcopis, & Prælatis; tertia in Imperatore, & omnibus Principibus ſæcularibus, qui juriſdictionem ſuper talia à Deo mediante Papa accipiunt.*

II. Moſcou. p. 636. *Dominia quæcunque ab Eccleſia dependent, & à Pontifice tanquam capite.*

Th. Bozius, l. 1. c. 12. 55. *In Papa origo eſt omnis Principatus & ab eo cæteræ poteſtates defluunt.*

Cupers. 63. nu. 63. 64. 79. *Quamvis directum imperii dominium penes Deum remaneat, & conſequenter penes Papam, penes quem eſt univerſalis etiam temporalis juriſdictio, ejus tamen exercitium partim Imperatori commiſit, partim Regibus cæteris permiſit.*

Clem. Papa 5. in Concil. Vien. General. *A Papa omne jus regum dependet.*

Steuchus de Donatione Conſtant. Sect. 94. 97. 103. contendeth to have all Chriſtian Kingdomes tributary to the *Roman* Head; by name, *Hungariæ, Galliæ, Daniæ, Ruſſiæ, Croatiæ, Dalmatiæ, Hiſpaniæ, Arragoniæ, Portugalliæ, Sardiniæ, Bohemiæ, Sueviæ, Norvegiæ.*

Franciſcus Hottomannus in Fulmine Bruto, 74. &c. inſtanceth in the Kingdomes of the Weſtern world, what Countries were free from the grievances, what Hiſtories without complaints of exactors, and blood-ſuckers, in execution of the Popes heady pretenſes as Horns?

Ten there were which had ſhares by the ruine of that old Empire, whether more, or not, it skilleth not: if more, it more breaketh the Pride of that Empire, and of this vain Objection, which imagineth not the antient Empire to be fallen yet, and unwarrantably threatneth a ſubdiviſion of this new Empire into Ten parts, which we wiſh not, but rather ſafety to the Emperours Majeſty from all evil, by the Roman myſtery.

Pererius the Jeſuite, l. 2. &. 8. in *Daniel*, thinketh the certain number of Ten to be put for many. *Suarez* the Jeſuite, l. 5. c. 22. n. 6. &. 7. permitteth all to their own opinion, as if the number of Ten might be exceeded. *In hac re cuilibet liceat opinari, neque enim Patres faciunt vim magnam in præciſo ac proprio numero denario, ſed de diviſione Imperii in plura Regna*, though he incline to have the number of Ten certain, in as much as others may be reduced unto them: *nam etſi fortaſſe plura Regna parva vel Principatus minores eo tempore in orbe Romano eſſe poſſint: nihilominus omnia poterant ad decem principalia Regna, & quaſi Capita revocari*: rather *quaſi Cornua*. So the Ten Crowned Horns, may (by confeſſion of

theſe

these Jesuites) imply whatsoever free States or Principalities, were to rise by fall of the *Roman* old Empire: so long as they helped or permitted the false *Roman* Church mystery to rage in their Principalities, and Queen-like to ride as Commandresse over them, with her Cup of Abominations.

How

How Rome *had a Cup of Gold in her hand, full of Abominations*, Rev. chap. 17. 4?

N. 1. *Abominable wrath of blood-guiltineſſe.*

N. 2. *Abominable Uncleanneſſe bodily, through forbidding Marriage.*

Abominable Uncleanneſſe ſpiritual; many wayes: all for Gain, with Pomp, and Golden ſhew.

ABominable wrath, Abominable fornication. It was a Cup of Abominable wrath: for Saint *John* addeth, *v. 6. I ſaw the Woman drunken with the blood of the Saints, and with the Martyrs of Jeſus, and when I ſaw her, I wondred with great admiration*: and *Rev.* cap. 18. v. 3. the Angel accuſed her; *for all Nations have drunk of the Wine of the wrath of her fornication: reward her, as ſhe rewarded you, in the Cup which ſhe hath filled, fill to her double.*

This rendring meaſure for meaſure, is a point of ſtate above our lowly ſearch, for the knowledge of our Preſcribed Duty: Civil Magiſtrates are preſumed Wiſe enough at their appointed opportunities, when God (who putteth it in their hearts at exigents for honour of their Juſtice, and publike ſafety) concurreth with them in his righteous judgements, to make her followers to drink out of the Cup of his wrath, *Rev.* cap. 14. the Wine of his wrath mixed, *mixto mero*, κεκερασμένον ἀκράτῳ. Wine is called *merum*, when it is taken meerly by it ſelf without water, or any ſuch mixture as is uſed, *vel ad refrigerium, vel ad dulcorem*, and here the Wine of Gods wrath may be called *merum*, to ſignifie Damnation in torments of Hell fire, without hope of more Mercy, yet is this *merum* of Gods Anger ſaid to be *mixtum*, by the mixture thereof, to ſignifie the concurring bitternesſes of many curſes; As in the ſame ſenſe, God by Saint *Paul* in his Epiſtle to the *Romans*, taxed the obdurate, cap. 2. for *Treaſuring up Wrath againſt the day of Wrath, and Revelation of the juſt wrath of God*: according to their treaſuring of wrath againſt the day of Revelation, here in the Revelation is mixing of Wrath in the Cup of his Anger.

Is

Is not here, (where *Babylon* cometh in remembrance, *Rev.* 16.) a reflexion upon the Mixtion, with which the Soldiers of the Roman Governour gratified the Son of God upon the Croſſe, in a Cup of ſowr Wine *mingled with gall*, Matth. 27. *with Myrrhe*, Mark. cap. 15. after the uſe, by ſtrong inebriation, to take away the uſe of Reaſon, that they who ſuffered might have leſſe ſenſe of their Paſſion? but Chriſt having undertaken the ſenſe of Paſſion for us, refuſed ſuch eaſe of Drunkards for a moment, which bringeth after it Torment Eaſeleſs, Endleſſe, becauſe Mercileſs, and for our Eternal eaſe drunk up that other Cup with admired patience, and obedience, praying, and ſaying thrice, *if this Cup may not paſſe from me except I drink it, thy will be done*, Math. 26. what meant he, when he ſaid to his Diſciples, they ſhould drink of the ſame Cup, whereof he drank? did they not more or leſſe drink of the Cup of *Roman* perſecution, and innumerable other Chriſtians after them? whoſe blood at the end will be found all in this great City, *Rev.* cap. 18.

But more ſtrictly to behold her Riding on this revived Beaſt, after the end of a Thouſand years: how drunk ſhe was with blood of *Saracens*, and that againſt Oath, needleſly ſhed in time of Truce, how drunk with Chriſtians blood ſhed in Warrs againſt Chriſtian Emperours, and againſt other poor Chriſtians for reproving her Open Faults, yea, how drunk in the Chriſtian blood of her own abetters, Princes and People, whom ſhe made amatoriouſly to drink the Wine of her wrath to their own overthrow, you heard already confeſſed.

If your curioſity alſo require mention of the Cup confeſſed, hear the Popes ſpeak themſelves in their General Councils.

Innoc. Papa 3. ſerm. 1. In Conc. gener. Lateran. *Non abuno, ſi diſpoſitum eſt à Domino bibere calicem paſſionis, ſive pro defenſione Fidei Catholicæ, ſive pro ſubſidio Terræ ſanctæ, ſive pro ſtatu Eccleſiaſticæ libertatis mihi fuerit propinatus, quanquam deſiderem in carne permanere donec conſummetur opus inceptum*, &c. Behold a Cup of Paſſion propoſed by Pope *Innoc.* 3. to be drunk in defence of the Holy Land, rather by others than himſelf, unto which he there encourageth again, notwithſtanding ſo many thouſands had loſt their Lives (as you heard) by drinking that Cup before.

Clemens Papa 5. recounting the miſeries of the Holy Land, *O diuturnæ calamitatis anguſtias Terræ ſanctæ*, and the great truſt of the Knights Templers, as *ſpecialis fidei pugiles*, exclameth at the information againſt their abominable ſins, *proh dolor! nova & calamitoſa vox de malignitatis fratrum ipſorum enormitate noſtrum replevit, imò perturbavit auditum, hæc enim vox nuntia lamentationis, & gemitus, audientibus horrorem ingerit, commovet animos, mentes turbat, & cunctis fidei Chriſtianæ cultoribus novæ & ineffabilis amaritudinis calicem ſubminiſtrat.* Behold a Cup of bitterneſſe

through the abominations of the Knights Templers, whoſe Order for thoſe abominations was diſſolved by that Pope in the general Council at *Vienna*: Behold the cup of Wrath mingled with the cup of Fornication, abominable, Sodomitical luſts by vowes of ſingle life for the Warre at *Hieruſalem*. *Intim. Pap: quod magiſter, præceptores, & alii fratres Ordinis militiæ Templi in deteſtabile idololatriæ vitium, execrabile Sodomorum facinus erant lapſi.* Whereupon other Orders of Votaries trembled in fear of diſſolution alſo, whereof *Walſingam* ſaith, *per univerſum orbem generaliter fuit divulgatum, quòd omnes & ſinguli religioſi exempti ad jus tranſirent commune, unde ſolus Ordo Ciſtercienſis Papam adiit ante dicti Concilii celebrationem pro exemptione ſua priſtina pacifice obtinenda. Quod & obtinuit donis datis.* Over-haſty Purgation cauſeth Suſpicion; and the ſmoke of fame diſcovereth too much of this lamentable heinous fire, which deſerved moſt juſtly to be called abhominable: if we may ſo ſay, *ab homine*, moſt to be abhorred of man, as moſt againſt the good of mankind, and moſt againſt the goodneſs of God to mankind, in abuſing that admirable talent, which our infinitely wiſe Creator ordained to ſupply the earth with his children, and heirs of heaven. O tremble we heartily at the wrath of God revealed from heaven againſt all ſuch men, as leaving the natural uſe of the Woman, burned in their luſt one toward an other, men with men working that which is unſeemly, and receiving in themſelves a fit recompence, being left to themſelves in their reprobate ſenſe as forſaken of God; becauſe they forſook God: in as much as knowing that by the juſt judgments of God they that commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them συνδοκουσι τοις πρασσουσι. This clauſe of curſe againſt condelighting in ſin, concerning even them who gladly make a prey of wicked gain by others ſins, was it without cauſe that the *Romans* by name were forewarned hereof? Is not the *Roman* Church guilty, moſt exceſſively guilty, both in committing ſuch abomination, and of condelighting therein for her filthy gain? Is her abominable complacence for filthy gain obſcure in this her undeniable practice, appropriating to her own diſpoſal, the riches and lands of the Knights Templers, their diſſolution againſt the ſentence of that General Council at *Vienna* (which declared that the Order of Templers by rule of Juſtice could not be deſtroyed unheard) *Ordinum domus militiæ Templi Hieroſolymitani propter magiſtrum, & fratres, cæteraſque perſonas dicti Ordinis in quibuſlibet mundi partibus conſiſteates variis infandis ſcelerum olſcænitatibus ejuſque Ordinis ſtatum ſacro approbante Concilio non per modum diffinitivæ ſententiæ cùm eam ſuper hoc ſecundùm inquiſitiones, & proceſſus ſuper his habitos non poſſemus ferre de jure, ſed per viam proviſionis, ſeu ordinationis Apoſtolicæ irrefragabili, & perpetuò duratura ſuſtulimus ſanctione ipſum prohibitioni perpetuæ ſupponentes ----- Univerſa*

Epiſtle to the Romans, chap. 1.

bona

bona Ordinis præliбati, Apoſtolicæ ſedis ordinationi, & diſpoſitioni duximus reſervanda. apud Bin. tom. 3. par. 2. pag. 777.

If the *Roman* Church had not delighted in this report of their ſin, as an occaſion of her wiſhed Gain, would ſhe have omitted the legal courſe of juſtice for their conviction? if ſhe had indeed abhorred the ſin, ſhould ſhe not have convented the accuſed, that the ſinners might be brought to Repentance, and the innocents might be repaired in honor with joy? if ſhe had indeed grieved at the report of that heinous ſin: but as it was, this (*proh dolor!*) in way of parentheſis, might be left out, had it not been for a colour of what was covered; and the name of Mother præfaced there. *Romana mater Eccleſia juxta exigentiam poſſibilitatis ipſius Fratres domus militiæ Templi Hieroſolymitani tanquam ſpeciales fidei pugiles, & præcipuos terræ ſanctæ defenſores ſpecialis favoris plenitudine proſequens, diverſis libertatibus, et privilegiis muniens,* helpeth to underſtand that name, *verſ.* 17. the Mother of harlots, and abominations of the earth.

Is her abominable complacence for filthy gain obſcure in ſetting ſo ſmall a tax upon that moſt heinous ſinne of *Sodom*, yea and elevating in print, and advancing *Sodomites* unto high places of the *Roman* Church?

Venit in Italiam ſpectabilis indole rara
Germanus; redit de puero mulier, it was ſaid by the luſt of *Julius* 2. the luſty Pope, who gave the licence to King *Henry* the eighth for marriage with his Brothers wife, with abhominable luſts he ſtained alſo the fame of *Paulus* 3. the Pope who called the Council of *Trent*, inceſting *cum Laur. Farneſia nepte ſua et Julia ſorore.*

About the Wantonneſs of former Popes, remember what appeared: Pope *Joan* a woman now remarkable as whore; the moſt famous whore *Theodora* governing *Rome*, with whom adulterated Pope *Sergius* 3. Pope *John* 12. inceſting with two Siſters, and with his Fathers Concubine, drinking in wine to the Devill, which might give occaſion with ſtrong perſwaſion to believe ſuch an abominable Cup might be in the hand of *Rome*, eſpecially conſidering his Silence (a ſign of little Innocence) not appearing when he was ſummoned to cleer himſelf in the Council at *Rome*, where the voyce of complaint expoſtulated, *quot prius caſti hujus facti ſunt imitatione inceſti?* and poſtulated a new Pope to be put in his place, that might be a good example, *aliumque loco ejus conſtitui, qui nobis exemplo bonæ converſationis præeſſe valeat.* If by the confeſſion of the *Romans* in Counſel at *Rome*, ſo many became Inceſtuous by example of that one Inceſtuous Pope, how many became wicked by ſo many wicked examples of Popes whoſe lives no Papiſts will defend? Such Governors, ſuch People. Had *Vulteius* no cauſe to ſay, *Roma quid eſt? quod te docuit præpoſterus ordo. Roma amor eſt*-------- Is her abominable filthy gain obſcure in filthy

licences?

licences? licenſing open Stews in *Rome* for a rent, which the Emperor *Anaſtaſius* had remitted. *Tributum illud impium & ſceleratum, Deo inviſum, et ne ipſis quidam barbaris, nedum Chriſtianiſſimo Romanorum Imperio dignum prorſus abolevit, et ſchedas omnes, quæ rationem exactionum complectebantur,* ſaith *Enagrius* l. 3. cap. 39. who complaineth againſt it as a great ſcandall, occaſioning to fall into ſin with a ſhew of lawfulneſs. *Quæſtus inde perceptus non aliter atque lex quædam eos qui tam turpis flagitii cupiditate flagrant, veluti voce emiſſa ad idem impellat.* Yet the Pope receiveth the rent, in ſo much that the vvhores proſtitute themſelves ſome daies for their own behoof, ſome dayes for the Pandars, and ſome dayes for the Pope to pay his rent, which he exacteth of them, and they may exact of the Fornicators by *Roman* Law the price of their Whoredome. O abominable Hire of harlots, which the God of holyneſs forbad to be brought into his Temple among the *Jews*! did every any Chriſtian, or any Barbarous City grant ſuch a multitude of ſuch abominable licences at a price? The *Roman* Church hath licenſed inceſtuous marriages of Nephews with their Aunts, who are as Mothers, and of Neeces, marrying with their Uncles, who are as Fathers to them, and of Brother and Siſter, and of the ſame man with two Siſters, and of the ſame woman with two Brothers, and what not? hath any Chriſtian Church granted ſo many inceſtuous copulations for gain?

Licenſes were granted for Prieſts to hold Concubines at a price, which being exacted by the Official, the Prieſt anſwered that he had no Concubine, and therefore would not pay: the Official replyed, It is a favour that he might if he would, and that therefore he ſhould pay for it, whether he would or not. *Eſpenſæus.*

Centum grav. Ger. art. 91.

The Church of *Rome* impoſeth a leſs mulct upon Prieſts for Fornication, or Adultery, than for Marriage, eſteeming it a leſs ſin for them to commit Fornication or Adultery, than to commit Matrimony; ſo that in fiery temptations having not the gift of continence they commit theſe foulneſſes in preſumption of that her Doctrine.

The Church of *Rome* forbiddeth Marriage, to all the Clergy, the Monks, the Fryers, and Nuns, and thereby giveth occaſion of their fall into ſo many abominable uncleanneſſes as bring her under St. *Pauls* ſentence, 1 *Tim.* 4. *Now the Spirit ſpeaketh expreſly, that in the latter dayes ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking lyes in hypocriſie, forbidding to Marry,* which the *Rhemiſts* expound of the *Manichees*, and other ſuch antient Heretiques, in hope to divert from the preſent of *Rome* to which it appertaineth alſo moſt juſtly.

1. By the circumſtance of the laſt times under Antichriſt.

2 By

2. By the Authority Forbidding, whereas the *Manichees* Condemned, but Forbid not with Authority, which is here implyed by the judgment of *Theodoret*, in 1 *Tim.* 4. *Rectè autem poſſunt illud Prohibentium contrahere matrimonium, neque enim Cælibatum, & continentiam vituperat, ſed eos accuſat, qui lege latâ ea ſequi compellunt.*

3. By the Hypocriſie, which the holy Ghoſt with ſuch ſpecial care fore-warned of, as may ſeem leſs needfull againſt the *Manichees*, and other ſuch groſs Hereticks, than againſt the myſtical Antichriſtian laſt kind of *Roman* Head, advancing the brave Woman with a cup of Gold in her hand, but full of Abominations under thoſe golden ſhews, with *myſtery* written in her forehead, to ſignifie myſtical pretenſes of Religion, Vows, Merits, and Satisfactions as well for others as themſelves, of more perfection than Matrimony, though both commended as perfect ſtates, yet in hypocriſie. The *Roman* Church commendeth Marriage as a Sacrament of Grace *ex opere operato*, yet in hypocriſie: for ſhe deſpiſeth the married as them in the fleſh, whom the Apoſtle meant, when he ſaid, They could not pleaſe God. *Pope Syric. ep.* 1. *c.* 7. *Pope Innocent ep.* 3. *diſt.* 28. *c.* 2. *&* 82. *c.* 2. *&* 3. *Et Decret. Greg. lib.* 3. *tit.* 3. *c.* 3. ſo diſhonouring Marriage as Unclean, which God would have honoured among all as Undefiled; and under ſhew to pleaſe God in hypocriſie, forbidding what God alloweth to a Biſhop, a Prieſt, and Deacon, to be the Husband of one Wife, 1 *Tim.* 3. 2. 22. *Tit.* 1. 6.

In Hypocriſie preferring Single life in them, howſoever: as if it were not better to marry than to burn: howbeit Gods word pronounceth it better to marry than to burn, indefinitely, without exception of Eccleſiaſticks.

In Hypocriſie pretending from the Ceremonial Law of holyneſs (adminiſtred by Married Prieſts, and High Prieſts) to conclude that Married Prieſts ought not to adminiſter, ſince the Ceremonial is abrogated; as if we were tied to be more ceremonious in Bodily rites, ſince the Miniſtry became Spiritual, and the Temple ſpiritual: containing Laicks as lively ſtones towards integration of one perfect houſe for God the Holy Ghoſt to dwell in, and to be ſerved with Spiritual ſacrifices in Spirit and truth, which admitting Married Saints, yea Married Apoſtles, excludeth not Married Prieſts, forbiddeth not Prieſts to Marry: though indeed the Spirit of truth fore-told, that there would come ſuch prohibition to be numbred among doctrines of devills. And he who made the General prohibition acknowledging at his death, that he had been deceived by the devill (for ſo *Sigebert. in Chron. an.* 1085. *&* *Math. Paris. anno.* 1086. report of *Pope Hildebrands* penitential acknowledgment) in ſuch preſumes againſt the Emperor, may be ſuſpected to have had the ſame ill maſter in theſe ill effects of Prohibited Marriages, *hic occaſione arrepta populares*

 Sacerdotales,

Sacerdotales, qui uxores habebant, flocci faciebant, religionem polluebant, ſacra temerabant, decimas igni concremabant, ſacroſanctam hoſtiam (*horreſco referens*) *à myſtis, qui conjuges habebant, conſecratam, in lutum abjiciebant, pedibuſque conculcabant, tales enim non eſſe Sacerdotes, neque ſacrificium* Hildebrandus *docebat.* Aventinus l. 5. 448. Math. Paris. in Guil. Conq. p. 11. Aven. l. 5. 460. *Sacerdotibus quoque connubia interdicit, vetat populum ſacrificiis eorum intereſſe aut illos pro ſacerdotibus ducere ——novo exemplo, & ut multis viſum eſt, inconſiderato judicio,* daſhing himſelf and his followers againſt the antient curſe of the Holy Spirit, which pronounceth *Anathema* to ſuch recuſants of liturgies by Married Prieſts. Conc. Gangr. cap. 4. *Siquis ſecernat ſe à Preſbytero conjugato, tanquam non oporteat, illo liturgiam peragente, de oblatione percipere, anathema eſto,* diſt. 28. cap. ſiquis, & 1 Cor. 7. vulg. *Socrates* l. 2. hiſt. cap. 43. *ait Euſtathium, Conc. Ganar. damnatus eſt, benedictionem, & commnionem Preſbyteri uxorem habentis vitandam præcepiſſe,* diſt. 31. cap. tempus, & diſt. 56. cap. Cenomonens : *Sacerdotibus ante prohibitionem ubique licita erant Conjugia.* can. Apoſt. 5.

By all which put together it appeareth, that this accompliſhment was reſerved for the fatal Eleventh Century, when (after the Thouſand years ended) the deviliſh Dragonly ſpirit breaking looſe again, this doctrine of devills prevailed by the Beaſt pretending Lambs horns, but ſpeaking as the Dragon.

Hypocriſie: laying a grievous burden on others ſhoulders, but letting looſe the bridle to their own luſts : Stories ſpare not *Hildebrand* for his familiarity with his Counteſs *Matchtyld.* To ſpeak neerer to vulgar capacity: the Popes Legat *Card. Cremenſis* in a Synod at *London* inveighed againſt Prieſts Marriages, and at night had a Whore himſelf, *res notiſſima negari non potuit,* ſaith *Math. Paris. in Henr.* 1. *& in Hen.* 3. the ſame *Math. Paris.* relateth how the *Pope* ſending thanks to the Citizens where they had aſſembled *in Conc. Lugdunenſi,* the *Card. Hugo* who was ſent with the thanks, alſo told them of the profit, and alms which the City received by occaſion of the General Council, inſomuch that whereas at beginning of the Council there were three or four Brothel houſes in the City, they left at the concluſion of the Council one onely, but that one reached from the Eaſt gate to the Weſt. *Amici, magnam fecimus, poſtquam in hanc Urbem venimus, utilitatem, et eleemoſynam, quando enim primò huc venimus, tria vel quatuor proſtibula invenimus, ſed nunc recedentes unum ſolum relinquimus, verùm ipſum durat continuatum ab orientali porta civitatis uſque ad portam occidentalem.* Doth the *Roman* Church give ſuch almes, and due benevolence, to others wives, through the City where ſhe ſitteth on Nations as many waters in the Sea of a General Council ? if She boaſt of her foul Carnality there, who will truſt her pretented ſurance of fair Spirituality ? Woſull are the complaints of her friends, in publick as well as in private.

Petrus de Aliaco. *Nicolaus*

Nicolaus Clemang. de Corrupto Eccleſiæ ſtatu.

Cornelius Agrippa, vide Hoſpin. or. Monach. l. 6. cap. 14.

Polydor. Virgil. de invent. l. 5. c. 4. *Tantum abfuiſſe ut iſta coacta caſtitas illam conjugalem vicerit, ut etiam nullius delicti crimen, majus ordini decus, plus mali religioni, plus doloris omnibus bonis impreſſerit, inuſſerit, obtulerit, quàm ſacerdotum libidinis labes.* Ivo. *Callet monaſterium monialium dæmonialium proſtibulum*, wherein how many young Infants were ſecretly murthered without Baptiſm, (what greate iniquity?) whoſe blood crieth aloud, with all the other blood found in *Rome*, (ſhed by her occaſion) to prove her drunk with Blood of her Fornication: not to ſpeak of the Blood, which the Roman-Catholick Woman would ſhed, if they had Power, or of the Fornications, and Adulteries, when they have opportunity, to which their familiar tricks of Confeſſion allure more, than hinder, it is ſo eaſie. *Vitioſus vitioſorum conſcientias non refugit, & quum omnes ſordent, unius fœtor minimè ſentitur*, as Saint *Bernard* obſerveth, *de conſiderat. lib.* 1. and his Expoſtulation in *Cant. Serm.* 66. obſerveth to knock at the Door of every Popiſh Votary. *Tolle de Eccleſia honorabile connubium: Nonne reples eam Concubinariis, incæſtuoſis, ſeminifluis, mollibus, maſculorum concubitoribus, & omni denique genere immundorum.* Art thou none of theſe, O Monk, O Friar, O Jeſuite, Abbot, Cardinal, Pope? anſwer in the ſecret of thy Conſcience unto God, who ſaith, *Rev.* 2. 23. *I will kill her Children with death, and all the Churches ſhall know that I am he who ſearcheth the reins, and hearts, and I will give unto every one of you according to your works.* But why do we touch the Conſciences? which the Holy Ghoſt fore-told, would be ſeared with an hot Iron in ſenſeleſſe ſtupidity, maintaining this deviliſh Doctrine for Prohibition of Marriages againſt their own Knowledge. Had not other Popes experience enough to ſay with Pope *Pius* ſecond, That he ſaw great cauſe why Marriages were Forbidden, but greater cauſe why they ſhould be Reſtored, *Sacerdotibus magna ratione ſublatas nuptias, majore reſtituendas videri.* Platina in vita Pii. 2. The ſame Pope *Pius* acknowledgeth, many might be ſaved in Married Prieſthood, who are damned in their Barren Presbytery. *Fortaſſe non eſſet pejus ſacerdotes complures uxorari, quoniam multi ſalvarentur in ſacerdotio conjugato, qui nunc in ſterili Preſbyteratu damnantur*, De Concil. Baſil. l. 2. Yet when he was Pope, what did he? what did any other Pope, to revoke the prohibition, which was the confeſſed cauſe of ſuch damned Uncleanneſſe? or what do the inferiour Clergy, but continually tempt others into the mercileſs Helliſh Priſon of the like Captivity, to be fried, and ſtewed in their own Concupiſcences, under pretence of diſcharging Concupiſcence to be *no ſin*, which the Holy Ghoſt expreſly termeth *ſin*, in St. *Pauls* Epiſtle, cap. 7. 17. to the *Romans*. Unhappy new *Rome*, who (forſaking that faith of the old Romans)

mans) art inſnared at unawares in this fatal myſtery of iniquity, which in bold Hypocriſie, (with the Napkin of that adulterous Woman, *Proverbs* 30. 20.) *Wipeth her mouth, and ſaith, I have done no wickedneſſe*, yea, (which is worſe) I am holier than thou, yea, than all, yea, (which is worſt of all) I am Holineſſe meriting, and with merits binding Men, yea, binding God as Debtor; Who will repay the great, but evill merits of thy Sons, and Daughters, whom he knoweth to be *meritores, & meretrices* indeed: oſtentating, (which the wiſe Virgins did not) over-plus of Oyl at Mother *Romes*, diſpoſal toward the delivering of ſouls out from that fire of the bottomleſſe pit, called Purgatory fire, in fear whereof theſe ſilly Votaries undertake ſuch Drudgeries; and theſe crafty guides took ſuch Advantages, as did revive this new *Roman* powerfulneſſe, ſignifyed by the Beaſt ariſing out of the bottomleſſe pit, under the Seventh kind of Head-Governour, for advancement, and ſupportment of this Myſtical Woman-like Roman-Mother-Church, Mother of all theſe Fornications by lewd Example, Doctrine, Licenſes, Indulgences, Prohibition of Marriage-remedies, allurement into the ſtrong temptations of ſuch exigent and opportunity, for the manifold advantages of filthy gain, by the Votary Portions, Engagement of their Friends, Employment of their Wits in all ſerviceable ſtudies, and diſburſement of their ſo treaſured ſuperabundant Merits in the opinion of beguiled Buyers, or procurers of Pardons at home, or in Pilgrimages, innumerable wayes, eſpecially at the Jubilees, and alwayes *porrigentibus manus adjutrices*, to ſuch as help their Mothers bravery with Liberality. *Gaude mater noſtra Roma*, (ſaith *Vrſperg.* chron. p. 307.) *quoniam aperiuntur cataractæ theſaurorum in terra, ut ad te confluant rivi, & aggeres nummorum in magna copia: lætare ſuper iniquitate filiorum hominum, quoniam in recompenſationem tantorum malorum datur tibi pretium: Jocunaare ſuper adjutrice tuâ diſcordia, quia erupit de puteo infernalis abyſſi, ut accumularentur tibi multa pecuniarum præmia: habes quod ſemper ſitiſti: decanta canticum, quia per malitiam hominum non per tuam religionem orbem vicisti: ad te trahit homines non ipſorum devotio, aut pura conſcientia, ſed ſcelerum multiplicium perpetratio.* Seeing theſe reſolute Animadverſions in thoſe blinder times, why ſhould experience flatter, ſince her impudence hath exceeded in ſo manifold exceſſes, farr more exceſſively? what more comely duty than to awake her out of this fired Myſtery, with out-cries of Expoſtulation, Abomination, and Execration, yet with Lamentation in Love, and continual earneſt Supplication, for a better courſe of ſafety? which God in all ſeaſons of Mercy grant unto his All Glory, through Jeſus, Jeſus, Jeſus, our Amen, Amen, Amen!

This abhominable Bodily Fornication, the more abhominable for the abhominable filthy Gain, with abhominable Hypocriſie pretending

pretending Holineſſe : It was an holy ſuſpition of Reverend *Gerſon*, That Aſpects of Imagery naked, infecteth with Affections and thoughts of Uncleanneſſe.

Poterit contingere dum homo nimis cogitat cum imaginibus & de rerum corporalium circumſtantiis, & propter Phantaſiæ fluxibilitatem & inviſibili hoſte illudente & cooperante, deveniat à devotis & piis Cogitationibus ad cogitatus turpes & impios, à puris affectionibus ad immundas, à ſpiritualibus ad carnales, & nonnunquam à ſanctis cogitationibus ad exercendæ blaſphemiæ cogitationes, prout in nonnullis devotis perſonis compertum quandoque eſt, in ipſa etiam veneranda imagine crucifixi ex nimia ſua conſideratione circa corporis Dominici nuditatem, ejuſque femoralium, qui caſus ſicut mulierculis eſt valde poſſibilis, ſic vice verſa poterit caſus iſte & viris eſſe non impoſſibilis, ſi nimis figantur eorum cogitatus erga ſanctarum virginum imagines coopertas prout etiam experientia nonnullos docuit. tom. 3. de exercit devot. ſimp.

Image worſhip, (as it occaſioneth Uncleanneſſe of the Body) doth alſo imitate Bodily uncleanneſſe in love of Beauty : This in love of Living ; That in love of Dead Beauty. Both peccant and accurſed.

The golden Cup of Rome *full of abominable Spiritual uncleanneſſe in Idolatry for gain.*

N. 1. *The name Idol ſignifieth a ſimilitude, and Latria Worſhip due to God alone.*

N. 2. *The ſcholaſtique Papiſts, who give Latria to ſimilitudes or Images of God, and of Chriſt, are Idolators. Adoration of the Croſſe Idolatry.*

NOtorious hath been the Spiritual uncleanneſſe of *Rome*, in abhominable Idolatry.

This word Idolatry, being a Compound of Idol and *Latria*; conſider what is the proper ſignification of Idol and *Latria*.

Firſt for Idol, the Homily againſt perill of Idolatry, Part 1. expoundeth the ſame as followeth.

[It is thought good to note, that although in common Speech, we uſe to call the Likeneſſe or Similitudes of men or other things, Images, and not Idols, yet the Scriptures uſe the ſaid two Words (Idols and Images) indifferently for one thing alwayes, they be Words of diverſe Tongues and ſounds, but one in Senſe and Signification: In the Scriptures, the one is taken of the Greek Word εἴδωλα Idol; the other of the Latin Word *Imago* an Image, and ſo both uſed as Engliſh in the Tranſlation of the Scriptures, indifferently, according as the *Septuagint* have in their Tranſlation in Greek, εἴδωλα, and St. *Jerome* in his Tranſlation of the ſame places in Latin, hath *Simulachra*, in Engliſh Images, and in the New Teſtament that which Saint *John* calleth, εἴδωλον, St. *Jerome* likewiſe Tranſlateth *Simulachra*, as in all other like places of Scripture, uſually he doth ſo Tranſlate. And *Tertullian*, a moſt antient Doctor, and well Learned in both Tongues, Greek and Latin, interpreting this place of Saint *John*, (*Beware of Idols*) that is to ſay, with *Tertullian*, of the Images themſelves, and the Latin Words which he uſeth, be *Effigies* and *Imago*, to ſay an Image.]

This which our Church of *England* teacheth in the Homily, cannot be diſproved by the Learned Romaniſts, they of *Doway* Tranſlating *Teraphin* to be Idols, *Gen.* 31. 19. in their Annotations acknowledge the ſame Word *Teraphin*, 1 *Sam.* 19. 13. & 16.

& 16. is to be Tranſlaed a *Statua*, Image or Similitude, which *Michol* put in *David*'s bed, only to deceive *Sauls* Servants, which ſought the Life of *David*.

Car. Bell. de Reliquiis, cap. 5. acknowledgeth that in the Scritures every where, Idol is Tranſlated *Simulachrum.* ¶ *Nam in Scripturis Simulachra ubique ponuntur pro Idolis, ſemper enim ubi Latinus interpres poſuit Simulachra, ut Act.* 15. *Pſ.* 119. *Joh. ult. & alibi, ſemper in Græco eſt,* εἴδωλα, and *B. Aug. in Pſ.* 135. *dicit Latinos ea vocare Simulachra quæ Græcis dicuntur* εἴδωλα.

Car. Bell. there acknowledgeth that *Lactantius, lib.* 2. *de origine erroris, cap.* 2. teacheth, *Simulachrum dici à Similitudine, & proinde omnem veram imaginem poſtea dici Simulachra*, though himſelf rather ſuppoſeth it to be derived, *à Simulando*, and to ſignifie falſe Similitudes or Images only: wherefore only? this He pretendeth.

Ex ipſâ vocis proprietate, nam ut Tertull: docet de Idolatria, Idolum eſt diminutivum ab εἶδος, *id eſt forma, ut ſignificat formam parvam, non quantitate ſola, ſed perfectione, eſt enim propriè Idolum, (ut exponit Euſtathius in lib.* 11. *Odyſſeæ*) *imago inanis, qualis eſt quæ cernitur in umbrâ hominis, & qualia ſunt Phantaſmata, id eſt imagines quas imaginatione fabricamus, quibus ſæpe nihil reſpondet in re.*

Sæpè? that is not only: So *Bellarmine* contradicteth himſelf, allowing the Word Idol to import a form of little perfection, and yet *non*, for ſo He ſaith, *Idolum eſt falſa Similitudo, id eſt, repræſentat id quod revera non eſt.*

If this *Bellarminian* Expoſition were true, then the Similitudes or Images of the Sun, or of *Nebuchadonozer*, or of the Infidel *Cæſars*, being worſhipped, were not Idols or *Simulachra*, which are judged by all to be Idols: Although we deny not, that there was Falſhood, Emptineſſe, and Vanity, for as much as thoſe Similitudes were eſteemed of more Virtue than they had indeed, and ſo the Images worſhipped by Papiſts, may be found as empty, falſe, and vain, in the hour of Trial: But in the mean time, abſtracting from that conſideration of their Emptineſſe, accept we what Cardinal *Bellarmine* alloweth of the word Idol to ſignifie, *Simulachrum à Simulando*, which Simulation implieth Similitude or Likeneſſe, in reſpect whereof Idol ſignifieth an Image, though vain, as He addeth, ¶ *Quoniam ergo Idolum propriâ & primariâ ſignificatione deſignat imaginem inanem.*

Likewiſe *Gregory de Valentia, tom.* 1. *diſp.* 6. *qu.* 12. *punct.* 1. granteth that the name of Idolatry by its own force, ſignifieth only the worſhip of *Simulachres.*

Conflat Idololatriam juxta communem ſaltem loquendi modum non eſſe tantùm culturam ſimulacrorum (quamvis juxta ſolam vim quidem hujus Græci vocabuli nihil aliud ſit) ſed quemcunque alium impium cultum quo Creaturæ divinus honor tanquam Deo deferatur.

Secundò

Secundò, Esse quidem propriè Idololatriam omnem ejusmodi cultum impium.

Tertiò, Posse etiam saltem per Metaphoram nominari Idololatriam quodcunque aliud peccatum per quod à Deo recedatur atque anteponatur creatura Deo, non tamen propriè.

Rectè enim Hieronymus in cap. 2.

Unusquisque adorans vitia sua atque peccata Deum habere cæpit à quo victus est, dicente Petro Apostolo, 2 Petri 2. *à quo enim quis superatur & servus est: Avarus aurum; Gulosus ventrem; Libidinosus penem; & Belpheger colit Lasciva mulier quæ cum sit in deliciis mortua est. Et Similiter* Augustinus, i. de vera Religione 1138. *Errores ac hæreses censet esse quoddam genus Idololatriæ; Sicut etiam* Hieronymus in Caput. 44. Isaiæ. *Est, inquit Aug. alius deterior cultus Simulacrorum quod phantasmata sua homines colunt, & quicquid animo errante cum superbiâ vel tumore cogitando imaginati sunt Religionis nomine observant, &* quæst. 29. super Josuam, *quisquis, ait, cogitat Deum qualis non est Deus, alienum ubique Deum & falsum in cogitatione portat. Unde etiam Apostolus avaritiam Idolorum Servitutem.*

The Jesuite herein granteth what we say, that the Word (Idolatry) meerly by it self signifieth nothing but *Simulachrorum culturam*, yet in usual Speech, the name of Idol is given to any Creature which is worshipped with Divine Worship, as God: whether in respect of the Likenesse imagined in the Adoration, or in the Creatures adored, though false imagination of their Adorability, for which they are called false Gods, but true Idols, as Diminutives, in any likeneſse of that Infinite power, and Infinite goodneſse of the Eternal true God, who therefore Infinitely despiseth them all, Saying, *The Gods of the Heathens are but Idols, Psal. 96.*

Not to dispute whether they are properly called Idols, as the Jesuite here affirmeth, or improperly by a figurative Speech, as afterwards *per Metaphoram*, He calleth every sin Idolatry, because therein some Creature is preferred to the chief of desire, as God only ought to be: Thus the Apostle complained, that some make their Belly their God, some their Gold: false Gods, petty, transitory, vain Shews or Idols, the Covetous being called Idolaters, and Covetousneſse Idolatry.

The Prophet *Ezekiel*, cap. 14. complaineth against Idols in mens Hearts; by the same Rule, the Jesuite after Saint *Jerome* and Saint *Aug.* acknowledgeth all Sinners Idolaters, and all Heresies Idols, yea, and False opinions of the true God, to be but Idols in the proud Imaginations of erring men, yea, and in Saint *Aug.* his judgment, this Mental kind of Idolatry may be worse than that Outward, so Properly called, if you consider well those his Words, *Est alius deterior cultus Simulacrorum quod Phantasmata sua homines colunt*, &c.

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Latria ſignifying the Worſhip due to God alone, as our Saviour hath admoniſhed, thereby to teach, how we might overcome the Devils Temptation, as he did, ſaying, *Mat.* 24. *Get thee behind me Satan : for it is written, Thou ſhalt worſhip the Lord thy God, and him only thou ſhalt ſerve* : αὐτῷ μόνῳ λατρεύσεις : *Latria* therefore is ſervice that muſt be given to none but unto God.

If the worſhip of God be given to any Creature, that Creature is made an Idoll in it ſelf if it willingly receive that worſhip, and upon refuſal of that worſhip it is nevertheleſs an Idoll to the worſhipper in his falſe imagination, thinking to worſhip it with *Latria* due to God alone, and his falſe imagination wiſhing unto ſuch an Idoll the worſhip of *Latria*, thereby committeth Idolatry:

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It is true, the Nature of God being unmultipliable, and the Honor of God therefore uncommunicable, he neither is nor can be honoured aright by Idolaters, who believe not this high Prerogative of Incommunicableneſs: they in their falſe imagination take from him, and rob him of it, profering as it were to communicate his honor unto others : though they never profeſſed nor intended to deny their ſervice unto the true God, not to defraud him of any honor due to him ; himſelf is witneſs that his people convicted of Idolatry drew neer unto him with the lipps of their profeſſion, and their ſervice, and honor was intention toward him, witneſſed by crying, *The Temple of the Lord ! The Temple of*

Secundò, Eſſe quidem propriè Idololatriam omnem ejuſmodi cultum impium.

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the Lord ! under the old Teſtament, and *Acts* 17. *Paul* ſaid, *Ye men of* Athens, *I perceive that in all things ye are too ſuperſtitious, for as I paſſed by, and beheld the holy things, I found an Altar with this inſcription,* To the Unknown God ; *whom therefore ye ignorantly worſhip, him declare I unto you.* Theſe were δεισιδαιμονεστέρους, ſuperſtitious Idolaters, yet St. *Paul* ſaith, *they worſhipped the true God.*

The Covetous and Voluptuous Chriſtians would take in great ſcorn that one ſhould ſay, either that they did not worſhip the true God, or that they profeſſed or intended, the one his Gold, the other his Belly to be his God; all therefore are not, if ſome are, ſo groſs Idolaters to profeſs or intend to worſhip them, as Gods, whomſoever or whatſoever they ſo ſinfully ſerve in their exceſs, ignorance, or ſuperſtition : It remaineth therefore, that in common ſpeech Idolatry ſignifieth Worſhipping a Creature with *Latria*, which is the Worſhip due to God alone, whereby the Creature (if willing ſuch worſhip, it affecteth to be like God, or elſe imagined to be ſo like) is therefore an Idoll, and whoſoever by any kind yield their conſent to the worſhip of *Latria*, commit Idolatry, whether they profeſs and intend it or not, though the profeſſion be a great aggravation : And you ſhall hear *Roman* Catholicks profeſſing to Worſhip Creatures with *Latria*.

God be merciſull unto us, that we may all tremble, and beware of their example, and they may repent of their Blaſphemies, and Idolatries in ſuch abominable Profeſſion.

Firſt, to worſhip Images with the Religious or Divine worſhip called *Latria*, Theſe *Roman* Catholike Authors haye profeſſed and taught in their books licenſed by Authority.

Thomas à Watring Part. 3. q. 25. art. 3.

Eadem reverentia exhibeatur imagini Chriſti & ipſi Chriſto, cum ergo Chriſtus adoretur adoratione Latriæ, conſequens eſt quod ejus imago ſit adoratione Latriæ adoranda.

Sic Alexander Halenſis, Bonaventura, Richardus, Albertus, Paludanus, Almain, Marſilius, Capreolus.

Cajetan & cæteri juniores, *ſaith* Azorius.

Jacobus de Graphiis decis. aur. part. 1. lib. 2. cap. 2. n. 15. *Ut imagini Dei vel Chriſti latriam impertiamur.*

Bernardus de Puiol. de Adoratione diſp. 3. ſec. 6.

Imagines rerum ſacrarum ſunt adorandæ adoratione ſacrâ & religioſâ ſicut adoratur Proto-typus.

Ibidem Sec. 7. Aſſer. 7. *Dum adoratur imago Chriſti adoranda adoratione Latriæ.*

Veloſillus in advertent. in 2. tom. Aug. q. 9.

Non adorantur in quantum lapides ſunt, aut ligna, aut quævis alia materia : ſed in quantum Dei Sanctorumque formæ in illis exiſtunt, quo fit ut unaquæque imago eodem ſit cultu adoranda quo res ipſa, ut imago Dei & Chriſti adoratione Latriæ.

Archangelus ..... in 3. Sent. diſtinct. 9. Car. Turrecremata

ta ſuper decret. de Conſecrat. diſt. 3. cap. Venerabilis.

In ſo much that this was called the common opinion.

Pelagianus 3. Sent. Diſt. 9. Qu. 1. Art. 3. *Hæc eſt communis Sententia quæ aſſerit quod imago Chriſti eadem adoratione eſt adoranda qua ipſemet Chriſtus, & idem dicendum eſt de aliis imaginibus, quod eadem adoratione venerandæ ſunt qua repræſentata per ipſas.*

Azorius inſtitut: moral. tom. 1. l. 9. cap. 6.

Hæc ſententia communis eſt Theologorum conſenſu recepta.

Theſe *Roman* Catholick Teachers and their followers profeſſedly worſhipping Images with *Latria*, therefore commit Idolatry.

Neither are they ſecured by that device of the Jeſuite, *Greg. de valentia*: who would collect that there is ſome kind of lawfull Idolatry, becauſe St. *Peter*, 1 *Epiſt. cap.* 4. 3. diſwadeth from living any longer time in Unlawfull Idolatries.

Sol. *Non diſtinguendi ſed amplificandi gratia.*

Not to diſtinguiſh as if any were good, but without exception, to exagerate the heinouſneſs of Idolatries as unlawfull, ἀθεμίτους, nefarious, abominable or illicit.

Unexcuſed therefore is the *Roman* Catholicks Idolatries giving the worſhip of *Latria* to Images.

Contrary to Chriſts Caveat for *Latria* to God alone, and contrary to the Judgment of the Councils of *Conſtantinople*, *Franeford*, and the 2. at *Nice*, which would not allow the worſhip of *Latria* to any meer Creature, againſt all which it was a dangerous preſumption, to ſin in worſhipping Images ſo with profeſſed *Latria*: from the appearance of which odious ſin ſome among them endeavour to decline but faintly, ſome reſolutely.

Faintly, *Card. Bell.* who yieldeth in a ſort to the doctrine for worſhipping Images with *Latria*: but diſwadeth from Preaching it unto the people; becauſe (ſaith he) they who teach adoration of Images with *Latria*, are compelled to uſe ſuch nice or ſubtile Diſtinctions as are ſcarce underſtood by themſelves, much leſs by the ignorant people, *L.* 2. *c.* 22.

Si de re ipſa agatur, admitti poteſt quantum ad modum loquendi, præſertim in concione ad populum non eſt dicendum imagines ullas adorari debere Latriâ, nam qui defendunt imagines adorari Latriâ coguntur uti ſubtiliſſimis diſtinctionibus quas vix ipſimet intelligunt nedum populus imperitus.

As men ready to be drown'd catching at every ſhadow of hope, as if in profeſſing to worſhip God and his Images with the ſame *Latria*, they had meant only the ſame act, and not from the ſame habit or vertue of Religion; others by the ſame vertue of Religion but *reductivè*: ſome by the ſame act of the ſame Religious worſhip, but tranſitorily not terminatively; ſome terminatively but analogically not properly: ſome profeſs properly to worſhip images with *Latria*.

Thus

Thus giddily run they in a circuit (as *David* deſcribeth the wicked) ſcourging one another with angry Recriminations.

Male quidam negant prædicandum populo quod imago Chriſti ſit adoranda Latria.

Henriquez ſumma Theolog. Mor. l. 8. cap. 32.

Oppoſitam ſententiam tenet Thomas *hic & omnes ejus Diſcipuli, nempe imagines verè ac propriè adorari ſaltem ut objectum materiale adorationis, vel totale, vel ſaltem partiale.*

Cabrer. in Thom. 3. par. q. 15. n. 14.

This Doctrine ſome others refuſed more reſolutely.

Durandus in 3. ſent. diſt. 9. q. 2. circa annum 1320.

Quod dictum eſt de ſigno vel imagine intelligendum eſt de omnibus aliis quæ habent ſolam habitudinem extrinſecam ad deum, quia ratione talis habitudinis, ſeu relationis, nullo modo debetur eis honor divinus qui eſt Latria.

Gab. Biel. in Can. miſſæ Lect. 49.

Judged it the ſounder ſentence to teach that a Creature muſt not be worſhipped with *Latria.*

Quod imago neque ut conſideratur in ſe, ſecundum quod eſt lignum, lapis aut metallum: neque ut conſideratur ſecundum rationem ſigni & imaginis eſt adoranda. Quia qualitercunque conſideretur, eſt res quædam inſenſibilis, & creatura cui adoratio Latriæ minimè eſt exhibenda.

Catharius lib. de cultu imaginum ſect : *Nunquam bene dicitur adorari imaginem Latria ut eſt imago.*

Pereſius lib. de tradit. part. 2. cap. de imag. p. 158.

Omnes fere Scholaſtici in hoc ſunt, quod imago Chriſti & ſanctorum adorari debeat eadem adoratione qua & res quæ repræſentantur : ideo imagini Chriſti & ſigno crucis, Latriæ adorationem deberi affirmant.

(Now mark his own free Cenſure.)

Hujus Doctrinæ nullum (quod ego viderim) afferunt validum fundamentum, nam neque ſcripturam, neque traditionem, neque communem ſenſum ſanctorum, neque Concilii generalis determinationem aliquam, nec aliam rationem qua hoc efficaciter ſuaderi poſſit adducunt. Pugnare etiam videtur cum imagine, etiam in quantum eſt imago, ut eadem reverentia revereatur, quâ res cujus eſt imago, Cum imago illa in eo quod eſt imago, non excedit limites inſenſibilis creaturæ, cui ut Doctores ipſi rectè concedunt reverentia minime debetur. Præterea videtur mihi Doctrina Sanctorum & Sanctarum Synodorum huic aſſertioni adverſari.

True enough, cleer enough : againſt the common ſenſe of Saints, againſt holy Councils, yea againſt Gods expreſs Commandement, and Chriſts expreſs interpretation of *Latria* to God alone.

Imagolatria thus is concluded a fault undeniable and abominable : Excuſes be dumb for ſhame.

Neither is it enough to renounce the name of *Latria* (with the

the Whores modeſty wiping her mouth, ſaid King *Solomon*, as if ſhe had not offended) when either in deed or in words æquivalent they give unto Images the honor due to God alone. Herein is another foul fault, even of ſuch as would ſeem to ſtick at the name of Εικονολατρεία, that is, Image-worſhip, of *Latria*, yet ſtick not at Adoration of Images: as if making Conſcience not to ſteal a Saphyre, they yet took thence a Diamond, or other as precious a Jewel. Adoration is Gods Prerogative alſo peculiar to Him, the *Roman* Catholicks in Adoring meer Creatures, do give unto them the Worſhip due to God alone, which is *Latria*, whether they profeſſe it or not, and are thereby Convicted Idolators, as were thoſe former, who profeſſed the Worſhip of *Latria* to Images.

Confuſion will be their Concluſion, if Repentance prevent not the Premiſes which run thus.

☞ Curſed is the Honour which is ſtollen from God:
Adoration when it is given unto meer Creatures is ſtollen from God, whoſe peculiar Honour it is to be adored.
Chriſt and his Apoſtles commended or approved adoration of none but God.
Antient Fathers of the Primitive Church believed and profeſſed Adoration to be the Honour of God alone:
Therefore it is for us to Adore none but God.

The New Teſtament an Expoſition of the Old, and Chriſt the beſt Interpretor of both, look to him, *Math.* 4. Chriſt allegeth, *it is written, Thou ſhalt adore the Lord thy God*, to hinder the Adoration of a Creature, and therefore that Affirmative precept for Adoring God, importeth a Negative precept forbidding to Adore any other: as if this particle (only, which reſtraineth the latter of theſe two Verbs joyned together in this ſentence) had alſo been expreſly put to the former, for reſtraining Adoration to God alone in the former, as it reſtraineth *Latria* to God alone in the latter, the former being principally pertinent to the purpoſe there intended by Chriſt, for Confutation of the Tempter, who asked but Adoration: againſt which Chriſt's anſwer had not been ſufficient, if it had not intended thereby to reſtrain Adoration from any, but to God alone.

That the Reſtrictive particle (*ſolum*) is to be underſtood here, *Janſenius* acknowledgeth, *Concord. Evang. c.* 15.

Aloquin tentanti προσκύνησιν ſeu Adorationem poſcenti minus aptè reſpondiſſet Chriſtus.

It is unreaſonable to think, that not one of the Apoſtles would have vouchſafed one Word of Advertiſement in their Epiſtles for Adoring, if they had thought Adoring to be due to

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Gab. Biel. in Can. miſſæ Lect. 49.

Judged it the founder ſentence to teach that a Creature muſt not be worſhipped with *Latria.*

Quod imago neque ut conſideratur in ſe, ſecundum quod eſt lignum, lapis aut metallum: neque ut conſideratur ſecundum rationem ſigni & imaginis eſt adoranda. Quia qualitercunque conſideretur, eſt res quædam inſenſibilis, & creatura cui adoratio Latriæ minimè eſt exhibenda.

Catharius lib. de cultu imaginum ſect: *Nunquam bene dicitur adorari imaginem Latria ut eſt imago.*

Pereſius lib. de tradit. part. 2. cap. de imag. p. 158.

Omnes fere Scholaſtici in hoc ſunt, quod imago Chriſti & ſanctorum adorari debeat eadem adoratione qua & res quæ repræſentantur: ideo imagini Chriſti & ſigno crucis, Latriæ adorationem deberi affirmant.

(Now mark his own free Cenſure.)

Hujus Doctrinæ nullum (quod ego viderim) afferunt validum fundamentum, nam neque ſcripturam, neque traditionem, neque communem ſenſum ſanctorum, neque Concilii generalis determinationem aliquam, nec aliam rationem qua hoc efficaciter ſuaderi poſſit adducunt. Pugnare etiam videtur cum imagine, etiam in quantum eſt imago, ut eadem reverentia revereatur, quâ res cujus eſt imago, Cum imago illa in eo quod eſt imago, non excedit limites inſenſibilis creaturæ, cui ut Doctores ipſi rectè concedunt reverentia minime debetur. Præterea videtur mihi Doctrina Sanctorum & Sanctarum Synodorum huic aſſertioni adverſari.

True enough, cleer enough: againſt the common ſenſe of Saints, againſt holy Councils, yea againſt Gods expreſs Commandement, and Chriſts expreſs interpretation of *Latria* to God alone.

Imagolatria thus is concluded a fault undeniable and abominable: Excuſes be dumb for ſhame.

Neither is it enough to renounce the name of *Latria* (with the

the Whores modeſty wiping her mouth, ſaid King *Solomon*, as if ſhe had not offended) when either in deed or in words æquivalent they give unto Images the honor due to God alone. Herein is another foul fault, even of ſuch as would ſeem to ſtick at the name of Εικονολατρεία, that is, Image-worſhip, of *Latria*, yet ſtick not at Adoration of Images: as if making Conſcience not to ſteal a Saphyre, they yet took thence a Diamond, or other as precious a Jewel. Adoration is Gods Prerogative alſo peculiar to Him, the *Roman* Catholicks in Adoring meer Creatures, do give unto them the Worſhip due to God alone, which is *Latria*, whether they profeſſe it or not, and are thereby Convicted Idolators, as were thoſe former, who profeſſed the Worſhip of *Latria* to Images.

Confuſion will be their Concluſion, if Repentance prevent not the Premiſes which run thus.

☞ Curſed is the Honour which is ſtollen from God:
Adoration when it is given unto meer Creatures is ſtollen from God, whoſe peculiar Honour it is to be adored.
Chriſt and his Apoſtles commended or approved adoration of none but God.
Antient Fathers of the Primitive Church believed and profeſſed Adoration to be the Honour of God alone:
Therefore it is for us to Adore none but God.

The New Teſtament an Expoſition of the Old, and Chriſt the beſt Interpretor of both, look to him, *Math.* 4. Chriſt allegeth, *it is written, Thou ſhalt adore the Lord thy God*, to hinder the Adoration of a Creature, and therefore that Affirmative precept for Adoring God, importeth a Negative precept forbidding to Adore any other: as if this particle (only, which reſtraineth the latter of theſe two Verbs joyned together in this ſentence) had alſo been expreſly put to the former, for reſtraining Adoration to God alone in the former, as it reſtraineth *Latria* to God alone in the latter, the former being principally pertinent to the purpoſe there intended by Chriſt, for Confutation of the Tempter, who asked but Adoration: againſt which Chriſt's anſwer had not been ſufficient, if it had not intended thereby to reſtrain Adoration from any, but to God alone.

That the Reſtrictive particle (*ſolum*) is to be underſtood here, *Janſenius* acknowledgeth, *Concord. Evang. c.* 15.

Aloquin tentanti προσκύνησιν ſeu Adorationem poſcenti minus aptè reſpondiſſet Chriſtus.

It is unreaſonable to think, that not one of the Apoſtles would have vouchſafed one Word of Advertiſement in their Epiſtles for Adoring, if they had thought Adoring to be due to

any but God alone, their ſilence is Eloquence enough to confute the preſumes of ſuch Adoration.

The laſt meſſage ſent from Heaven by an Angel, in the laſt Chapter of the *Revelation*, was a charge to Adore God: A memorable and ſeaſonable charge alleged on purpoſe, as a ſufficient Reaſon to barr Adoration, there offered to that Angel of Chriſt's preſence: being of ſuch Excellent Dignity; Yet he refuſing Adoration, what Warrant can there be for Adoration of any other inferiour Creature?

What did the Primitive Fathers about this?

Of the ſeven Churches, to whom Chriſt ſent by name in the *Revelation*, only the Church of *Smirna* was without blame: hear the ſentence of that Church, for Adoring only God.

Se ſolum deum colere & adorare profitetur Eccleſia Smirnenſis. Euſeb. Hiſt. l. 4. c. 15.

Hear the ſame ſentence of holy Church more generally,

Sancta dei Eccleſia creaturam non adorat. Epiphan. Hæreſ. 69.

This was not a ſudden Phanſie, but moſt Adviſed and Reſolved, as a point of High-importance in the chiefeſt Myſteries of the Church: as about the God-head of the Holy Ghoſt: which they proved by Adoration due to the Holy Ghoſt:

Si adorandus eſt Spiritus, quomodo non eſt colendus; ſi colendus, quomodo non eſt Deus? Nazianz. de Spiritu ſancto.

And about the God-head of Chriſt, as proved alſo by Adoration due to him.

Neque adorandum quicquam niſi deum legimus, ſaith St. *Ambroſe, de Spiritu ſancto, l. 3. cap. 12.*

Nullum coli & adorari ab Orthodoxis præter unum Deum, ſaith St. *Cyril, contra Julian. l. 6.*

Si Creatura eſſet Chriſtus, ſerviendum ei, ſanctarum ſcripturarum authoritas non juberet ſed potius prohiberet,

In primo enim Decalogi mandato ſicut unius Dei cultura ſervituſque manifeſtiſſimè præcipitur: ita omni creaturæ adoratio ac ſervitus à fidelibus exhibenda vehementiſſimè prohibetur. Fulgentius de fide ad Donatum.

Qui creaturam adorat, etiamſi in nomine Chriſti id facit, eſt idololatra, Chriſti nomen idolo imponens. Greg. Nyſſenus, Oratio funebr. de Placilla in fine: & in orat. de laudibus Baſilii Magni, *Non adoramus creaturam, abſit, in Ethnicos & Arrianos iſtiuſmodi delirium competit.*

Athanaſius contra Arrianos Orat. 1. ad Adelphum, Orat. 3. *Creatura creaturam non adorat,* ſaith the ſame *Athanaſius*, whoſe Faith was accepted as the Faith of the Catholick Church, (in approbation of the *Athanaſian* Creed) he was honoured as a right Faithfull Saint.

Ye ſee the faith of Primitive Chriſtians Adoring only God, and

and ſo far from Adoring any Creature, that they profeſſed if Chriſt had not been God, Chriſt himſelf muſt not have been Adored, and therefore the *Arrians* miſtaking Chriſt as a meer Creature, and yet Adoring him, did by their Adoration turn ſuch a Chriſt, as they conceited, into an Idol, and themſelves into Idolators; yea, and that the *Neſtorians* alſo turned themſelves into Idolators, by Adoring the Man-Chriſt, (though they believed Chriſt to be God, as if he had the two Natures of God-head, and Man-hood, joyned together by affectual Aſſociation, and not by Perſonal Union: without which the Manhood of Chriſt had been uncapable of Adoration: So that in their Chriſtian judgment to Adore any meer Creature, is an impious Act of Idolatry.

This Sun-ſhine in that prime ſphere of their Orthodoxie, diſſipateth and overcometh whatſoever miſts ariſe, from forgeries and fallacies in the names of Antient Fathers, reported by Cardinal *Bellarmine* to be various, denying Adoration to any Creatures, and yet granting it; if ſo, what truſt unto varying Witneſſes? it is ſafer (as we do) to follow the Direction of Gods Word, in the New Teſtament, approving Adoration to none but God, and therein the Doctrine of thoſe Antient Fathers, at the heighth of their beſt Adviſement agreeing with us, than their Contrariety ſuppoſed, ſo diſagreeing from their own judgment, and from the New Teſtament, herein againſt all, as Idolators, who Adore Creatures.

But the Papiſts Adore Creatures.

Therefore Papiſts are concluded Idolators thereby;

The Adoration of Creatures appeareth by the profeſſion of their Teachers.

Card. Bellar. de imagini. Sanct. l. 2. cap. 21. 1. Propoſitio.

Imagines Chriſti & Sanctorum venerandæ ſunt, non ſolum per accidens, vel impropriè, ſed etiam per ſe & propriè, ita ut ipſæ terminent venerationem, ut in ſe Conſiderentur; Et non ſolum ut vicem gerunt Exemplaris.

Adoration of Images condemned by Chriſtendome repreſentative in General Council.

N. 1. *In the ſeventh General at* Conſtantinople, *anno* 754.

N. 2. *Objections about the ſecond at* Nice, *anſwered.*

N. 3. *That determination of that General Council at* Conſtantinople, *again confirmed by the General Council at* Frankford *againſt Adoring Images.*

THey of the ſecond at *Nice*, confeſſe the determination of that former Council at *Conſtantinople*, to have been againſt Adoring Images.

Sancta magna & univerſalis ſynodus quæ per gratiam dei & piiſſimam ſanctionem deo redimitorum & Orthodoxorum Imperatorum noſtrorum Conſtantini & Leonis congregata eſt in hac regia urbe (Conſtantinopoli) definivit ſubter annexa, &c.

Una voce definivimus abjectam fore & alienam atque abominabilem ex Chriſtianorum Eccleſia omnem imaginem, &c.

Non audere hominem quenquam ultrà ſtudere tam ſceleſte & impium ſtudium, qui verò auſus fuerit conſtruere imaginem, vel adorare aut ſtatuere in Eccleſia vel privata domo, ſeu occultare, ſiquidem Epiſcopus aut præſbyter aut diaconus fuit, deponatur, ſi verò Monachus aut laicus Anathematizetur, & imperialium legum obnoxius ſit tanquam contrarius præceptorum dei & inimicus dogmatum paternorum, &c.

Si quis non recipit ſanctam hanc & univerſalem ſynodum noſtrum: ſed huic modo derogat, & non cum omni ſatisfactione complectitur ea quæ ab ipſa ſecundum Divinitus inſpiratæ Scripturæ Doctrinam definita ſunt, Anathema ſit à Patre & Filio & Spiritu ſancto, ac univerſalibus ſeptem ſynodis.

What more dreadfull Curſe, than to be ſeparate from God the Father, the Son, and the Holy Ghoſt, and from the ſeven Prince General Councils, that Council at *Conſtantinople* counting it ſelf the ſeventh, as next after the ſixth? They of this latter Council, (pretending to be rather the ſeventh) acknowledge themſelves to daſh againſt that Curſe of the former by profeſſed

profeſſed oppoſition, yea, and for Adoring Images, they acknowledge themſelves to be condemned as Idolaters, in the Judgment of that former Council at *Conſtantinople*, which deemed Image-Worſhip to be Idolatry.

Which of thoſe two Councils ought to be followed in their Contrary Judgment about Adoring Images, is our Iſſue to enquire; there is an other Iſſue deſerving another Diſputation, whether the Right Soveraign Emperour, with Adviſement in Council of 338. Biſhops and Fathers of his Clergy, ſeeing ſuch preſent great danger of Idolatry by Image-Worſhip, might not thereupon in Chriſtian providence juſtly reſtrain the making of Images and their uſe at that time, to thoſe of their own ſubjection, to remove the occaſion of abuſe, after the good Example of King *Hezechias*, commended in Gods Word for Breaking the Braſen Serpent, after it was abuſed with Adoration: though it had been Ordained by God for a Salvifical ſigne of Good.

The determination whereof much dependeth on our preſent Iſſue about Adoring Images, wherein Papiſts hold with the latter, (O Vain boaſt of their Religion, as if it were the Antienter) and our Proteſtant Religion holdeth with the former, which as it had Precedence in time (to be much eſteemed in publick Determinations of the Church) it had theſe other advantages of ſtronger inducement.

1. Firſt it held by the plain Letter of Gods expreſſe Commandement, againſt Bowing to Images, wherein they of the latter apparently Tranſgreſſed, without any new Countermand.

2. They of the latter were alſo Perjurious therein againſt Oath.

3. They were therein alſo Rebellious againſt Allegiance, to their Lawfull Soveraign Emperour.

4. They were Covetous, in practice manifold, under pretence of Images.

5. Then was the fatal time, yea, the very year fore-told by St. *John*, for the fatal new Headſhip of *Rome* to ariſe, that was thereby to advance Image-Worſhip, as the Pope then did.

6. That latter Council, conſpiring with the Pope for Image-Worſhip, was quickly Condemned, Over-ruled, and Abandoned as Erronious, by the ſucceeding General Council at *Frankford*.

7. That was not a General Council which conſpired for Image-Worſhip, as Image-Worſhippers ſuppoſe.

8. The Conſpirators were the ſecond of *Nice*, which uſed much falſhood.

9. They imitated the Heathen herein, and their Chief Governour, the *Roman*, became an Image of the former Beaſt, in this Image-Worſhip.

10. They wrought with the Devill, and the Devill prevailed to be worſhipped in that Worſhip of Images, from which good Lord deliver us, by diſcovering his deluſions. *Amen, Amen.*

Firſt, Image worſhippers preſume againſt the plain letter of Gods commandement, which is a light unto the ſimple, and plainly to be underſtood, unleſs there appear ſome other expreſſion of warrant, which herein appeareth not.

Ob. The former words of the Second Commandement are to be underſtood with limitation: Why not the latter?

Sol. God in his holy word hath expreſſed a limitation of the former words, but not of the latter. *Levit. cap. 26. 1. Moſes* rehearſeth the former part with limitation, *Ye ſhall make no graven image to bow down to it.*

So the Commandement forbiddeth to make any graven Image as qualified with religious purpoſe to worſhip it: yet not only ſo qualified or limited; for there being a *ſof Paſuch* the *Hebrew* note of a full point at the end of the former words, which forbid the making of Images: reaſon of congruity requireth to underſtand the making of ſome Images to be forbidden, though without any farther qualification by Worſhip.

And that the Contents of this Prohibition ought thus far to be extended, the Law-giver himſelf hath expreſſed, *Deut. cap. 4. 16.* againſt making any viſible images or repreſentation of God: becauſe they ſaw no ſimilitude of him when he gave the Commandement.

It was therefore the true God whoſe Images are there forbidden, and to make ſuch Images is accounted corruption there expreſly; yea, and ſuch images, and repreſentations of Gods preſence there are principal in the Prohibition of Worſhip too, becauſe after the Law given there is given ſuch caveat againſt Images of the true God, as Prime amongſt the prohibits to be worſhipped.

Take therefore good heed unto your ſelves, as pertaining to your ſouls (*for yee ſaw no manner of Image in the day that the Lord ſpake to you in* Horeb *out of the midſt of the fire*) *leſt ye marre your ſelves, and make a graven Image, and the picture of any manner of figure, whether it be the likeneſſe of man or, &c. and leſt thou lift up thine eyes, and when thou ſeeſt the Sun, &c. thou be driven to Worſhip and ſerve them.*

This Moſaical expoſition of the Divine law, allowing neither to make nor to worſhip Images of God, hath in preface another dreadful Caveat againſt adding to the Law, *Deut. 4. 2. Ye ſhall put nothing to the words which I command you.*

How then ſhall we conſent with Image-worſhippers, who dare add hereunto this limitation that here is forbidden, only to Worſhip an Image as God? If the ſecond Commandement were to be underſtood with this limitation, it were one with the firſt

Commandement

Commandement, which forbiddeth to have any other God, as the *Papists* would have it, hereupon presuming to leave out of the Psalter the second Commandement, and (because the Scripture witnesseth that there are ten) to salve up the number of the Decalogue, they divide the last in two: as if the Ninth Commandement did onely prohibit to Covet another mans Wife, and the Tenth did forbid to covet all the other goods of our Neighbour.

Behold and wonder at the providence of God, who with his own finger did write the House before the Wife, to shew the coveting of the Wife and of the House to be forbidden by the same Commandement. Almighty God, the author of all good order, certainly not forgetting, to write in any part, the Tenth commandement before the ninth, so preventing this Idolatrous subtile mystery which would steal away the second Commandement, to steal Gods honor in worship to graven Images: and so steal a double curse, one for Additament of the presumed limitation, another for Diminution of the second Commandement: against the other clause of that Caveat prefaced, *Deut. cap.* 4. 2. not to take from the word which God commandeth. Both the clauses of the Caveat being fixed for ever in the last of the *Revelation*, which threatneth thus, *Whosoever presumeth to add, God shall add to him the plagues that are written in this book: And against whosoever taketh away, God shall take his part out of the book of Life.*

That those Image-worshippers were indeed thus cursed, it is the more suspicable, to be feared, because they renounce Gods help through their wilfull perjury.

2. Perjurious they were in worshipping Images against their solemn Oath. For by authority they of the former opinion had bound those under them with an oath not to worship Images, but to detest them as Idols.

[*In actis* St. Stephani (3. Papæ) *refertur, quod non tantum sacrarum imaginum cultum damnaverint*, St. Germanum--------*alioſque omnes ſacrarum imaginum cultores Anathematizaverint & Idololatras vocaverint, verum etiam, &c. Juratam a ſuis exigerint profeſſionem ſe nunquam imagines culturos: ſed potius eaſdem velut idola execraturos.*

Bin. Tom. 3. par. 1. ſec. 1. pag. 397. Car. Baron. anno 754. n. 19, 20, &c.

Against this their Oath some yielding unto the worship of Images in the latter Council (the second at *Nice*) and others either perswading them to break that former Oath, or approving them therein, all became guilty, *peccatumque commune non faciebat actus faciebat aſſenſus*, as Bishop *Salvianus* reverendly judged in the like case.

O blind and most unreasonable violence, breaking a threefold bond, the Commandement of God, a sacred Oath to God, and

and Alleagiance toward the lawfull Soveraign!

3. The patrons of Images were rebellious at that time, for that cauſe in the act of Rebellion, not only worſhipping Images, againſt the command, ordinance and law of their lawful Emperor, and his Council both of the laity and ſpirituality: but profeſſedly rebelling for defence of Images, yea depriving the Emperour of his revenues and dominion in the *Weſt*, as *Papiſts* boaſt out of *Zonaras*.

Vectigalia quæ ad id uſque tempus impendebantur imperio inhibuit Papa.

Gregorius *deſerta Imperatoris obedientia ob perverſam ejus opinionem*, For his perverſe opinion, to weet againſt Images, to which the Pope would have reduced him, *Ut ad cultum ſacrarum imaginum reduceret*; but not prevailing with the Emperour, he prevailed againſt him.

Hereupon forſaking his obedience, and obtaining the fat of Emperial revenues in *Italy*, the Biſhoprick became head of the Temporal ſtate in *Rome*, the fatal Seventh Head: chief in this reduction of Image worſhip: as it was foretold.

4. Theſe chief defenders of Images were Covetous, led thereunto with filthy lucre notoriouſly: the Pope to get theſe Emperial revenues of *Italy*, *Tharaſius* to get the revenues of the great Patriarch at *Conſtantinople*, *Iræne* to get the Empire, as they did unduly, The Pope ſpeeding by Rebellion, as you hear.

Tharaſius a Lay-man and a Courtier, affecting ſuddainly to be Patriarch of *Conſtantinople* over many other Archbiſhops, yea and over ſome other Patriarchs, againſt Church-canons: The Biſhop of *Rome* writ againſt it, and profeſſed to abhor it as a Monſter in the Church: and with a great ſtorm of words threatning that the monſtrous preferment of an unworthy Lay-man to ſuch abrupt aſſaults of Conſecration ſhould not be allowed, unleſs he would conſent to the advancement of Images.

Niſi per ejus fidelem concurſum pro ſanctarum imaginum erectione in ejus conſecrationem aſſenſum omnimodo tribuere nequimus, write Pope *Adrian* 1. in his 1. Epiſtle and in his 2. Epiſtle thus [*Si ſacras venerabiles imagines illas in partibus non reſtitueris conſecrationem veſtram recipere non audemus.*

Hereupon that upſtart favorite *Tharaſius* cloſing with Pope *Adrian*, in this calm condition, procured the favour of *Iræne* Queen Mother (in her Son *Conſtantines* minority, then aged about ten years), to call ſuch as pleaſed them to this ſecond *Niſen* aſſembly for eſtabliſhment of Image-worſhip. The *Roman* faction thereupon exceedingly magnified and extolled the practice of *Iræne*, who ſeeing and taking opportunity (while the gale of ſuch flatteries filled the ſtately ſail of high ambition) to ſettle her ſelf in the government Imperial, made the young Emperor her Son obnoxious to her by putting out his eyes, and afterwards

wards depriving him of Empire and of Life. *Mox imperio simul privatus et vita*, witneſs *Zonaras*, and *Paulus Diaconus*, and *Conc. Manaſſes in annalibus* cryeth out,

[*Heu dominandi libidinem : non ſic pardalis adverſus catulos ſuos furit : Non ita ſævit in ſobolem tygris : non aper, non canis furioſus : heu crudele Conſilium, quod nec rugiens leo, nec iracundus urſus, nec cruda vorans draco caperet.*]

O the deſire of Domination which made *Iræne* more cruel, than Lion, Tyger, Bear, or Dragon, in deſtroying her own iſſue! yet how the *Roman* Beaſt commendeth this *Iræne* ? though ſo cruel againſt nature, yea, and perjurious in worſhipping Images againſt Oath. For She was Daughter to a former Emperour, under whom ſhe had ſworn againſt Images, as her Husband the Emperor *Leo* complained, ſaith *Cæ'renus*.

Invenerat forte in Iranes pulvinari duas imagines, in uxorem acriter invectus eam nauci eſſe dixit, quæ ſuo patri Imperatori horribilibus atque intemeratis fidei myſteriis prolatis diverſum plane juraſſet.

Iræne neglecting her Oath to God and her Imperial both father and husband, afterwards hoped by a ſecond Marriage with *Charles* the Great to get over the Weſtern part of the Empire alſo, from whence the blaze of ſollicitation had enkindled her heart : but the fatal time was come for utter Diviſion of the great Empire into two parts, ſignified by the two Legs appearing to *Daniel*, cap. 2. in his expoſition of the Image, whereby the wiſdome of God deſcribed the greatneſs of Monarchs that were to be chief Image worſhippers, on purpoſe to ſhew their frailneſs; and it might be alſo to purport that Image worſhipping ſhould be the fatal occaſion at laſt ſo to divide the great Empire in two, remedileſly.

For readunation thereof the hopes of *Charles* the great to get over the Eaſt, and of *Iræne* to get over the Weſt, by intermarriage, became vain through the prevention of *Nicephorus* depoſing her, *Ne Obolo quidem ei relicto*, ſhe having not a halfpeny left, ſaith *Paulus Diaconus* : *in monaſterium primum, tum in exilium miſſa*, thruſt her into a Monaſtery firſt, and afterwards into baniſhment, ſaith *Zonaras*, *Nendo victum quærens*, She ſpinning to get her living : With poyſon ſaith *Gliras* ended her life.

O horrible end ! O how miſerable comforters are dead Images which could not keep their Empreſs from deſtroying the lively image of God in her ſelf ! O extreme ill bargain for uſurpation of a Momentary Crown to loſe an Eternal, by Perjury, *filio-regi-cide*, and ſelf-murder with Poyſon ſuckt out of the Dragons *myſtery* ! Great and uneſtimable gaine in ſecret accruing other wayes by traffique of Image mongers, occaſioned that juſt Complaint.

[*Dici non poteſt quanta ſuperſtitio, ne dicam Idolatria, pexus rudem*

& Indoctum plebem alatur in imaginibus, convenientibus ad hæc ſacerdotibus, hinc non parum lucri quæſtum percipientibus.]

It cannot be ſpoken how much Superſtition, (not to ſay Idolatry) is nouriſhed by Images amongſt the rude and ignorant people, the Prieſt Conniving thereat, and receiving not a little gain thereby. *Cornelius Agrip. de van. ſcient. d. imag. fal.* 73.

Palliate Covetouſneſs hath not a little curſe in Gods Judgement againſt Hypocriſie, theſe were four ſore prejudices to the Patrons of Image-worſhip: as apparent prevaricaters of Gods Law: perjurious, rebellious, ſo covetous of filthy lucre.

5. They are prejudiced alſo by the Time, it was the very fatal time wherein St. *John* forewarned, that the fatal Head would ariſe in *Rome*, the Seventh Head, (the Sixt being in St. *Johns* Time, after which another was to ariſe) as the Pope indeed then aroſe to be Head of the Temporal State by help of *Pipin*: which *Car. Baron.* aſſigneth to be in *An.* 755. the very fatal year, for aſcending from thence 666. years, ye meet with the Confeſſed time of St. *Johns* baniſhment under *Domitian* in the Iſle of *Pathmos*, where he ſaw and writ the *Revelation*, after which reckoning 666. it leadeth exactly to the year wherein this *Roman* New Headſhip notoriouſly thus began, under which St. *John* handleth the *Roman* ſtate as the Beaſt revived, *Rev. c.* 13. for diſcovering whereof he commendeth unto the wiſdome of Readers this number of 666. which ſo directly bringeth unto the very year of the Beaſts Head, then to appear, as the Pope did in this form of Temporal Headſhip over *Rome*.

Can you ſhew a clearer accompliſhment of any Time deſigned in Prophecie? You have yours, why ſhould not we have our liberty to delight, in magnifying and admiring the Concurrence of Prophecie with ſtory to Gods all Glory?

Then alſo began the Beaſt under this New Head to be an Image of the antient *Roman* in Image worſhipping: but this fatall work appertaineth to our Ninth Conſideration: here meerly the point of Time conſidered in this fatal concurrence, inclineth us to beware of the work thence forwards promoted by this New fatal Head with high preſumption for Image-worſhip againſt Gods Law, againſt Oaths, againſt Alleagiance, againſt the Decree ordained with publick Authority by the former great Council of 338. for prohibition of Image worſhip in the next preceding year 754.

Notwithſtanding all this, the Pope greatned his new Headſhip the next year, thenceforth attempted, plotted, and preſumed, with countermand againſt the former Divine, Imperial and Conciliar Ordinances, to promote Image worſhipping, and ere long with a countercurſe impoſed it in the 2. *Nice* Council, to the great grievance of Chriſtendome in great perplexity thereby betwixt two contrary Decrees of Councils, untill an other

Council

Council was called at *Frankford*, to determine betwixt them.

6. That Council (againſt Image-Worſhip) had fuller confirmation, both Conciliar and Papal, although Image-Worſhippers believe it not.

This Council at *Frankford*, determined againſt that ſecond at *Nite*, in point of Image-Worſhip, ſo there being then the Determination of two Councils againſt one, therein we hold with the two.

Bark no more againſt Proteſtaniſm, as of a meer private ſpirit: Boaſt no more Popiſh Champion of thy claim to General Councils, as if all were thine, *prima*, *media*, *ultima*; but by corruption thine.

Ingenuity would Bluſh at the Review of your indirection, about this Council at *Frankford*, immodeſtly claimed as if it had held for your Image-Worſhip: If it had held ſo, Why did you ſeek to ſuppreſſe what it determined about Images? Why did ye not Print that alſo, when ye Printed other paſſages of that Council.

Hincmarus an Arch-Biſhop of great eſteem, thus Teſtifieth, *Generalis Synodus in Francia convocante præfato Imperatore celebrata & ſecundum ſcripturarum tramitem traditionemque Majorum ipſa Græcorum pſeudoſynodus deſtructa eſt & penitus abdicata: de cujus deſtructione non modicum volumen, quod in palatio adoleſcentulus legi, ab eodem Imperatore Romam eſt per quoſdam Epiſcopos miſſum.*

Ado witneſſeth in his Chronicle, *ætat. 6. folio* 181.

Sed ea pſeudoſynodus quam Græci ſeptimam appellant pro adorandis imaginibus abdicata penitus.

Regino likewiſe in his Chronicle, *l. 2. fol.* 30.

Aimonius de geſtis Franc. l. 4. cap. 85.

Abbas Urſpergenſis Chron. Anno 793.

Aventine likewiſe affirms, that the ſecond *Nicen* Council (For Adoring Images) to have been condemned by the General Council at *Frankford.*

When the Contention grew hot betwixt Proteſtants and Papiſts about Image-Worſhip, The *German* Emperour choſe *Caſſander*, one very Judicious, to inform him of the Truth, he with diligent Study ſearched and found, and reported to the Emperour (as very truth) that the General Council at *Frankford* did condemn that ſecond *Nicene* Council which had allowed to Worſhip Images.

The Words of *Caſſander* are *Conſult. de imag.*

¶ *Cum in Synodo Nicæna ſub Conſtantino & Irene de imaginibus adorandis aliquot decreta edita fuiſſent atque exemplar illius Græcanicæ ſynodi Francofurtum allatum & juſſu Caroli diligenter lectum fuiſſet: ſummo patrum conſenſu Græca illæ Synodus (qua parte imagines adorandas cenſebat) improbata & damnata fuit, ut quæ non*

modo

modo divinis literis & antiquæ patrum traditioni, ſed etiam conſuetudini Romanæ Eccleſiæ adverſaretur: quæ damnatio etiam actis & capitibus illius ſynodi inſerta fuit: cui ſynodo etiam legati Romani Pontificis interfuerunt.

Thus the Imperial Palace affordeth unto us light of Antiquity, which the Papal would have extinguiſhed, and we ſee more ground thereby to truſt the Conciliar Acts themſelves in the *Caroline* Books, ſo called, becauſe that Emperour *Charls* vouchſafed ſo Royal Acceptance in his Name, with Recommendation of them to the Biſhop of *Rome*: as *Hincmarus* diſcovered partly by what was above Recited, *De deſtructione (Nicænæ Synodi) Non modicum volumen ab eodem Imperatore Romam eſt per quoſdam Epiſcopos miſſum* — But more fully by theſe Words. —

¶ *Authoritate hujus Synodi Francofordienſis nonnihil repreſſa eſt imaginum veneratio, ſed tamen Hadrianus & alii Pontifices in ſua opinione perſeverarunt, & mortuo Carolo, ſuarum pupparum cultum vehementius promoverunt: adeo ut Ludovicus Caroli filius libro longe acriori inſectatus ſit imaginum cultum quam Carolus.*

Iſta ſubnectit Hincmarus, ſaith Cardinal *Baronius*, the Popes great Library Keeper, teſtifying that theſe Words were Written by *Hincmarus*.

O Wonderfull, juſt Providence of God, preſerving this Light in *Baronius* the Reciter, to ſhame the fraud of Image-Worſhippers, who cut this now out of the Author, in hope to keep their followers dark with diſ-belief of theſe Teſtimonies, as if nevertheleſſe, the *Francoford* Council had not condemned but approved Image-Worſhip; A bold, bnt Vain ſhift, diſclaimed by the two Cardinals, *Baronius* and *Bellarmine*, who wanted neither Wit nor Will, if there had appeared any poſſible ground to ſuſtain it.

Diſclaimed thus by *Bellarm. de imag. ſanct. cap.* 14.

Alanus Copus Dialog. 4. *&* 5. *Docet in Synodo Francofordenſi, Nicænam non ſolum non damnatam ſed etiam confirmatam: Quam ſententiam optarem eſſe veram, ſed tamen ſuſpicor eſſe falſam.*

1. *Primo quia libri illi Carolini licet falſo inſcribantur Carolo, ſine dubio ſcripti ſunt tempore Caroli, ut patet ex refutatione eorundem librorum quam edidit Adrianus, & ſcripti videntur in Concilio Francofordienſi, & acta continere ſynodi Francofordienſis, id enim aſſerit Hincmarus ejus temporis auctor, & ipſi libri hoc præ ſe ferunt: quod autem Synodus quæ in his libris refutatur, ſit vere Nicæna* 2. *dubitari non poteſt ſi legantur vel ipſi libri, vel Adriani reſponſio.*

By the way to take what *Bellarmine* here granteth, that the *Caroline* Books contain the Acts of the *Francofordian* Council, and were Written therein, we ſhall therefore be the Bolder to cite

cite thoſe *Caroline* Books as their Doctrine. To let paſſe the Cardinals quarrel againſt the Inſcription of them to *Carolus*, as if it were not Courtly Verity, ſo to aſcribe the Letters writ by Secretaries, and Statutes prepared by Counſellors, and whatſoever Declaration, unto which the Chief doth allow his Hand or Name.

The Cardinal proceedeth in his Reaſons.

2. *Secundo, quia auctores antiqui omnes conveniunt in hoc, quod in Concilio Francofordienſi ſit reprobata ſynodus ſeptima quæ decreverat imagines adorandas, Ita Hincmarus, Aimonius, Rhegino, Ado & alii paſſim docent; dicere autem hos omnes mentiri, vel libros eorum eſſe corruptos, videtur mihi paulo durius.*

3. *Tertio, quia ſi iſti auctores loquerentur de falſa ſeptima ſynodo, id eſt de ſynodo Conſtantinopolitana contra imagines, certè meminiſſent etiam in ſuis Hiſtoriis ſynodi Nicænæ vere ſeptimæ, at non meminerunt ullius Concilii ſeptimi niſi iſtius quod reprobatum dicunt.*

That theſe three Reaſons may urge more ſtrongly; conſider now the weakneſſe of Contrary pretences.

Ob. Some Authors ſay, that at *Frankford* was condemned the Council againſt Images.

Sol. True, that Council at *Frankford* would neither have Images taken away, nor Adored, and ſo by way of moderation to pacifie Schiſm, their Conciliar Wiſdome would reduce the followers of the latter Council from Adoring Images, and thoſe of the former Council from Breaking Images.

Although the Commandement of God, *Exod.* cap. 23. 24. The example of *Moſes* grinding the Golden Calf into duſt, *Exod.* cap. 32. 20. The example of *Ezechias* breaking the Brazen Serpent, which God had commanded to be ſet up as a Holy ſign of Chriſt, *Eſ.* 30. 22. & 31. 7. 2 *Reg.* 18. 4. The example of *Joſias* breaking the Statues which had been abuſed unto Idolatry, upon the like apprehenſion of abuſe ſeemed their juſt Warrant, for breaking Images at that time by publick adviſement of Authority; yet when Experience found that Execution of Heroick Zeal, a ſcandal, the Council of *Frankford* upon ſecond Adviſement, judged it then fit to be removed: it is honeſty to ſubmit our judgements unto Lawful Superiours, upon ſuch exigents of variable Seaſons in outward occurences, as Waves of the Sea varying the courſe of Authority, by Reaſon of State in Compaſſe ſtill for the Common-weal and Peace of Chriſtendome, which they hoped to ſtand firm either way, Saying,

¶ *Imagines nihil, ſi non habentur, derogant, nihil ſi habentur, prorogant: cum tamen abdicatæ quandam incautam levitatem afferant, adoratæ verò culpam innurant*] lib. 4. c. 9.

In breaking Images, the Execution might at unawares have ſome Levity: but Adoring hath Iniquity, branding Image-

Worſhippers with an hot Iron, to wit, as Tranſgreſſors.

Their Conciliar wiſdome in this bipartite Declaration againſt Breaking, but much more againſt Adoring, utterly ſhameth thoſe Roman Sophiſters, who by the former part againſt Breaking, would argue the Council to have ſaid nothing about the latter part againſt Adoring, but rather for Adoring Images. Have ye no better Argument?

Obj. There may be a miſtake in the Hiſtorical Relations of that *Francofordian* Declaration againſt the former Council, *pro adorandis imaginibus*, being put *pro non adorandis*: or by change of a Comma to change the ſenſe: the former deviſe is Reproved, but the later Approved by *Binnius*, *not. in Concilium Francoford.* with *Suarez*, *Tom.* 1. *Diſput.* 54. *Sec.* 3.

Quomodo ergo dicit Regino illam ſynodum (quam damnavit Francofordienſis) fuiſſe factam pro adorandis imaginibus? Reſpondet Alanus legendum eſſe (pro non adorandis) & particulam (non) vel Incuria vel Malitia fuiſſe ſublatam. Sed eſt difficilis reſponſio, cum id probari non poſſit. Ad verba Adonis Alanus acutè reſpondet, Verba illa pro Adorandis imaginibus non eſſe conjungenda cum præcedentibus, ſed cum ſubſequentibus, interpoſito Commate hoc modo: pſeudoſynodus quam Græci ſeptimam appellant, pro Adorandis imaginibus abdicata penitus id eſt in defenſionem adorationis imaginum penitus abdicata eſt.

Sol. This device is as uncertain as the former, which you confeſſed to be difficult for want of proof. Both being deſtitute of help, either by Manuſcripts, or by any other Antient Authors, yea, both being againſt all Antients, which report the *Francofordian* Condemnation to have aimed againſt the ſeventh Council that Adored Images, as Cardinal *Bellarmine* acknowledgeth. And now ſo long after, without evidence, to change an Affirmative into a Negative, or by coyning a new Comma to change the Conſtruction into a contrary ſenſe, is boldneſſe contrary to Chriſt, in a Myſtery, turning yea, to nay, whereas Chriſt is not yea, and nay, 2 *Cor.* 1.

Obj. Why may not the name of *Conſtantinople* in the Stories, derive the *Francofordian* ſentence of Condemnation againſt the former Council, which was held at *Conſtantinople*, *pro non adorandis imaginibus*, rather than againſt the ſecond *Nicen* Council, *pro imaginibus*? All the Learned of the *Roman* Catholick World here with conſent fall upon this ſtrong Reſolution of Neceſſity: That either the Council ſo condemned at *Frankford*, was the former Council held at *Conſtantinople*, *pro non adorandis imaginibus*: or elſe the name of *Conſtantinople* being uſed through miſtake of the alleged Authors, or through others corruption of them ſince, ſo that it ſeemeth impoſſible to draw hence a certain argument, that the Council of *Frankford* did condemn the ſecond *Nicen* Council, *pro adorandis imaginibus*.

Sol.

Sol. The Learned of the *Roman* ſchool did fall, indeed all: here you may ſee ſome blind in Ignorance, ſome winking in Obſervance of the great fatal Myſtery: wherein as *Roman* Catholicks, though Learned, for all their great Boaſts (meer Scare-Crows of antique Imagery, they are neither to be truſted, nor feared, nor proved by prudent plain honeſt Chriſtians, but rather (as they are) to be Deteſted and Reproved in Chriſtian charity, that they may come to be as they ſhould, in Adoration of God alone: if they would ſuffer us to take the ſtumbling Block out of their way: Thus.

Their illogick abſurdity miſtaketh a Common Accident for a Proper, as if becauſe the Black ſheep is coloured, they would conclude it to be White, or Cold water to be Hot, becauſe it is poured into the Veſſel where Hot liquor once had been: ſo they argue the Council which was condemned at *Frankford*, to have been *pro non adorandis imaginibus*, becauſe the name of *Conſtantinople* is uſed, where many years before there had been a Council, *pro non adorandis imaginibus.*

Indeed there were two Councils, which had three Notations in Common: yet were there alſo three Proper Notes, whereby the latter was diſtinguiſhed from the former.

The three Common Notations, in which both agreed, were,

1. The Name of the Council, both having the Title of the Seventh General Council.

2. The Name of the Emperours, both under the Reign of a *Conſtantine.*

3. The Name of the Place, both aſſembled at *Conſtantinople.*

The three Proper Notes of the Council condemned at *Frankford*, deriving the Condemnation properly to the latter Council, are theſe.

1. The Name of *Iræne*, who with her Son *Conſtantine* then Governed, in the time of this Council, which was afterwards ſo condemned at *Frankford.* God, (who draweth Light out of Darkneſſe) over-ruling the moſt untoward Inſtruments to His Glory, thus blaſted her Council (for Image-Worſhip) in the Condemnation at *Frankford* with a Curſe.

2. The Name of *Bithinia*, wherein this latter Council proceeded, at *Nice* in *Bithinia.*

3. The Prime intent and effect of this Council condemned, *pro adorandis imaginibus*; which three-fold notable concurrence appropriateth that part of condemnation at *Frankford*, unto the latter Council, notwithſtanding the name of *Conſtantinople* uſed in common.

As it might be well uſed to the latter in three Reſpects.

1. In Reſpect of Convocation, called to meet at *Conſtantinople.*

2. In

2. In Reſpect of Conſummation, concluded at *Conſtantinople.*

3. In Reſpect of Publication, ſent from *Conſtantinople*, as ſtories expreſly teach, and Papiſts cannot deny.

1. For Convocation of this Council to *Conſtantinople*, and Inchoation there, *Binnius Not. in Conſilium Nicænum* 2. ſaith.

[*Ut Conſtantinopolis conveniretur, conſtitutum fuerat & reipſa Obſervatum.*]

2. For the Conſummation, they had ſent a ſynodal Epiſtle to ſatisfie the Emperial Majeſty: but for further accompliſhment, they alſo came and held a Synod in the Emperial preſence at *Conſtantinople*, as appeareth by what *Binnius* relateth out of *Ignatius, apud Surium*, 25. *Febr.*

Tandem cum Taraſius & qui cum eo collectus cœtus patrum venit. decretum tutis Monumentis mandaſſent, in urbem regiam delata ſunt ab ipſis Orthodoxa dogmata, (*Binnius* hereupon noteth in his Margin, *patres veniunt Conſtantinopolin*) *quos ſumma benevolentia exceperunt Imperatores.*

Erecta itaque Cathedra ipſorum Imperatorum & totius Synodi, & novo decreto recitato, iidem admirati ſunt accurationem, & eſſe Doctrinam Divinæ inſpirationis quæ ab eis decreta fuerunt ſapienter judicantes, penna & manu Imperatoria ea optimè comprobantes & confirmant, & non vilibus donis ſynodum proſecuti, unumquemque mittunt in ipſam civitatem. Behold the ſynod at *Conſtantinople*, where it had not only Beginning but End, and that end with confirmation, and utmoſt Magnification there.

3. Publication from *Conſtantinople* followeth, not only by Virtue of the Emperial, but alſo by the Patriarchal agency, *Taraſius* the ſole Patriach preſent in that Council, ſending the Decrees thereof abroad. Hiſtories hereupon might well take notice of it from *Conſtantinople*, as *Roger Hoveden* doth, *Anal. p.* 1.

Carolus Rex Francorum miſit ſynodalem librum ad Britaniam ſibi à Conſtantinopoli directum: in quo proh dolor multa inconvenientia & veræ fidei contraria reperiebantur, Maximè quod confirmatum fuerat imagines adorari debere, &c.

In theſe Reſpects of Publication from *Conſtantinople*, Confirmation and Concluſion in *Conſtantinople*, as well as of Convocation thither, and Beginning there, the name of *Conſtantinople* being appliable to this latter Council, which decreed *pro adorandis imaginibus*, here appeareth no Miſtake in the Relators, no Corruption of them by others: but the miſtake and corruption in theſe Learned Papiſts, who from this name of *Conſtantinople* common to both Councils, would turn the *Francofordian* Condemnation from the latter Council, *pro adorandis imaginibus*, unto the former Council, *pro non-adorandis imaginibus.* Notwithſtanding the three Notable properties, which certainly directing

recting that Condemnation unto the latter Council, *pro adorandis imaginibus*. (O Wise and Mighty Disputers of the World) at conclusion falling with Delusion of their own souls, and others hardned in superstitious Worship of Images, thereby, so publiquely, severely, and dreadfully condemned.

Obj. If the mistake or corruption be not in the name of *Constantinople*, it must needs be in the name of *Bithynia*, *Constantinople* being in *Phrygia*, not in *Bithynia*, which is enough to make the Relation uncertain.

Sol. It is uncertain, nevertheless, there being certain ground in truth, for mention of both places, the Council so condemned, having

1. Relation unto both: it beginning at *Constantinople*, ought not the name once entred, stand still upon Record? and afterwards for a time, removing to *Nice* in *Bithynia*, the name of *Bithynia* was added, and the Synod thereupon accounted the Second Council at *Nice*.

2. Was not *Bithynia* subject to the Patriarchal of *Constantinople*? if what was Acted by Patriarch *Tharasius* and his subordinate Bishops in Council at *Nice*, were thereupon counted a *Constantinopolitan* Act, especially considering the End and Confirmation at *Constantinople*, were it more strange than to call that the *Roman* Court at *Avignon*? whether in Respect of superiour jurisdiction there, or by way of Derision.

3. The zeal of that *Francofordian* Synod might so deride the Council, *pro adorandis imaginibus*, by Conjunction of both names, in regard of their shamefull flight from *Constantinople* into *Bithynia*: for being spied with Beards, and Grave gowns at the Boys play, for falling down to Images, the People and Soldiers, in awfull Remembrance of the late Council and solemn Oath against Image-Worship, on uproar, (as it may be presumed in such unruly Tumult) some Hissing, othersome Exclaming, Threatning and Haling, they were expelled out of *Constantinople* with great scorn, appearing in the sullen and sowr face of *Binnius* his favourable report of them, *in notis Concil. 7.*

¶ *Ut Constantinopoli conveniretur constitutum fuerat & reipsa observatum. Sed cùm ibidem in Ecclesia sanctorum Apostolorum anno 7. Constan*: *Imperatoris, Concilii initium fecissent: Milites prætoriani qui iconoclastarum hæresin medullitus imbiberant sacrosanctam congregationem manu militari planè exturbarunt, quo facto Imperatores admodum perturbati dimiserunt Episcopos ibidem congregantes, quoad usque urbem & exercitum turbulentis istis hominibus quos Copronimus invexerat expurgasset, atque ab omni ulteriori metu seditionis liberasset: quare prudenter miroque successu peracta iterum mense Maio anni sequentis (inquit Theophanes) mittens per omnem locum congregavit omnes Episcopos qui convenirent in Nicænam civitatem ad celebrandum illic Concilium.*]

Had not the Relators cauſe enough to mention both *Conſtantinople*, and *Nice* in *Bithynia*? What Miſtake or Corruption doth here remain, but in Image-worſhippers own craſed brain?

Obj. There muſt yet be acknowledged either a great Miſtake of Ignorance, or a great Lye againſt Knowledge in the Council at *Franckford*, if it were the ſecond *Nicen* Council which they condemn for allowing Gods worſhip unto Images, whereas that Council at *Nice* expreſly diſſwaded from worſhipping Images with *Latria*, the worſhip due to God alone.

Sol. You are too prejudicious: here is found neither ſuch Miſtake nor Lye: no miſtake of Ignorance can be probable, for two reaſons. Firſt, becauſe there wanted not a Copy to peruſe before hand ſent on purpoſe by the great care and providence of *Charls* the great to have the cauſe (ſo much complained againſt) throughly conſidered and weighed.

Secondly, becauſe there aſſiſted in the Council of *Franckford* Legats of the ſame Pope *Adrian*, whoſe Legats had been at the *Nicen* Council, and therefore it can in no colour of probability be ſuppoſed that this at *Franckford* was ignorant of what had been defined in the ſecond *Nicen*. Both theſe reaſons are touched and commended by *Binnius*, *notis in Concil. Franckford.*

Cum Hiſtoria & acta Concilii referant, Legatos ſummi Pontificis Hadriani huic Concilio interfuiſſe, fieri non potuerit, ut totum Concilium ignoraret qua authoritate vera ſeptima ſynodus Nicæna congregata, & quid in ea definitum fuerit. Nam cum hæc ſynodus paulo ante ſub eodem Pontifice coacta eſſet: non potuerunt Legati ejuſdem Pontificis authoritatem & doctrinam illius ignorare. Ergo etiamſi falſi rumores ſparſi eſſent de illa ſeptima ſynodo ut Genebrardus neſcio quo fundamento affirmat, potuiſſent patres Concilii Francofordienſis à legatis ſummi Pontificis inſtrui, ipſiuſque ſynodi ſcriptis informari ac doceri. Immo cum celebratio Nicæni concilii eſſet in univerſa Eccleſia res celeberima, & maximè publicata, non eſt credibile quod inter Epiſcopos univerſæ Galliæ & Germaniæ hoc loco congregatos nemo repertus fuit, &c.

Neither is it mannerly to preſume that ſuch a great ſynod of about 300. Reverend Biſhops would Lye againſt their Knowledge, ſpeaking one thing, and thinking another, as *Bin.* alſo yeelds.

Quæ cum meo judicio de tanto & tali Epiſcoporum cœtu non fuit præſumenda: ſaith he for his purpoſe, but it ſerveth more fitly for ours. That the Council of *Franckford* (in word condemning theſe at *Nice* for Image-worſhip) did think them worthy to be ſo condemned indeed: notwithſtanding they at *Nice* proteſted to worſhip God alone with *Latria*: the proteſtation being more nominal than real: For as a Woman proteſting ſhe loveth her Husband alone with Marital Love, yet is both a Lyer and Whoar, in her affection (though pretended to be of an other ſort) toward Her Adulterer: So (God judging Image-worſhip to

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be myſtical Whoredome) thoſe *Nicene* Image-worſhippers, notwithſtanding their proteſtation to worſhip God alone with *Latria*, yet did worſhip Images with adoration, which is a real act of *Latria* due to God only, therefore indeed they did not worſhip God alone with *Latria*, but were lyers in that proteſtation, and therefore deſerved nevertheleſs to be condemned for giving Gods worſhip to Images, in adoring Images, as for that adoration of Images they were condemned by the judgement of that general Council at *Frankford*, agreeing therein with that former Council at *Conſtantinople*, *pro non adorandis imaginibus*.

And both theſe antient Councils agreeing with us *Proteſtants*, in this point againſt Image-worſhip of *Papiſts*.

O that they would at laſt awake to conſider how juſtly they are all condemned with that 2. Council at *Nice*, or by it: they among them that yield but Adoration unto Images are condemned with that Council of *Nice*: but they whoſoever follow their St. *Thomas a Watering* in worſhip of Images with *Latria* profeſſed, are condemned by the Council at *Nice*, and by the Council at *Franckford*, and by the Council at *Conſtantinople*, a threefold cord of condemnation not eaſily broken.

Obj. An other note remaineth of great inference, that the Council condemned at *Franckford* had not Papal Authority: which is true of the Council *pro non adorandis imaginibus*, but cannot in truth be applyed to the Council of *Nice*, where the Popes Legats were preſent: either therefore that 2. of *Nice* was not the Council condemned at *Franckford*, or elſe the Council at *Franckford* did Miſtake, or againſt knowledge did commit a double Lye, the one, denying that 2 Council at *Nice* to have the *Popes* authority, the other profeſſing to maintain the *Popes* power, yet reſiſting what was ordained by his power in that Council at *Nice*. All this cannot poſſibly ſtand together.

Sol. All well enough: without any juſt ground, for this raſh imputation either of Miſtake or Lye. The reaſons for the knowledge of the Doctrine are extended by *Binnius* for their knowledge of the Authority, ſo that theſe *Frankofordians* did not miſtake that Council at *Nice*; and *Binnius* doth well plead againſt that other imputation of a Lye to an ill purpoſe, to prove that the *Frankofordians* did not (as they did) condemn the Council at *Nice*, becauſe they profeſſed reſpect unto the Pope: whereas they ſhewed their reſpect unto the Pope, in pleading againſt that at *Nice*: becauſe it ſeemed to want the Popes authority there: and it might ſo ſeem in three reſpects. Firſt, for want of the Popes expreſs allowance, for their aſſembling there, the Popes Legats were to meet in Council at *Conſtantinople*: but that aſſembly being abruptly diſmiſſed: when as you heard *miro ſucceſſu*, by a wonderfull ſucceſs (admiration being beyond expectation) obſerving opportunity, the Emperor called what Biſhops could be procured upon

upon a ſuddain to *Nice*, without the Popes expreſs leave, as appeareth in their ſynodal Epiſtle afterwards for excuſe.

Secondly, there wanted the Popes preſence: and ſome might require a Perſonal authority, ſuppoſing it moſt unreaſonable for him to claim the prerogative of Perſonal Inſpiration, yet not to vouchſafe his Perſonal Adviſement in Council for the good of all.

A parte ante, Pope *Vigilius* was preſent at *Conſtantinople* in time the fift general Council there. *A parte poſt*, the next Pope, *Adrian*, diſclaimed what his Legats had yielded to *Photius* the Patriarke of *Conſtantinople*. In the middle time why ſhould the Fathers of this *Frankofordian* aſſembly repoſe in the Legats aſſent unto *Taraſius* of *Conſtantinople*, and not rather note it as a defect in that Council at *Nice* to want the Popes Perſonal judgment, for full examination of the cauſe? An honor then due to every Patriarch (that what concerneth all might be conſidered by all) But moſt deſerved by the Patriarch at *Rome* whoſe honor the *Frankofordians* profeſſed to reſerve.

Reſervato per omnia juris privilegio ſummi Pontificis, Domini & Patris noſtri Hadriani primæ ſedis Beatiſſ. Papæ.

Odious Acts are charged on the inſtruments, and praiſe is Eloquence to the great: delighting to have their power drawn, and their dignity preferred on both ſides, favors are ſprinkled: in hope gaining ſmall and great in condition of the time: then the Biſhop of *Rome* had tender aimes about eſtabliſhing his new great Revenues by favour of *Charles* the great, prime, mover of this *Frankofordian* Synod, which had the more hope by ſuch fair complyance with the *Roman* potentat (about that fatal Time, greating in this laſt Headſhip of Babylonian *Rome*) as the Prophet *Jeremiah* and *Daniel*, and the people of God complyed in old *Babylon* before the full Time of departure, yet without conſent to Image-worſhip, wherein the old was a figure of the new Pope *Adrian*. Firſt, moving *Taraſius*, and by Legats promoting it, though not compleatly.

Thirdly, there wanted the Popes finitive approbation more and more reſpected about thoſe middle times; the approbation of Pope 3. is alleged: but hee ſucceeded after *Adrian*: *Adrians* Epiſtle to *Charles* the great is alleged: but it being confeſſed to be ſent in anſwer unto the Council of *Franckford*, therefore both theſe alledged acts being after that Council, are too late to make the Reverend Fathers of that Council Lyers in what they ſpake of the time before; then it was no Lye for them to note the defect of any ſuch act by papal Authority, Completive, Ultimate, and Confirmatory for Adoration of Images, after the matter was examined in Council at *Nice*.

There were former Epiſtles of *Adrian*, one Supplicatory to the Emperors, and other Minatory to *Taraſius*, the Patriarch of *Conſtantinople*,

ſtantinople ; both introductory to a Council ; for conſideration of the motives and arguments to have Images ſet up : notwithſtanding the Prohibition of that former *Conſtantinople* Council : but after the Conciliar acts at *Nice*. What papal act is alleged to countenance the Learned *Papiſts* boldneſs in charging the Reverend *Francofordian* with a Lye, where the Popes Legats were ? did they alſo lye ? for their Conſent is preſumed, where their Diſſent is not expreſſed. What get you now by the Records of that Council ſo ſuppreſſed among you ? Did Pope *Adrian* himſelf alſo lye ? yea and that in this very Epiſtle, for as much as in his anſwer he taxeth not the *Francofordian* of falſhood in the denial, as no doubt he would, if beſide his former Epiſtle (by way of Exhortation unto the Emperor about congregating the Council) he had ſent another Approbatory writ unto the Emperor for impoſition of thoſe Conciliar acts in the 2. of *Nice* upon all by way of full Imperatory authority : yea, let it be well examined whether Pope *Adrian* denieth not himſelf to have writ again unto the Emperours. If ye well ponder theſe his words at the end of his Epiſtle to *Charles* the great.

¶ *Nos vero adhuc pro eadem ſynodo nullum reſponſum hactenus eidem Imperatori reddimus, metuentes ne ad eorum reverterentur errorem. Simili modo commoventes quæſivimus reſtitutionem eidem ſ. Rom. Eccleſiæ quæ tunc cum patrimoniis noſtris abſtulerunt : quando ſacras imagines depoſuerunt, & nec reſponſum quodlibet exinde dederant. Et in hoc oſtenditur, quia ex uno capitulo ab errore reverſi : ex aliis duobus in eodem permaneant errore.*

The Pope was very wiſe to joyn this about Images with other two motions of Profit, which latter while the Emperor ſuſpended in delatory conſideration, the Pope delayed to write about the former: either therefore acquit the *Francofordians*, or ye ſeem to convince *Adrian* thus confeſſing his omiſſion, and the cauſe for which he omitted to write again. Whether this occaſioned the *Pariſian* Council, not long after to conceive that Pope *Adrian* at laſt rejected the 2. *Nicene* ; or whether indeed he yielded in *B. Gregory* his ſenſe, at that exigent of needfull complyance, with his new ſupporter the French King, who would not have any forced to adore Images, as the brightneſs of his royal piety ſeemeth to ſhine out, through the leaves of *Adrian* his own Epiſtle, praiſing him for it, and profeſſing himſelf alſo to follow the ſenſe of *B. Gregory* the firſt.

Which was a real approbation of what the Council at *Conſtantinople* had ſentenced againſt the worſhip of Images.

[*Ultimum capitulum eſt ut ſciat dominus Ap. & pater noſter & Rom. eccleſia, ut ſecundum quod continetur in Epiſt. B. Gregorii, quam ad Serenum Maſſil. Epiſcopum direxit —— permittimus imagines quicumque eas formare voluerint —— adorare vero eas nequaquam cogimus qui noluerint.*

Hoc ſacrum Capitulum multum diſtat à totis ſupradictis & idcirco hoc agnovimus, veſtræ à deo ſervatæ Orthodoxeque regalis excellentiæ eſſe proprium, in eo ubi rectæ fidei plena penitus confeſſa eſt ſanctiſſimum ſenſum Gregorii ſequi. ——

Ita vero & nos eundem ipſum & irreprehenſibilem ſenſum ſancti Gregorii ſequentes & amplectentes dudum Irenæ & Conſtant. imperatori pro ſacris imaginibus erectione prædicandis emiſſimus.]

Whether this Tenour, *pro imaginibus prædicanais erectione*, (in ſetting up to be Preached) ſeemed to abate of that in the ſecond *Nicen* Council, *pro adorandis imaginibus*, or whether upon the French Kings frown at this *Epiſt.* (againſt his Royal deſigne of Moderation in the Council of *Frankford*) *Adrian* ſo Dived to revenge his former Affirmation there, —— *Paulo poſt eundem Hadrianum reprobaſſe eandem. Binnius in notis*, witneſſeth of them in Anger to them, though without apparent juſt cauſe, howſoever they ſpeak, whether upon his delayance or connivence after Parleance of his hope in the Kings Court, or compliance with the ſenſe of Biſhop *Gregory*, who ſpake both againſt the Breaking and againſt the Adoring of them, or upon ſome ſhew of defiance, which they might know certainly when they affirmed the Pope to have rejected that of the ſecond at *Nice*.

A Damp there was on *Adrians* part, inſomuch that even his Epiſtle to *Charls* diſappeared a long time, with the Decrees of that ſecond at *Nice*: if you will hear it in the Words of Cardinal *Bellarmine*, *de imagin. cap.* 22.]

[*Eſt valde credibile, St. Thomam, Alexandrum Alenſem & alios Doctores Eccleſiaſticos illius temporis non vidiſſe Nicænam Synodum ſecundam, neque Octavum ſynodum generalem, neque Epiſtolam Hadriani Papæ primi pro defenſione ſynodi Nicænæ, nam hæc omnia longo tempore latuerunt: & hoc noſtro tempore primum edita ſunt, ut vel ex eo cognoſci poteſt, quod in tomis Conciliorum antiquioribus nihil horum exiat, &* St. Thomas, *aliqui Scolaſtici veteres nullam unquam de hac Nicæna ſynodo mentionem faciunt*; if the ſcholaſtical Doctors then knew not of that ſecond Council at *Nice*, who elſe knew, or how obliged it unknown?

And if *Thomas*, and ſuch other ſcholaſtical Doctors, ſo tranſgreſſed againſt all thoſe three Councils, which did forbid the Worſhipping of Images with *Latria*, as an accurſed ſin of Idolatry: what can Papiſts now ſay for their own defence, who think it an abominable ſin ſo to Worſhip, and yet make themſelves guilty of that ſin by holding with that *Thomas* as a Saint, and with the Pope that Sainted him by name in the Calender of Saints to be Worſhipped? are ye not afraid thereby to provoke Gods anger for holding ſo with thoſe which give the divine worſhip of *Latria* to Images? awake, awake.

And ſee what danger your Souls are under, the wrath of God, while thus under the Pope, ſo unready to reſolve, and unſteddy,

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varying, and complying with ſuch variable moods of contradictory Councils in the points of their contradiction to the miſerable grievances of Chriſtians in ſuch Conciliar mighty ſtorms, againſt the Commandements of God, about Worſhip of dead Images, which the living Almighty Lord God hateth in his jealouſie that burneth like fire everlaſtingly to the nethermoſt hell; awake and come out, and the Lord keep thy ſoul and body like brands pulled out of the fire everlaſting to his great Glory.

Now smite thy ſelf on the breaſt, O *Papiſt*, and think whether thou or the *Proteſtant* be of the more private Spirit.

The *Proteſtant* having all theſe three Councils with him, diſliking to worſhip Images : and two againſt thee, that at *Conſtantinople*, and that at *Francoford*, againſt adoring Images.

And two Popes in one ſenſe conſenting againſt ſuch adoration.

It is yet to be cleered what that ſenſe of B. *Gregory* was : in his Epiſtle *ad Seren. Ep. Maſſilienſem lib. 7. Epiſt. 109. Dudum ad nos pervenit, quod fraternitas veſtra quoſdam imaginum cultores aſpicieus eaſdem eccleſiæ imagines confregit, atque projecit, et quidem Zelum vos habuiſſe laudamus, ne quid manufactum adorari poſſit*, no maner of adoration poſſible to be allowed unto mens handy-work, *ſed fra gere eaſdem imagines non debuiſſe judicamus* ; if they had judged the Images to be Gods, they had been to be broken, the adoration therefore here condemned was but in the manner, imaging the worſhip of Images to be acceptable.

It is no matter whoſe Images they were, Images of whomſoever not to be adored was B. *Gregory* his judgment, as appeareth, *lib. 9. Epiſt. 9.* to the ſame *Serenus*.

Quod ea adorari vetuiſſes omnino laudamus, we praiſe in every ſenſe that you did forbid adoration of Images, that is for the *præterit*, and likewiſe for the *future*, *adorare imagines omnibus modis devita*, ſhun, avoid, prohibit Adoration of Images in all moods whatſoever.

In adoratione ſolius omnipotentis ſanctæ Trinitatis humiliter proſternantur, let men humbly be proſtrate in adoration of the holy omnipotent Trinity onely.

What is, if this be not enough to declare the ſenſe of B. *Gregory*?

Avant Evil ſpirit that would ſqueeze any other ſenſe out of *omnino, omnibus modis, ſolius ſanctæ Trinitatis adoratione*.

This Declaration of B. *Gregory* before that Council at *Conſtantinople*, had been enough for defence of that Council : but it being approved alſo by that other General Council at *Franckford*, and by the conſent of *Charls* the great, and B. *Adrian* in the ſame ſenſe of *Gregory* ſo plainly profeſſed, are abundant diſproofs of that 2. at *Nice* ; the ſixth Diſparagement.

The ſeventh Diſparagement of the 2. at *Nice*, that it was not General,

General, either in conſent or convent; it was not in the antient tomes of general Councils, as you hear by this acknowledgment of Cardinal *Bellarmine*. It was not accounted amongſt the General Councils by ſome ſucceeding Popes.

Hadrian 2. accounted but ſix Councils General, *Epiſt.* 26. *ad Carolum.*

De Pontifice Landunenſi, &c. ſed de his nihil audemus judicare quod poſſit Nicæno & quinque cæterorum conciliorum regulis vel decretis N. Autruſſ. obviare, thus acknowledging the firſt *Nicene*, and but five more, he would have ſaid ſix more if he had accounted the 2. at *Nice* to be general.

Likewiſe his predeceſſor Pope *Nicolas* 1. accounted but ſix general Councils, *Epiſt.* 7.

Sit omnium ſimul ſanctorum atque venerandorum ſex univerſalium conciliorum authoritate ſacerdotali honore alienus.

Whereupon *Bin.* promiſeth fairly.

Cur hic Nicolaus et infra Hadrianus ſex tantum Oecumenicas ſynodos nominent, dicam in notis Conc. Rom. 3. *ſub Nicolao.*

What ſay you there? *ſex tantum ſynodos Oecumenicas citat, ideo quia acta ſeptimæ ſynodi Romæ extantia ita ex Græco male reddita, & tranſlata habebantur, &c.*

The merry Greeks here might laugh at ſuch ill Latin, as no good excuſe for Pope *Nicolas* his omitting to recount a Greek Council, in a Greek cauſe, for a Greek Patriarch *Ignatius*, againſt the Greek Patriarch *Photius*, in this Epiſtle directed by name to the Greek City *Conſtantinople.*

His Apoſtolatus noſtri Epiſtolis pro manifeſtando voluntatis noſtræ propoſito Conſtantinopoli & in aliis deſtinatis : And in this Epiſtle oſtentating his intelligence by tranſlation of Greek into Latin, *recitatis omnibus ſcripturis de Græco ſermone in Latinum converſis, tam videlicet nefanda ſynodo quam Imperialibus Epiſtolis, in quibus omnibus depoſitio Ignatii continetur.*

If the tranſlators were untruſty, yet truſted for ſo many Popes lives as interpaſſed, it diſhonoureth the Popes claim of Succeſſion to St. *Peters* excellence, who can neither himſelf ſpeak to the underſtanding of others, nor underſtand them, but through the deceivable interpretation of ill Tranſlators : rather than honoreth the Seventh Council ſo ſuſpended from the title of General by theſe Popes, untill a better tranſlation, as *Bin.* ſaith.

Poſteri tamen non eodem præconio, titulo nimirum Oecumenico eadem (acta 7. ſyn) proſecuti fuerint quoad uſque fidelioribus adhibitis exemplaribus ex puriſſimis fontibus Latinitati darentur———.

If the papal Judgment through the glaſs of ill Tranſlation ſaw not ſufficient inducement to approve that at *Nice* amongſt General Councils in time of Pope *Nicolas* or Pope *Adrian* 2. how could the ſame be ſufficient in time of *Adrian* the firſt or his immediate

mediate ſucceſſors ? might not *Adrian* the firſt as well have ſuſpended his approbation thereof, as *Adrian* the ſecond, or *Nicolas*.

Dum Nicolaus in hac Epiſtola de ſeptima ſynodo tacuit ex prædicta cauſa circa ipſam judicium ſuum duntaxat ſuſpenait : nunquam vero Oecumenicum eſſe dicendum negavit. Bin. ibidem.

Such ſuſpicion derogateth from eſtimation of it by general conſent.

Other Churches of the Weſt more expreſly condemned that Oriental Synod for preſumptuous Adoring Images.

To begin at home, *Roger Hoveden* witneſſeth, that our Church of *England* (and not this alone) execrated Image-worſhip, and ſent a book againſt it in the name of the Princes and of Prelats. *Pars* 1. *annalium fol.* 272. *Anno* 792.

[*Carolus Rex Francorum miſit ſynodalem Librum ad Britaniam ſibi à Conſtantinopoli directum, in quo libro (heu proh dolor) multa inconvenientia & veræ fidei contraria reperiebantur, maximè quod pene omnium Orientalium Doctorum, non minus quam trecentorum vel eo amplius Epiſcoporum unanimi aſſertione confirmatum fuerit, Imagines adorari debere : quod omnino Eccleſia execratur. Contra quod ſcripſit Albinus Epiſtolam ex authoritate divinarum ſcripturarum mirabiliter affirmatam, eamque in eodem libro ex perſona Epiſcoporum ac Principum noſtrorum regi Francorum attulit.*

That the Church of *France* alſo diſſented from the 2. Council of *Nice*, it is cleer by the contents of the book intituled *Synodus Pariſienſis de Imaginibus*, *Anno* 824.

There is firſt a large Letter of the Greek Emperor *Michael Balbus* to the Weſtern Emperor to procure peace and union betwixt the Churches divided, about Adoration of Images, oppoſed by one part, and approved by the other ſuperſtitiouſly, the ſuppreſſion of which ſuperſtition he deſired.

Hereupon the pious Emperor *Ludovicus* committed the examination of the point, unto the Learned, whom his Religious wiſdome deemed fit. At *Paris* aſſembled in Council after diligent ſearch into the monuments of former times, there alleged in their book, they certified that in their judgment Pope *Hadrian* had indiſcreetly and ſuperſtitiouſly commanded Image-worſhip, but juſtly reprehended Image-breakers for their raſhneſs and preſumption.

Primùm Epiſtolam Domini Hadrianæ Papæ, quam pridem pro imaginibus erigendis Conſtantino Imperatori, & Irenæ ad eorum deprecationem in tranſmarinis regionibus direxit, coram nobis legi fecimus, & quantum noſtræ parvitati res patuit, ſicut juſte reprehendit illos, qui imagines ſanctorum temerario auſu in illis partibus confringere & penitus abolere præſumpſerunt : Sic indiſcrete noſcitur feciſſe in eo, quod ſuperſtitioſe eas adorari juſſit, pro qua etiam cauſa ſynodum congregari præcepit : pag. 19.

Note here this of *Hadrian* to have been previous before that Council under *Irene*, *pro imaginibus*, and that which followeth, *pag.* 21. *per ſinguta capita in illorum excuſationem reſpondere quæ voluit non quæ decuit conatus eſt*] ſpoken of *Adrians* reſponſal Epiſtle: ſo that here is acknowledged no farther approbation of *Adrian*, than what was formerly voided as unſufficient to Convince the *Frankofordian* Council of a lye.

Secondly note, that although Image-breakers were blamed of Temerity, yet this Pariſian aſſembly deemed images not neceſſary to Faith, Hope, or Charity, for obtaining the Kingdome of Heaven, *Si nulla unquam picta vel ficta fuiſſet Imago, nihil periret de fide ſpe & charitate quibus ad regnum perveniretur æternum.* A mannerly ſalt aſperſion upon thoſe carnal commotions in Schiſm for needleſs, helpleſs, ſpiritleſs Images. In the book followeth the draught of the Letter deviſed to be ſent from the Pope unto the Emperor of *Greece* for this moderate courſe to pacifie the Church by yielding to one ſide that Images ſhould not be injured, and yielding to the other ſide that Images ſhould not be adored; And the Letters of *Ludovicus*, one to the Pope, another unto the Biſhops, ſent with inſtructions to incline the Pope unto that purpoſe imagined to be not impoſſible then under that French Emperor, So Benevolous a Benefactor unto the Biſhoprick of *Rome*: though the now *Roman* Courtiers diſdain ſo to be preſcribed.

In all this at *Paris* aiming at the moderation commended in that Council at *Franckford*, where the Biſhops of *France* and others of *Germany* and *Italy* condemned the ſecond of *Nice* as ungeneral in theſe terms of ſad complaint and ſevere indignation. *Carol. act. conc. Francof. lib.* 3. *cap.* 11. *Quis furor eſt quæve dementia ut unius partis Eccleſia rem (quæ neque ab Apoſtolis neque ab eorum ſucceſſoribus ſtatuta eſt) nitens ſtatuere, totius mundi Eccleſias conetur Anathematizare, ut compellantur aut Apoſtolicis inſtitutis contraire aut ab illis prolato vaniſſimo Anathemate ſubjacere?*

Do you mark how in their Judgment, they at *Nice* for adoration of Images were accounted but a part, and a mad part, attempting to accurſe the whole Church which held the contrary? Read on in the ſame Chapter.

Niſi eos antiqua lues, dux mortis, & radix malorum, ſtimulis ſuæ nequitiæ inflamarent, nec ſynodum ob adorandas imagines, ſine conhibentia plurimarum catholicarum Eccleſiarum aggregatam univerſalem nominare curarent: nec tot tantaſque Eccleſias quæ utique corpus Chriſti ſunt tam inſolenter Anathematizare auderent, nec rerum inſenſatarum culturam & adorationem, contra divinarum apicum inſtitutionem ſtatuere tentarent; yet read on.

Cui prædicationi non mediocriter illorum Eccleſia contraire videtur, quæ totius mundi Eccleſias priuſquam more Eccleſiaſtico per Epiſtolare eloquium conſulendo ſive ſcrutando alloquatur præſumptive ſive incaute

caute Anathematizare conatur : debuerant enim ad circumjacentium provinciarum Eccleſias legationem ſuſcitativam facere, utrum imagines adorari aut non adorari deberent, ut quicquid de hac re plures ſecundum Apoſtolicam inſtitutionem tenere vellent Eccleſiæ, ipſa quoque teneret.

In the Judgment of this Council againſt Adoration of Images, there was more ſhew of Generality than on the other ſide. And to compare them in Conciliar account: at the ſecond of *Nice* about 300. were *pro adorandis imaginibus* : but againſt it were about 600. Biſhops. Thoſe Occidentals in Council at *Franckford*, according in this point with thoſe Orientals in Council at *Conſtantinople*, which may be reckoned as one in this conſent, though different in place and time, as the ſecond Council is accounted General, though the Biſhops of the Eaſt aſſembled at *Conſtantinople*, and the Biſhops of the Weſt at *Rome* : And you eſteem the *Trent* Council one notwithſtanding the protraction of ſo many years. Our purpoſe is not to defend the compleatneſs of their generality, though both that at *Conſtantinople*, and that at *Franckford* be ſtyled general, but rather to ſhew how unjuſtly that ſecond at *Nice* claimeth to be compleatly general, without conſent of ſo many Weſtern Churches, and of ſo many likewiſe in the Eaſt; yea, and without the three other Patriarchs of the Eaſt, to whom they that *Taraſius* ſent, had not acceſs ſo much as for invitation of them unto the Council, *Car. Baron.* relateth the cauſe, *Anno* 785. *nu.* 40.

[*Non fuit facultas tribus Patriarchis orientis ad Taraſium reſcribendi, neque etiam legatis miſſis à Tharaſio facultas data fuit, eoſdem conveniendi, cum regnaret Aron princeps ſaracenicus in Chriſtianos inſenſiſſimus. Cum autum duo qui Conſtantinopoli miſſi fuerant ad eos (Patriarchas) legati in Paleſtinam pervenisſent : audientes Theodorum Patriarcham Hieroſolymorum exulem jam defunctum diverterunt ad quoſdam monachos à quibus acerbiſſimam quam paterentur Chriſtiani Orientales ſervitutem intellexerunt, quodque periculoſiſſimum eſſet adire ſive Antiocheum ſive Alexandrium Patriarcham : nimirum ſi deteſti eſſent fore ut non ipſi tantum legati extremum ſubirent periculum ſed in illud ipſum omnes Orientis fideles conjicerent ; quamobrem eos à propoſito revocarunt illuc proficiſcendi.*

The three Patriarchs of the Eaſt not having intimation, the Biſhops of their Patriarchals conſented not unto that ſeventh Council, ſecond at *Nice*, as *Baron.* witneſſeth, *Anno* 863.

[*In reliquis omnibus Eccleſiis Patriarchalibus excepta Conſtantinopolitana ſex tantum Oecumenicæ ſynodi in publicis confeſſionibus & profeſſionibus nominari conſuerunt* ; neither was this unknown to the Patriarch of *Conſtantinople*, writing to the three Eaſtern Patriarchs thus.

Fama & rumor ad nos pervenit quod Nullæ Eccleſiæ earum quæ veſtræ ſubjiciuntur Apoſtolicæ ſedi, uſquam ad ſextam generalem ſyno-

dum

dum annumerantes ſeptimam præter eas agnoſcant. apud Baron. An. 803. nu. 43.

After ſuch long abatements both of Oriental and Occidental Churches not conſenting to the ſeventh Council, 2. at *Nice*, the *Frankfordian* fathers condemned thoſe at *Nice* as mad for pretending their Council to be General.

Lib. 4. c. 28.

Inter cætera deliramenta quæ in eadem ſynodo vel geſta, vel ſcripta dicuntur, hoc quoque non omnibus eorum deliramentis minus eſt: quod eandem ſynodum generalem nuncupant: cum neque univerſalis fidei inconvulſam habeat puritatem, neque per Univerſarum Eccleſiarum geſta conſtet Authoritatem. Beſides madneſs, here was alſo great wickedneſs.

8. Falſe means was uſed in that Second Council at *Nice*, boaſting above three hundred times, as if they had the conſent of thoſe other Eaſtern Patriarchs, which they had not, as you heard it confeſſed. There came a Coppy of a letter (not the letter its ſelf) reported to have been written by *Theodore* the baniſhed Patriarch of *Hieruſalem*, then alſo not written unto *Tharaſius* Patriarch of *Conſtantinople*, but unto *Coſma* Patriarch of *Alexandria*, and *Theodore* Patriarch of *Antioch*, not writ by them, and yet this is applauded as their conſent unto *Tharaſius*, with this ſuperſcription.

Sanctiſſimo ac B. D. Taraſio Conſtant. Archiep: & univerſali Patriarchæ Orientis ſummi Sacerdotes & Sacerdotes in Domino ſalutem.

The Conciliar applauſe thus began by the Popes Legats.

Poſt lectionem Petrus & Petrus deo amabiles, preſbyteri & locum tenentes Ss. Papæ Adriani Senioris Romæ dixerunt, Acquieſcimus------ & Benedictus deus quia orientis ſanctiſſimi ſummi ſacerdotes concordes in Orthodoxa fide & adoratione venerabilium imaginum Ss. Adriano papæ Romano & Tharaſio patriarcha novæ Romæ inventi ſunt.

Agapius Ss. Ep. Cæſariæ dixit. Deſtinatis ab orientis pontificibus ſacratiſſimis literis ad Taraſium Ss. Patriar. his omnibus modis conſentio.

Joannes Ep. Epheſi dixit, deſtinatis ab iis ſummis ſacerdotibus qui in oriente ſunt Orthodoxis literis ad Ss. & ter B. Patriar. Taraſium conſentimus, & earum communionem amplectimur.

Baſilius Ep. Ss. Ancyræ dixit, deſtinatis literis ab orientis ſummis ſacerdotibus ad Ss. Patriar. conſentio.

Eutimius Ss. Ep. Sardis dixit, his exarationibus quæ modo lectæ ſunt tam Taraſii Patriarchæ, quam his quæ ad has miſſæ ſunt ab orientalibus patriarchis & eorum & meum ſenſum ſuper ſacri dog. & ſancti iconii unum et immutabilem exiſtimo.

Petrus Ss. Ep. Nicomediæ dixit, ſecundum literas miſſas à ſummis ſacerdotibus Orientalis diocæſeos ad Taraſium Patr. ſalutabiliter ſuſcipio & colo atque adoro pretioſas & ſacras iconas, eos vero qui ita non ſapiunt, anathematizo.

Hypatius

Hypatius Ss. Ep. Nicææ dixit, Orthodoxis literis quæ miſſæ ſunt ab Oriente, id eſt a ſummis ſacerdotibus qui ibidem ſunt, ad patrem Taraſium conſentio.

Anaſtaſius Ss. Ep. Nicopoleos dixit, Concordantes intuens ſynodicas literas Taraſii patr. et reſcripta eorum quæ ab Orientis ſummis ſacerdotibus miſſa ſunt conſentio. To omit the like particulars.

Tota ſynodus literas quæ ad beatudinem ejus Taraſii patriar. ab Orientis ſummis ſacerdotibus miſſæ ſunt recipientes conſentimus, & ſalutamus et honoranter adoramus ſacras iconas.

Conc. Nic. 2. actione 3.

AS one falſhood needeth and uſually breedeth another: a falſe Deputy ſpake unto the Council in the names of thoſe Eaſtern Patriarchs, and ſubſcribed in their names.

Joannes & Thomas prebyteri vicem agentes Orientalium patriarcharum dixerunt, ſi huic ſynodo viſum fuerit legantur prius literæ à B. Taraſio p. ad pontif. orientales ſcriptæ, deinde ſi videbitur legemus quoque ea quæ ab illis ſunt reſcripta.

Joannes Vicarius Thronorum trium patriarcharum orientis dixit,

Joannes preſbyter aſſeſſor patriarchicus & vices agens trium Apoſtolicorum thronorum Orientis Alexandriæ Antiochiæ & Hieroſolimorum definiens ſubſcripſit:

Joanne & Thoma religioſiſſ. preſbyteris & Monachis agentibus vices ſedium apoſtol. Orientis.

Bold Intruders into the Thrones Apoſtolick: Who Deputed you? Thoſe Patriarchs of the Eaſt? No, your Teſtimonial Letters teſtifie the contrary, that thoſe Patriarchs were neither called to the Council, nor knew of your comming. Who ſent you then? Forſooth, ſome Hermits of the extremeſt as in their Letters of your commendation they ſtyle themſelves.

Nos humiles & eorum qui deſertum incolere geſtiunt ultimi.

By what right did Hermits ſend Deputies in the names of the great Patriarchs of the great Cities of the Eaſt? And of what quality were ye ſo ſent? Unlearned Idiots both by their and your own acknowledgments in their Letters of credence.

Et quomodo (reſponderunt) Idiotæ cum ſumus & inexpertes & ad tantam cauſam infirmi & indocti præſumemus arripere negotium quod virtutem noſtram exuperat?

Neither much the wiſer by their inſtruction, profeſſing to inſtruct you by conjecture or ſuſpicion.

Diximus ad eos-Ite——— & vive voce docete quæ Dominos veſtros per literas cognoviſſe putatis aut potius ſuſpicamini.

Quanquam autem vos infantes estis, & non admodum docti, confidenter tamen agite : Deus enim vobis ora aperiet, &c. or as it is in another Translation,

Christus deus noster qui per vilissimos & Idiotas cooperatus est sanctis Apostolis, potens est dare vobis sermonem in apertione oris vestri ad supplendum intentionem & sensus eorum, qui neque literas potuerunt suscipere, neque ausi sunt scribere, vel super talibus qualibet modo mutire.

When the Patriarchs of the East could neither receive nor send Letters, nor would dare to mutter any way in such a case, for Hermits to send (as the tenor of their Letters importeth, *Hæc cum mandassemus misimus*) and for them as Deputies or Vicars of Apostolick thrones pretending to bring rescripts so sent, to presume from them : and for the Council at *Nice* to let such presumers define, curse, and subscribe in the names of those Eastern Patriarchs, was it not abhominable fraud?

Was it not also fraud to allege in the name of *Basil* that which is not in the writings of *Basil* ? And fraud to allege in the name of *Athanasius* the book of Questions to *Antiochus* ? which is not the book of *Athanasius*, by confession of *Bellar. lib. de scrip. Eccles. in Athanasio pag.* 127. as also by *Possevine* proving it thus, *Constat*--------it is certain that this is not the book of *Athanasius*, because *Epiphanius* and *Gregory Nissen* are cited therein as antient Authors, who both followed *Athanasius* : Yet is this Counterfeit *Athanasian* book pretended to countenance Image-worship, *Ep.* 3. *Adriani* 1. who had been chief guide unto this second *Nicen* Council : (to let pass many more forgeries of Image-worshippers excellently discovered by *D. James Cook*, and *D. Crackenthorpe.*)

Who can with patience see that old counterfeit formerly bored through the ear for lying, as if *Constantine* (baptized indeed at *Nicomedia* by the Bishop thereof) had been baptized at *Rome* by the R. B. *Silvester* upon occasion of St. *Peters* and St. *Pauls* Images, again for commendation of Images refreshed, *Epist.* 1. *Adrian.* 1. with applause? *Conc. Nice* 2. *act.* 2.

This notorious counterfeit Act of *Silvester* under pretence of *Constantines* Donation helping to make the Popedome an Image of the *Roman* antient state, as in greatnesse so in worship of Images.

9. This is a Ninth great blame upon those Image-worshippers as restorers of Heathenish Superstition : Heathenism invented it at first (as the Wisdome of *Solomon* complaineth, *cap.* 13. *vers.* 4.) and Papism renueth it with Heathenish error, Heathenish affections.

Qui quidem corruptus Gentilium mos, & falsa religio, cum ipsi ad Christi fidem converti cæperunt, nostram quoque religionem infecit, & in nostram Ecclesiam simulacra & imagines, multasque pomparum steriles cerimonias introduxit : quorum nihil omnino fuit apud primos illos Christianos. *Cornel.*

Cornel. Agrip. de vanitate ? ſc. d. imag.

Non video in multis quod ſit diſcrimen inter eorum opinionem de ſanctis, & id quod Gentiles putabant de diis ſuis, ſaith *Ludovicus Vives in Aug. de civit. l. 8. cap. 27.* an Eye-witneſs of the cuſtome then adoring Images of Saints. I ſee not (quoth he) in many what difference there is betwixt their opinion of Saints, and that which the Gentiles imagined concerning their Gods.

In the heat of Contention betwixt Proteſtants and Papiſts about Image-worſhip, the Emperour to be well informed in the Cauſe, imployed *Coſſander* the moſt Judicious and Truſty that He knew, who upon diligent examination returned this ingenous Certificat. *Conſut. d. imag.*

It is manifeſt (ſaith he) that the Worſhip of Images and Idols hath too much prevailed, and the ſuperſtitious affections of the people have been ſo cheriſhed, that nothing hath been omitted amongſt us, even of the higheſt Adoration or vanity of Pagans in framing and adoring their Images.

Manifeſtius eſt quam ut multis verbis explicari debeat, imaginum & ſimulacrorum cultum nimium invaluiſſe, & affectioni ſeu potius ſuperſtitioni populi plus ſatis indultum eſſe, ita ut ad ſummam adorationem quæ vel à paganis ſuis ſimulachris exhiberi conſuevit, & ad extremam vanitatem quam Ethnici in ſuis ſimulachris & imaginibus effingendis & exorandis admiſerunt nil à noſtris reliqui factum eſſe videatur.

If ye deſire to hear the voyce of publick authority, remember how the Council at *Conſtantinople* againſt Image-worſhip prefaceth a complaint of Idolatry reduced in ſhew of Chriſtianity, *Schemate Chriſtianiſmi Idolatriam reduxit,* the complaint was renewed by the Council at *Frankford* under *Charls* the Great, *lib. Car. 4. c. 18.* To our great grief be it ſpoken, in one and the ſame manner the moſt wicked uſe of Idoll-worſhip grew to be accuſtomed amongſt Gentiles, aud moſt Catholicks.

Uno namque & pari modo, adorandorum & colendorum ſimulacrorum (vel potius dæmonum) & gentilibus nequiſſimus uſus inolevit & catholicis, quod non ſine quodam animi mærore proſequimur adorandarum Imaginum ineptiſſima conſuetudo adcreſcit.

It was a ſorrowfull ſight indeed to ſee Catholicks corrupted with Paganlike Image-worſhip, So groſs, that the Pagans themſelves obſerved it, and the Jewes alſo: both ſcandaliſed became harder in their infidelity by ſuch ill practices of the Chriſtians.

Scandalizor in vos O Chriſtiani, quia imagines adoratis, ſaid the Jew in diſputation againſt the Chriſtian recorded in this ſecond Council at *Nice, Art. 5. p. 604. Ibidem 603.* is recorded the Diſputation of the Pagan expoſtulating thus: Do not ye Chriſtians paint and adore the Images of God and of Saints? So eſteem us to adore not the ſimilitudes but the ſpiritual vertues which are pleaſed or pacified thereby.

Gentilis

Gentilis dixit, vos ergo in Eccleſiis imagines non pingitis ſanctis veſtris & adoratis illas, ſed & ipſi deo veſtro? Sic ergo eſtima & nos ſimulacra circumſtantes non ea adorare ſed incorporales virtutes quæ per illa placantur.

What better excuſe have Papiſts than that Pagan, expoſtulating by way of compariſon with Chriſtians?

De Angelis quid aſſeritis? & ipſos namque depingitis ut homines & adoratis: quanquam homines non ſunt, ſed intelligibiles & incorporales & dicti & exiſtentes. Sic reputa & eos qui apud nos honorantium deos per ſtatuas placari nil inconveniens nobis agentibus; quemadmodum nec vobis ſuper depictis angelis.

This was more Antiently the Heathens profeſſion by the Judgment of that Emperour *Julian*, *Non tanquam deos colunt eorum imagines, apud Surium, Tom. 5. Fol. 881.*

And alſo by the report of Chriſtians accuſing them.

Celſus had *quaquam pro diis ſimulacra ſe habere affirmat: ſed diis dicata.* Orig. contra Celſ. *l. 7.*

Deos inquitis per ſimulacra adoramus. Arnob. contra gentil. *l. 6.*

Ad honorem inviſibilis dei imagines viſibiles adoramus: as the excuſe is reported by *Clemens Rom. recognit. l. 5. p 73. Non hoc viſibile colo ſed numen quod illis inviſibiliter habitet, Dixerunt Pagani*, ſaith St. Aug. in Pſal. 113.

Not to diſpute whether any Pagans were ſo mad to think the very Images were very Gods: The Learneder ſort did not believe them ſo to be: but only that Image-worſhip was acceptable unto theſe whoſe Images they were: and that the Worſhippers intended the honour unto them by worſhipping their Images for their ſake: yet Pagan Devotion was condemned by antient Chriſtian Fathers, and notwithſtanding this excuſe: and what differeth this from the Papiſts excuſe to the Demands of King *James* in theſe their own words [That God liketh, that we ſhould honour our Saviour and his Saints in their Images] Do not the Pagans ſay the ſame for their Image-worſhip?

Ob. The Pagans believe that a Divine power did inhabit, aſſiſt, or work marveils, in, at, or about Images.

Sol. Have not Papiſts believed as much, if not more? if they believe what they ſpeak and write of Image-worſhip in their imagination: as if the Samplar or Prototypon were one with the Image, and did animate the Image. What? Images on earth as if animated by the Saints of Heaven? Images of Chriſt, as if animated by Chriſt? Images of worſhipped Trinity to be as if animated by the holy Trinity? Dare any ſubſcribe their names to ſuch Dictates of Theology?

Vaſques affirmeth [If an Image be taken formally as it exerciſeth the Act of an Image, that is for the very ſampler in the Image, and for the Image as it containeth the ſampler, and is as it were animated by it: then without doubt we muſt ſay that

true

true *Latria* in ſpirit is exhibited unto it, *D. ador. l. 2. diſput. 8: cap. 14. n. 385.* yea and allegeth for the ſame,

Card. Cajetan the firſt Legatine opponent of *Luther.*

Quod ſi cum Cajetano aliquis uſurpet imaginem ut ille loquitur formaliter ut exercet actum imaginationis, hoc eſt pro exemplari ipſo in imagine, vel pro imagine prout continet exemplar, & eo ipſo quaſi animata eſt : dicendum eſt ſine dubio ei veram latriam in ſpiritu pro dignitate prototypi exhiberi. Idem in 3. par. B. Th. q. 25. art. 3. diſput. 109. cap. 1.]

Suarez 3. Tho. to. 1. diſput. 54. ſec. 4. *Quamvis creatura non poſſit per ſe primo adorari latria : poſſit tamen coadorari : ſicut purpura regis adoratur honore regio.*

Ob. Dices hoc habere locum in iis quæ aliquo modo unum conſtituunt cum perſona adorata, imago autem non facit unum cum exemplari.

Sol. Sed hoc nihil obſtat : quia imago & exemplar unum ſunt habitudine.

Thiræus append. ad lib. de ſpirit. appar. cap. 2. n. 10.

B. Aug. humanam Chriſti naturam quæ filio unita eſt cultu latriæ adorari poſſe docet exemplo purpuræ regiæ, quam ſimul cum rege tuto adoramus : & non poterit idem honor, deo ipſiuſque imagini exhiberi, quando ipſa deum repræſentat, animuſque inter deum & ipſam non diſtinguit ? ſed deum & cum imagine & in imagine et per imaginem videt.

Examine who can whether *Thiræus* his Intelligence were from a black or white Ghoſt : his familiarity moveth Jealouſie concerning ſuch apparitions.—And let Courtiers be the Criticks of ſuch African (if African) complement in adoring the purple Robe : Whether or not allowable in *Europe.* But for the preſent : though Chriſts inveilment in fleſh were by B. *Aug.* compared to a Kings enrobement, yet if you hence enforce the Coadoration of dead Images as well as Chriſts perſonally co-united manhood the living Image of God in Holineſs and true Righteouſneſs : while *Roman* Catholicks under one head, as one man, would imagine Chriſt in all their Pictures, Statutes, Images of Diverſe and in Diverſe metals, Lead, Iron, Braſs, Silver, Gold, Wood and Stone, of diverſe longitude and latitude, of diverſe colours, and diverſe forms.

O Vizzard, incongruous either for Chriſt to wear, (who is cloathed with Majeſty and Honor) or for his true Spouſe, all glorious within, the glory of her ſpirit diſdaining to bow in worſhip of ſuch outward counterfeit Imagery. Bravery more ſuitable unto the gorgious Harlot riding on the Beaſts Image, animated or enlivened with breath of the falſe Prophet, which by wonders perſwadeth to worſhip the Image and the Beaſt with the ſame worſhip. How the holy Ghoſt retorteth this device of Image-worſhip. O juſt and dreadfull Judgment.

Image-worſhip occaſioned the reädvancement of *Roman* mightineſs, under the Seventh Head, and the Image of the Beaſt ſo revived and worſhipped carrieth her loftily to Deſtruction, *Rev. c.* 17. Even at the fatal Time when ſhe teacheth to worſhip an Image, as if it were animated. This the *Roman* Authority taught by *Card. Cajetan* the Legat ſent to oppoſe *Luther* whoſe attempt of Reformation is the *Romans* conſumption, diſcovering its ſelf by fraud of wonders wrought, in, at, or about Images, in reſpect whereof the Images of ſome places are more viſited than the Images of the ſame perſons in other places.

Car. Bel. l. 2. *c.* 18. acknowledgeth *unam imaginem magis frequentari quam aliam, quia deus per unam operatur miracula non per aliam.*

The *Pagans* thought their Images to move, the *Papiſts* think their Images to have moved the head, the eyes, the arms, and feet.

Th. Bozius l. 5. *de ſignis Eccleſiæ c.* 2.

——— *caput aut brachia moviſſe, oculos circumrotaſſe, lachrymas fudiſſe, faciem avertere.*

Matth. Paris chron. p. 360.

Quotieſcunque miles genua flexit, ut imaginem adoraret, imago crucifixi ad genu-flexionem ejus caput & collum humiliter inclinavit.

When the Carcaſe of *Formoſus* caſt into the River was afterwards found by Fiſhermen, and brought in a Coffin into the Church of St. *Peter* at *Rome*, the *Romaniſts* reported that divers Images there reverently ſaluted the Carcaſe——------*Luitprandus, l.* 1. *cap.* 8.

Dum à piſcatoribus poſtmodum eſſet inventus atque ad B. Petri, &c. Ecclesiam deportatus, ſanctorum quædam imagines veneraviliter ſalutarunt hunc in loculo poſitum.———*Bin. in vit. Stephani* 7. *Quem quædam ſanctorum imagines adoraſſe & venerabiliter ſalutare viſæ ſunt*, ſaith *Vincentius Spec. Hiſt.*

The *Pagans* thought their Images to ſpeak, the *Papiſts* report their Images to have ſpoken.

Imago Chriſti Baſilium preſbyterum alloquitur ſaith *Maiolus* : *defenſ. S. Imag. cent.* 7. *cap.* 4.

Severin. de vita & mirac : *Sancti Hyacinthi l.* 1. *cap.* 13. reporteth, that he flying in time of Warre, the Image of the Virgin *Mary* called to take her with him, that ſhe might not be cut in pieces by the *Tartarians.*

Magna voce inclamaſſe, O fili Hyacinthe Effugis manus Tartarorum & me cum filio meo diſcecandum & conculcandum relinquis ? accipe me igitur tecum.

They report of an Image which ſpake to *Alexius in Legend.* 85. An Image which ſpake to St. *Bridget*, An Image which ſpake to Pope *Cæleſtine*, an Image which ſpake to St. *Dunſtan*, an Image which ſpake to St. *Thomas a Watering* : an Image ſweating the very blood of Chriſt. Did ever any *Pagans* more madly believe an Identification of Images, as animated in Soul, in Motion,

in

in Deeds of Wonder, in Speech, in Sweat, in Bloud?

Obj. But the Wonders wrought, in, at, or about the *Pagans* Images were wrought by fraud.

Sol. So were the wonders wrought, in, at, or about the *Papists* Images: by the Confession of divers amongst the *Papists* themselves.

Gabr. Biel. can. missæ lect. 49. lit. X.

Si aliquando miracula fiant, hominibus ad ea confluentibus, non hæc virtute imaginum, sed dei, vel nonnunquam operatione Dæmonum ad fallendum inordinatos cultores deo permittente, talium exigente infidelitate.

So *Lyranus* upon the Apocrypha of *Daniel*: So in the contention betwixt *Franciscan* Fryers and *Dominicans*, they were detected of fraud in Wonders on both sides-----4. of the *Dominican* Fryers were publickly convicted at *Berna* for such fraud in making Images to speak, weep, and move their heads and their armes, saith the Chronicle of *Car. in Alex. 6. & Munster Cosmog. l. 1. p. 425.* The heads eyes and armes being hanged upon Gimmols artificially moved; a new Vine branch dropping in a hole boared to the eyes, made them seem to weep, and a mans voyce through a pipe from behind the wall made the Image seem to speak.

Malmesbury witnesseth that fraud was suspected in the speaking Crucifix: But before you hear what it spake, spare a little, untill you are prepared with a special application unto the Crosse, since *C. Bellar* in his profound subtilty perceiving a speciall difficulty did therefore write a special Tract about Adoration of the Cross: his fear is our hope, or if he had special hope therein, we have the more cause to set special watch against worship of the Cross: the rather, because it deceived divers even of those who did not worship other Images: and because it made way for them who did, from one Idolatry to an other very slippery.

Anno 788. Synod. Nic. 2. Synod. ep. Constantino & Irenæ. Bin. tom. 3. par. 1. sect. 1. pag. 696. ibid. p. 684. in definitione.

Definimus ——— sicut figuram pretiosæ & vivificæ Crucis ita venerabiles ac sanctas imagines proponendas & ad osculum, & honorariam his adorationem tribuendam, non tamen ad veram Latriam quæ secundum fidem est, quæque solam divinam naturam decet impertiendam, &c.

Behold here Adoration given to the Crosse, and to the figure or Image of the Crosse, yet *Latria* then denied: which afterwards was given by the superstition of *Romanists* waxing worse and worse.

There sainted *Thomas a Watering* writeth thus, *Sum. par. 3. q. 25. 4.*

Si loquamur de ipsa Cruce in qua Christus crucifixus est utroque modo est à nobis veneranda: uno scilicet modo in quantum repræsentat nobis

bis figuram Christi extensi in ea : alio modo ex contactu ad membra Christi, & ex hoc quod ejus sanguine est perfusa, unde utroque modo adoratur eadem adoratione cum Christo, scilicet adoratione Latriæ, & propter hoc crucem alloquimur, & deprecantur quasi ipsum crucifixum. Si vero Loquamur de Effigie crucis Christi in quacunque alia materia puta Lapidis vel ligni, argenti vel auri, sic veneramur crucem tantum ut imaginem Christi quam veneramur adoratione Latriæ.

What can be more expresse for allowing the Divine Adoration of *Latria*, both to the true Crosse of Christ, and to the Images of that Crosse now still figured, whether in stone, wood, silver or gold, by this doctrine of *Aquinas*, approved by so many learned amongst his followers? *Car. Cajetan ibid. Bonaventura in sent. 3. dist. 9. q. 4. Alexander Halensis part. 3. q. 3. Car. Antonin. part. 3. q. 12. tit. 9. Sect. 5. Sum. Angel. v. adoratio. Sum. Silvest. v. Latria, Jacobus Naclantus, Andradius, Dominicus a Soto*, with others so many that it was called the common opinion as you heard by *Peligianis* and *Azorius*, to whom I now add *Peresius trad. par. 3. de imagini.*

Omnes fere Scholastici in hoc sunt quod Imago Christi & sanctorum adorari debent eadem adoratione qua & res ipsæ quæ & repræsentantur, ideo imagini Christi & signo crucis sanctissimo, in eo quod Christum repræsentant Latriæ adorationem illis deberi affirmat.

Jacobus de Graphiis in the place above alleged, *ut magni dei vel Christi, vel & crucis signo (prout dominicam passionem ad mentem revocat) latriam impertiamur.*

Car. Bellar. distinguisheth about the word *Latria*, granteth it in a manner not only to the true crosse, but also to the figures of the Crosse even when there is no Crucifix annexed. *l. 2. de imag. cap. 30. ad. 4.*

Omnes cruces adoramus : quia omnes sunt imagines veræ crucis in qua Dominus pependit, & præterea etiam ipsius Christi crucifixi------ Si petas unde est quod pingimus & adoramus crucem etiam sine christo crucifixo ; respondeo primo, quia crux etiam sola refert ipsum christum crucifixum.

Andradius the defendor of the *Trent* Council, *Orthodox. Explic. l. 9.* acknowledgeth that they worship the Crosse with the same Adoration of *Latria* with which they worshipped Christ.

Non inficiamur hac nos Latriæ Adoratione Christi præclarissimam crucem colere & venerari : nam cum Christum filium dei illa referat & repræsentet, eadem certe pietate, cultu & Religione ipsam qua & Christum ipsum prosequi necesse est.

So with this Doctrine agreeth the confessed practice of Learned *Papists* in worshipping the Crosse with Adoration of *Latria*.--- Now for the farther conviction of their abominable impiety, consider the specialities wherein consisteth this Adoration of *Latria* which *Papists* yield unto the Crosse.

The

The ſpecialities are manifold { 1. *Adoratio animi.* 2. *Adoratio facti.* 3. *Adoratio ſigni.*

1. Firſt, *Animi*, Adoration in their mind is committed by their hope ſo truſting in the Croſſes which themſelves make, for deliverance from evil, and for procurance of good: and ſo truſting in the croſſe of Chriſt, as Chriſt hath not appointed.

God taketh it as an honor to be called the hope of his people, *Joel* 3.16. *Thou my hope O Lord God*, ſaid *David*, *Pſal.* 71. 5. *Chriſt our hope*, ſaid *Paul*, 1 *Tim.c.*1.1. *Chriſt in us the hope of glory*, *Colloſ.* 1.27. What warrant have *Papiſts* to give this Title of Divine honour to the Croſſe in Adoration of the Croſſe with *Latria*?

For their ſuppoſed St. *Thomas a VVatering* allegeth this as an argument for Adoring the Croſs with *Latria*, becauſe the Church of *Rome* in her ſervice calleth the Croſſe her hope, her only hope, his words are theſe, *ſum.part.*3.*q.*25.4.

Illi exhibemus Latriæ cultum in quo ponimus ſpem ſalutis, ſed in cruce Chriſti ponimus ſpem ſalutis----ergo------Cantat enim Eccleſia O Crux ave ſpes Unica, &c. *Ergo Crux Chriſti eſt Adoranda adoratione Latriæ.* Mark his Argument to prove the Croſſe adorable, becauſe the Church, *Eccleſia cantat*, the Church ſingeth, O Croſs our only hope; that the Church ſpeaketh to the Croſſe it is manifeſt in the precedent words,

Arbor decora & fulgida, &c. *O Crux ave ſpes unica*: See this parcel of their ſervice repeated again and again, in the *Roman* breviary, *in dominica paſſionis in feſto invent: S. Crucis Maii* 13. *et feſto exaltationis S. Crucis Septemb.*14. this their inward hope in the Croſs appeareth by the outward ſpecialities.

2. *Adoratio facti*, The outward Fact proceeding from ſuch inward hope, is the Sacrifice which *Papiſts* offer unto the Croſſe: and that Sacrifice is both Spiritual and Corporal. The Spiritual is the Sacrifice of Prayer unto the Croſs, in Praying unto the Croſs to be delivered and protected from Evil, and to be ſupplyed with Good, as it followeth in the next words of their ſervice in thoſe Feſtivities.

O Crux ſpes unica,
Hoc Paſſionis tempore,
Auge piis juſtitiam,
Reiſque dona veniam.

In theſe words of Prayer they ſpeak to the Croſſe for increaſe of Righteouſneſs to the Godly, and for pardon to the guilty, yea, and in theſe following words of Prayer at thoſe times they ſpeak to the Croſs alſo for Salvation.

O Crux dulce lignum
Salva præſentem catervam.

And in *ſert. amimæ Antwerpiæ*, 1557.

Crux Chriſti ſalva nos,
Crux Chriſti protege nos,
Crux Chriſti defende nos.

Papiſts offer the ſacrifice of praiſe in the ſame *Roman* breviary, *feſt. invent. & exalt. crucis.*

O Crux ſplendidior cunctis aſtris, modo celebris ſanctior univerſis, dulce lignum ſalva præſentem catervam in his hodie laudibus congregatam. And again, *O Crux venerabilis quæ ſalutem attuliſti miſeris: quibus efferam te præconiis quoniam vitam nobis cœlitem præparaſti? Car. Bel. l. 2. cap. 23.* excuſeth their Preachers who ſay to the Crucifix, thou haſt redeemed us.

Sic concionatores alloquuntur imaginem crucifixi, tu nos redemiſti tu nos patri reconciliaſti, ſo confeſſing that they give to the Image of Chriſt on the Croſs, the ſame praiſe which is due to Chriſt.

Their excuſes may be conſidered anon, hear firſt of ſome other of their practices in adoring the Croſs, beſides theſe ſpiritual ſacrifices of prayers and praiſe due to Chriſt and God alone.

They offer the ſacrifice of Incenſe Pontifical *pag. 2. de benedictione novæ crucis. Mox eam incenſari.*

2 Kings cap. 18. 3, 4. *It is ſaid of good King* Hezechiah, *he did that which was right in the ſight of the Lord, according to all that* David *his Father did.* He brake the Images, he brake in pieces the braſen Serpent that *Moſes* had made, for the Children of *Iſrael* did burn Incenſe unto it; if *Hezechiah* be commended for breaking the brazen Serpent which *Moſes* had made by Gods Commandment in figure of Chriſt on the Croſſe, as Chriſt expoundeth, ſaying, *John* 3. 14. *as* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life:* notwithſtanding that excellent uſe of the braſen Serpent, if that were commendably broken to pieces when Incenſe was offered thereto, much leſs cauſe is there to offer Incenſe in Adoration of new Croſſes made without any ſuch warrant from God, and much more cauſe have *Papiſts* to fear the wrath of God, and of every good King *Hezechiah*, for preſuming to Adore Croſſes with Oblation of Incenſe unto them; it is not a little danger to ſinne, it is not a little ſin in giving unto the Croſſe Adoration of fact, as is due to God alone, the ſacrifice ſpiritual of Prayers and praiſe, together with material ſacrifice of Incenſe. Not to ſpeak of that other kind of adoring in fact, even ſwearing by the Croſſe, *Per lignum S. crucis.*

Juratam

Juratam exegerint profeſſionem ſe nunquam imagines adoraturos ſaith *Binius notis in conc. Conſtant. ſub Stephano* 3.

Is it not accurſed to ſwear by any thing that is not God; ſince God hath ſworn concerning his elect people that they ſhall ſwear by him? *Iſaiah cap.* 45. 23. *look unto me and be ye ſaved all ye ends of the earth, for I am God, and there is none elſe, I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.* Swearing is adoring, and you will have the Croſs to be an Image of Chriſt crucified: Did then that Council force men to Adore an Image, in ſwearing by the Croſs not to adore Images? their definition againſt adoring is with us; if that unwary practice were contrary. Chriſts rule was to follow Doctors in what they teach, rather than what they do, and your rule is to follow Definitives as authoritative in the principal points for which the Council was purpoſely called: what is incident *obiter* is not obligatory, much leſſe when it is contrary to the Definition of the main purpoſe.

3. The next is adoring by ſign, that is in ſign of inward adoring, outwardly to bow the knee, which may be good or evill according as it proceedeth from a good or evill mind, *Matth.* 27. *The Souldiers of the Roman Governor took Jeſus, and put a Crown of Thorns upon his head, and a Reed in his right hand, and they bowed the knee before him, and mocked him ſaying, Hail King of the Jewes,* this bowing of their knee was a ſign of Deriſion: others bow the knee to Kings and Superiours in ſign of civil reverence: when men bow the knee to God it is a ſign of religious Adoration, a good ſign of a good religious mind, but to bow in ſign of religious Adoration unto Images, that we dare not: thinking it to be forbidden in the ſecond Commandement of God, and therefore accurſed preſumption, and abominable ſuperſtition of *Papiſts* who dare to bow down in ſign of adoration to dead Images of the Croſs, as you hear their books direct to be done, and they profeſs to adore moſt notoriouſly, when at the end of Lent a Croſs with the Image of Chriſt thereon, which they call a Crucifix, is ſhewed by little and little, and adored with the ſame adoration, which they would give to Chriſt himſelf, if he were there preſent, as *Car. Bel.* profeſſeth, *l.* 2. *c.* 23.

Ea quæ fierint circa ipſum exemplar, ſi adeſſet, præſens fiunt circa Imaginem.

Quemadmodum in die paraſcheve, cum Crucifixus paulatim detegitur & oſtenditur & adorandus proponitur.

And this not upon a ſuddain motion of Inferiors, but by direction in their book of Roman ceremonies, *Cerem.* 2. *cap. de feria* 6. *major. Hebdom.*

Ubi Papa aut ſacerdos detegit paulatim crucem, the Pope or ſome other Prieſt diſcovereth the Croſs by little and little, *eamque populo*

pulo oſtendens ait:Ecce lignum Crucis, and ſhewing it to the people, ſaith, Behold the wood of the Croſs, Whereon the ſalvation of the world dependeth, ſay the Chaplains. *Cui reſpondent Capellani (in quo ſalus mundi pependet) Deinde Cantatores perficiunt Venite adoremus,* Then the chanters for accompliſh, Come let us adore: At which words the Pope his ſhooes being put off, thrice bendeth the knee in adoration of the Croſs.

[*Ad ea verba procedit Papa exutis calceis per unum exſcutiferis & genu ter flexo adorat & oſculatur, poſt Papam Cardinales, Imperatores, Reges ſi adſint, &c. ita à ſumnino Pontifice ad inſimum auditorium omnes crucem adorant et oſculantur.*

After the Pope, the Cardinals, Emperours, Kings, and the reſt there from the higheſt to the loweſt, that beareth the train, all adore the Croſſe, this is the direction in their book of *Roman* Ceremonies.

This amongſt many more is one practice, for which my Text calleth *Rome* Babylon, as Myſtically reſembling old Babylon in Image-worſhip, Of which *Daniel* in the third Chapter relateth, how, *when the Princes, the Governors, the Captains, the Judges, the Treaſures, the Counſellors, the Sheriffs, and all the Rulers of the Provinces being gathered together, at dedication of the Image in the Province of Babylon: at the ſound of the Cornet, and other inſtruments of muſick, all the people, the nations, and the languages fell down and worſhipped the Image,* except three Children of *Iſrael* which would not fall down to worſhip the Golden Image for fear of diſpleaſing God: and rather did choſe to fall into the hot fiery furnace, wherein they were preſerved by one like the Son of God (the Angel of Chriſts preſence) who now alſo comforteth Gods Children in their zeal againſt Image-worſhip, for as much as he laudeth adoration to God alone, *Rev.* 22. 9. This moſt excellent of meer creatures, yet refuſing and forbidding adoration when it was offered unto him, though he was ſaid to be the very Son which was ſaid to be like Chriſt, *Rev.* 1. 13. 17. *as having been dead, yet alive for ever,* this likeneſs of Chriſt as eternally victorious over death, the moſt excellent manner of likeneſs, yet the angelical preſence ſo excellently like Chriſt in not admitting adoration, ſheweth adoration cannot be due to ſuch inferior likeneſs in dumb Images of his meer death: not exempted from the general againſt which there is ſuch dread expreſſion in Gods Word, *Iſaiah* 42.8. *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe unto graven Images.* Here vaniſheth the *Papiſts* vain ſhadow of excuſe, for their yielding the glory and praiſe of the Lord to graven Images, in adoration bowing to Images of God, yea and ſpeaking to Images, and eſpecially to Images of the Croſſe in Prayers and Praiſes as they would ſpeak to Chriſt himſelf for Chriſts ſake: Forſooth againſt the will of Chriſt, in as much as againſt Gods Commandement,

which

which Christ came not to break, but to fulfill.

4 Yet remaineth an other excuse, as if the true Crosse and parcels thereof were to be adored propter *Contactum*, because it touched Christ at his Passion, if ye remember the words of their supposed Saint *Thomas a Watering*, ere while alleged, and abetted by his many followers.

Ans. I answer, Seeing no man Worshipped the Crosse while it touched Christ, and while it was certainly known: there was lesse cause to Worship it after that Touch was ended, when it was not so certainly known which was the true Crosse of Christ. The invention thereof about three hundred years after, being found in the earth amongst other Crosses, as they pretend, about which hereafter, if God give leave.

Patience] I shall open two things, which this great Cardinal *Bellarmine* objecteth against himself and others about this Touch, *l.* 2. 26.

If the Crosse must be adored for touching Christs Body, why must not also the lips of *Judas* be adored for touching Christ when he kissed him? *Vasques* the Jesuite Writeth, that with great affection, the lips of *Judas* may be therefore kissed; A kisse fit for Popish dissemblers, who by pretence of such kindnesse to Christ, betray the truth of Christian Religion, in adoring Images.

The second Objection of Cardinal *Bellarmine*, is

Quia stultus & impius judicaretur filius qui patibulum amaret, & honoraret in quo pater ejus suspensus fuisset, saith he, The son would be judged foolish and wicked, who would love and honour the Gallows whereon his Father was hanged. This was objected some hundred of years since against Worshipping the Crosse. Let such mis-worshippers answer when they can.

Truly to speak with common Reason, when a man is unjustly slain, as Christ was by the *Roman* authority, whosoever kisseth and honoureth the Sword or other Instrument of the murther, he may be judged to hold with the murtherer; The Agent and Instrument of his action being comprehended together: Insomuch that God gave to the old *Babylonian* violence the name of Weapon, and that being a figure of the *Roman* violence, as a mystical new *Babylonian*, This *Roman* violence may be likewise comprehended, together with the instrument of that most shamefull kind of *Roman* execution by Crucifying, and therefore in Worshipping the Crosse, they rather Worship the *Roman*, as Saint *John* fore-told, that the multitude following the *Roman* Beast under this last Head, would Worship the Dragon, the seven-headed Dragon, signifying the seven-headed *Roman* cruelty which killed Christ with the sting of Death: the Instrument of which Death was accursed: and Christ himself dying thereon was made a curse for us; mistake not, The Holy

Ghoſt ſpeaketh plainly, *Galath.* cap. 3. 13. *Chriſt hath Redeemed us from the Curſe of the Law, being made a Curſe for us: For it is written, Curſed is every one that hangeth on the Tree, Deut.* 21. 23. In which regard, it may be Chriſt on the Tree cryed, *My God, my God, why haſt thou forſaken me?* ſignifying himſelf as it were forſaken for a time, while on the Croſſe he was made a curſe for us.

And that which was true at that time, is alwayes true in reſpect of that time: ſo that while the Papiſts adore the Croſſe, they adore the curſe: whereas they ſhould adore God, who voluntarily made a Covenant of mercy, to accept that curſe as a payment for ours, to diſcharge us freely from all our ſins, upon our repentance and belief of that Covenant in his Word, which is called the word of the Croſſe, 1 *Cor.* 1. 18. this word of the Croſſe, that is, this Doctrine of Redemption through Gods Covenant in the blood of the Croſſe, this we Preach, this Goſpel or good Word of the Croſſe, we love more than our lives, this we magnifie far more than Papiſts do, they undervalue this Word, this Doctrine of the Croſſe, in that they believe not Chriſt to have thereby made a full diſcharge of us, by full ſatisfaction to Gods infinite Juſtice for our ſins: but they believe Chriſt to have left ſuch areer for our ſelves to pay, that for ſatisfaction thereof, our ſouls may be many thouſands years in the upper Chamber of hell fire called Purgatory, before Gods Juſtice be ſatisfied for the ſame: as if that either Gods Juſtice did require more than enough, or that Chriſt had not payed enough for ſatisfaction of Gods Juſtice, as Papiſts are enemies enough indeed to the word of Chriſts Croſſe, thus by abating ſo much of what Chriſt diſcharged for us.

Secondly, Papiſts are enemies to the Croſſe of Chriſt, as making it of none effect, by refuſing the Covenant in his bloodſhed, for aſſurance of the diſcharge, while they refuſe the Cup of bleſſing, which is the Communion in his blood, as we ſtill urge to make you partakers of the full benefits of Chriſts Croſſe, in remembrance whereof we uſe the ſigne of the Croſſe, though we dare not worſhip it, in the mean time, as Recuſants refuſe both the fulneſſe of the benefits thereof, and alſo refuſe the fulneſſe of that aſſurance in the Covenant of his blood the full Communion.

O depth of Satans myſtery, to make them thus enemies of the Croſſe indeed, under ſhew of adoring the Croſſe: adoring that inſtrument of the curſe, while they refuſe the Cup of bleſſing, which God ordained in remembrance of Chriſts Death, untill his comming again.

How apt men are to Idolize their own phancy?

Neither Chriſt, nor his Apoſtles, ſpake any word of reſerving the Croſſe: *Joſeph* of *Arimathea*, who begged the Body,

would

would have begged the Croſſe if he had thought the Wood ſo pretious; or if Primitive Chriſtians had eſteemed it, would they not have preſerved it, or ſearched for it, before the time of *Conſtantine*: he indeed forbad any more to be Crucified, that the Croſſe might not be had in horror, but in honour: he had the ſign of a Croſſe ſtamped upon money, (which all love) that they might learn to love the Croſſe; And his Enſign was made in form of a Croſſe, that they might be inured to follow the Croſſe. He put a particle of the ſuppoſed true Croſſe into his ſtatue ſet up at *Conſtantinople*, a voluntary device of gratitude, unſuſpicable at the beginning.

The Emperour *Theodoſius prohibuit ne crux humi ſculperetur, vel pingeretur, ne ſacrum ſignum pedibus calcaretur, l. 1. Codic. titul. 8. l. cum ſit nobis.*

Kings put the ſign of the Croſſe upon the top of their Royal Crowns, for to ſignifie their ſubmiſſion unto Chriſt Crucified.

And other Chriſtians did make Croſſes on their breaſts and fore-heads, on their bread, on their plate, on their Wedding Rings, on their Houſes, on their Cities, on the top of their Churches and Steeples, to ſignifie their profeſſion of believing in Chriſt Crucified: this was great reſpect, againſt which we ſpeak not, ſo long as it was without adoration of the Croſſe: and that they then adored not the Croſſe, let ſome of the Antients tell you in their own words.

Regem adoravit non lignum utique, quia hic gentilis eſt error & vanitas impiorum: ſed adoravit illum qui pependit in ligno: ſaith *Ambroſe, Orat. funeb. pro Theod.* concerning *Hellena* the Mother of *Conſtantine*, that ſhe adored Chriſt, and not the Wood whereon he hanged.

If Saint *Ambroſe* did condemn adoration of the Croſſe by Chriſtians, to be like the Gentiles erronious adoration of other meer creatures: his judgment about the Croſſe in ſpecial, concurreth with the judgment of others before alleged againſt adoration of Images in general, as Heatheniſh ſuperſtition: But if Saint *Ambroſe* intended only to taxe the Gentiles of error, for ſuſpecting Chriſtians to adore the Croſſe: nevertheleſſe, either way theſe his words are againſt adoration of the Croſſe, and ſo the words of *Minutius Fœlix* in *Octavio*, *Crucem nec colimus nec optamus*, in defence of Chriſtians accuſed, as if the Croſſe had by them been adored, and crucifixion deſired, both which are by him denied.

Ob. Interim ex objectione conſtat crucem aliquo modo honoratam à Chriſtianis. Julianus apud Cyrillum, l. 6. idem objicit, aliter nunquam gentilibus in mentem veniſſet, ut noſtris objicerent adorationem crucis, niſi vidiſſent primis illis & ſanctiſſimis Chriſtianis crucem ſummæ veneration fuiſſe, ſaith *Bellarmine, de imag. c. 12.*

Sol.

Sol. It is as plain, that Chriſtians under *Julian* Emperour of *Rome*, by ſuch exceeding honour to the Croſſe, did give a ſcandal unto the Gentiles for obduration of them in Idolatry, yea, and unto the Chriſtians of younger times for their adoration of the Croſſe indeed: The burthen of a Scandalizer you know is heavier than if he were caſt with a milſtone about his neck into the Sea, *Matth.* 18. Me-thinks I hear the daſh thereof, like that, *Rev.* 18. 21. where myſtical new *Babylon* is ſo to be caſt into the Sea, for her Mother-hood breeding ſuch ſpiritual Harlotry-worſhip in time of her ſeventh Head, to ſucceed at removal of the ſixth: indeed removed from that ſeven-hilled City, by help of ſuch falſe Worſhip. As the laſt heave of that removal was for Love to Image-Worſhip: So the firſt was not without intervention of Images, to weet of *Peter* and *Paul*, as in appearance of *Conſtantines* dream, reported to have been the occaſion of his baptiſm at *Rome*, but moſt falſely reported for advancement of this next ſucceeding kind of Headſhip: upon ſuch undeniable falſhood, it is not unreaſonable caution to ſuſpend credulity, concerning that other dream of *Helen* about the Croſſe: The ſame art which did win him for *Conſtantinople*, might win her for *Hieruſalem*, and the ſame ſpirit which reported falſe donation of *Rome* with the Weſtern Empire unto the Pope, might report her invention of the Croſſe ſo many hundred years after, in that Land which being moſt accurſed, is moſt unlikely to be by miraculous Viſion commended unto her for any ſuch pilgrimage, to what ſhe certainly knew not if ſhe found it amongſt others like. But the report hath prevailed, and the reporters God hath judged, we dare not ſwear for them, nor for the miracles reported at recuperation of the Croſſe from the *Perſians*, which were ſaid to have taken it from *Hieruſalem*, ſee *Paulus Diaconus*, *Zonaras* and *Cedrenus* in the Life of *Heraclius*, whoſe Souldiers in the *Perſian* Warre being unpayed, (a crying ſin of the *Romans*) impoſtumated into the *Mahumetan* confederacy, which hath ſince ſo wofully preſſed Chriſtendome with miſerable anxiety of ſlavery or hoſtility, crucifying Chriſt as it were in his myſtical body.

Do ye rejoyce with a ſpecial feſtival, *Septemb.* 14. adoring the Croſſe in remembrance of this recuperation? Fatal; yea, report having pleaſed it ſelf with ſuch mirable invention of the Croſſe, and mirable recuperation of the Croſſe, addeth mirable operations of the Croſſe, threefold, as Cardinal *Bellarmine* rehearſeth and expoundeth them, *de imag. ſanct. l. 2. cap. ult.*

Nota tres eſſe effectus crucis mirabiles, 1° terret & fugat dæmones, 2° pellit morbos & omnia mala, 3° ſanctificat ea quibus imprimitur; Et quidem primum effectum ex tribus cauſis habet, ex apprehenſione dæmonis, ex devotione hominis, & ex inſtituto dei.

The

The Cardinal expoundeth the firſt cauſe thus.

Nam dæmon ubi crucem videt, mox recordatur cruce Chriſti ſe victum, ſpoliatum, ligatum, & enervatum fuiſſe, inde crucem timet, & fugit, quomodo canis fugit lapidem & baculum quo percuſſus fuit.

Becauſe the Devil remembreth himſelf to have been bound by the Croſſe, (a bond everlaſting) therefore doth he fly from it; is that a good Argument? The Devil is a ſpirit, doth he fear what is bodily, (like a Dog that feareth a ſtaff)? Or doth he fear the meer picture of a body? yea, the meer tranſverſe motitation of a finger in the air? is not fear of the future? What efficacy remaineth in future, after ſuch a tranſient that is not naturally cauſal? And what ſign is that of ſupernatural efficacy, which hath not an infallible effect? *Non habet effectum infallibilem, ut experientia teſtatur*, as *Bellarmine* acknowledgeth there.

Did not the Devil ſhew his love to the Croſſe, in moving the Dragonly *Roman* to crucifie ſo many Jews at the deſtruction of *Hieruſalem*, that it was ſaid, there wanted place for more Croſſes, there were ſo many? yea, to crucifie St. *Peter*, and others, untill after three hundred years, *Conſtantines* piety, not the Devils timidity, cauſed crucifixion to ceaſe. It is a ſaint ſecurity, to hope in the fearfulneſſe of ſuch an adverſary, who goeth about like a Lion to devour.

Examine now the next cauſe, pretended by *Bellarmine*, *Deinde vim habet crux ex opere operantis eo modo quo vim habet oratio.*

Sol. Not ſo: For Prayer hath a promiſe of ſucceſſe, *Ask, and ye ſhall have*, if you can, ſhew the like promiſe unto ſuch as make a Croſſe in the air, &c.

Here followeth his third pretence.

Exiſtimo tamen etiam tertio modo, id eſt ex opere operato, valere ſignum crucis contra diabolum. Nam videmus Judæos & paganos ſine ulla fide in Chriſtum ſolum intendentes facere quod Chriſtiani faciunt, fugaſſe dæmones ſigno crucis, &c.

When the learneſt Cardinal wit goeth thus on pilgrimage to the Jews uſage of the Croſſe, and to beg a little credit unto the Croſſe, alſo knocketh at the Pagans door, apprehend we him upon his confeſſion to the point of Correſpondence, betwixt Pagans and Pagans in this mirable work of the Croſſe, but the Pagans without God, *Eph.* 2. while without faith, are ſuſpected to work their mirables by an evil ſpirit: departing, (if departing) at ſign of the Croſſe, not by conſtraint, but in his method of curteſie, the more to ingage adorers of the Croſſe in ſuperſtition, appertaining to his helliſh Juriſdiction: which is ſtrongly ſuſpected alſo to include thoſe other two mirable effects of the Croſſe, abetted by *Bell. ibidem.*

2. *Quantum ad morbos & cætera mala, quæ non poſſunt percipere vim ſignorum, dicimus ea fugari per crucem tanquam per ſignum*

fidei

fidei & fiduciæ, vel potius tanquam per invocationem ſigno expreſſam, &c.

3. *Quantum ad benedictiones, idem fere dicendum eſt, nam cum benedicimus homines, domos, agros, & ſimilia, illo ſigno commendamus deo per Chriſti merita res illas quas benedicimus: & ſimiliter cum benedicimus aquam, oleum, ramos, candelas, &c. commendamus res eas deo, eumque precamur ut velit illas eſſe nobis ſalutares: utque per eas tanquam per inſtrumenta nos adjuvet. Quanquam non poteſt negari nec debet, quin etiam aliqua ſanctitas accedat rebus cum ſignantur cruce, &c.*

Sol. Prayer is very powerfull, if it be right: *Ye ask, and have not, becauſe ye ask amiſſe*, ſaid Saint *James*. Is it not amiſſe to pray for extraordinary works of miracle, when God hath appointed ordinary remedies? as to pray for Manna, where God would have his people live by proviſion of fruits abundant in the promiſed Land: is it not amiſſe to pray for help by helpleſſe means, beyond the limits of limited powers, and beyond the way of Gods Ordinances, as it were to preſcribe a way unto Gods Eternal Freedome, or to teach Gods Infinite Wiſdome?

Chriſt, thou preſumedſt not to leap down from the pinacle, though encouragement were alleged, the Angels charge to keep thee. For it was alleged imperfectly with fraud, omitting theſe words of direction [*in all thy wayes*] the ſame fraud is committed in preſumptions of Prayers, when the direction is omitted, (*If we ask any thing according to his will:*) And therefore it might be ſuſpected, to be the ſame ſpirit, which would tempt to pray, that it may be ſafe to fall down from the Croſſe on the Church top, as high as the pinacle.

Is it not a certain rule in Theology, That vain Obſervations have a ſecret pact with the Devil, who complieth with them voluntary to great effects, for deluſion of the vain obſervers? as in Magical figures and Characters, what difference 'twixt theſe and yours?

Bellarmine Ibidem acknowledgeth ſuch vain Obſervations as are above Nature, and without Gods Ordinance, to be no better than ſigns of a pact with the Devil.

Sciendum eſt ideo eſſe ſuperſtitioſum & prohibitum uti Characteribus & figuris ad effectus aliquos producendos, ut Magi faciunt, qui effectus illi non poſſunt eſſe naturales: quia Characteres & figuræ non ſunt operativæ naturaliter: nec proveniunt illi effectus à deo: cum nulla talis promiſſio reperiatur ——— ſed fiunt illa omnia à dæmone, & characteres ſolum deſerviunt pro ſigno fœderis inter diabolum & magos. At ſignum crucis operatur mirabilia, non ex virtute ſua naturali quam habet ut figura quædam: nec ut ſignum pacti cum dæmone, ſed ut ſignum divinitus inſtitutum.

Hereupon it followeth, that if the ſign of the Croſſe hath not

not a Divine institution, for these mirable effects; to seek these effects thereby, were sign of a compact with the Devil: but you prove not the sign of the Crosse to have divine institution for these mirable effects.

Divine institution for Prayer, warranteth not to tempt God with Prayer daily for miracles. Our Saviour, upon this ground of fear, to tempt God, repelling the first temptation for miraculous bread to preserve Life; shall we let our selves be overcome at the same point? as if his refusall therein were not paternal for our imitation.

Here pawse, more seriously to consider, whether the like temptation insinuateth in Prayer, that the sign of the Crosse may have such mirable effects, and that other things which you sign with the Crosse, may thereby become instruments of such supernatural helps: upon such presumption of Prayer; as if it were to pray, that painted fire might warm you; or that you may fatten your selves with pictures of those loaves, which Christ blessed to feed so many thousands; or to pray that a Sword and Buckler of Defence might be bred out of the nail wherewith Christ was nailed; or to pray that you might Ride with speed upon the Picture of that Asse, which carried Christ; or that the Picture might teach, as well as to pray, that the Crosse might work such miracles. That the Image of Christ on the Crosse, did teach Doctrines,

William Malmesbury, de gestis regum Ang. l. 2. c. 9. reporteth of a speaking Crucifix in Saint *Dunstans* time, but *polydor Virgil, Hist. angl. l. 6.* saith,

Non defuerunt qui Phœbi magis quam Dei fuisse id miraculum putarent, It was thought to be a fraud like that which was used amongst Heathens at their pretended Oracle, where a voice came in secret, by delusion of men, and not without the Devil either in those wicked Instruments, or by immediate delusion: Judge by the Doctrine.

In Saint *Dunstans* time, a Council assembled at *Winchester*, whereof, when the Major part would have restored Priests unto their preferments, which upon their Marriage had been taken from them, and bestowed upon Monks unmarried, A voice came from the Image of the Crucifix thereupon in these words.

Non fiet, non fiet, judicastis bene, mutaretis non bene, non bene sentiunt qui presbyteris favent, it shall not be done, it shall not, ye have judged well, it were not well to change, they judge not well who favour the Priests, *Baron. anno 975. n. 12.*

Dunstano synodum Wintoniæ contra conjugia clericorum tum celebrante.

By the Doctrine we are to judge of wonders, according to Gods direction, *Deut.* 12. it being foretold, 2 *Thes.* 2. that after

after removal of that Headſhip which then ruled the *Roman* World, another kind of Head-governour would ariſe by falſe wonders through the Devils fraud, by a Doctrine of Devils forbidding to marry, 1 *Tim. c.* 4. the Wonder being wrought to defend that Doctrine of the *Roman* Church, forbidding the thouſands of the Clergy to marry, thereby the wonder was more ſuſpicable to be from the Devil.

And by the ſame Rule, to meaſure the Wonder ſo much magnified by Papiſts, as if an Image of the Crucifix at *Naples*, had ſpoken in private to *Thomas a Watering*, Thou haſt well written of me *Thomas*.

Imaginem Crucifixi Thomam cum Neapoli eſſet allocutam eique dixiſſe, Bene de me Scripſiſti Thoma. If the voice ſpake in private while he was at his private Devotion there, how could any witneſſe it to be true? his own word in his own commendation is not enough: an other latitat there in private heard it, ſay you; but how could that other man know the Image would ſpeak, or how could others know certainly that it was not the man which ſpake? his lurking there in ſecret was for a purpoſe: and other ſuch voyces proceeding from ſuch fraud, there is no better aſſurance of this: yet this is recited yearly on the feaſt of *Thomas a Watering*, canonized for a Saint by the *Roman* Church: The *Roman* Church allowing thereby this mirable voice, this voice allowing what *Thomas* writ, and *Thomas* writing that the Image of the Crucifix is to be adored with the worſhip of *Latria*, The worſhip of *Latria*, Chriſt would have given to God alone, and by that Doctrine did drive away the Devil, the Devil would not be driven away by the contrary Doctrine from the Image, from *Thomas a Watering*, or from the *Roman* Church: the more obnoxious therefore to Jealouſie, which at laſt burneth into flame of juſt accuſation.

Image-Worſhip was brought amongſt Chriſtians by the Devils help.

Eſpencæus elect for his great Devotion, and Learning, to diſpute againſt Proteſtants, yet yieldeth that the defenders of Image-worſhip in 2 *Con. Nic.* uſed deluſions of Devils. [*Qui imagines defendunt, dæmonum ſpectris, & muliebribus ſomniis parum verecunde abuſi ſunt, ut in Nicæna ſynodo videre licet*] ſaith he, *Comment.* in 2 *Epiſt. ad Tim. p.* 155.

So clear a witneſſe is not to be neglected, where another is adminiculant: *Biel. can. Miſſ. ſect.* 49. *lect.* 10. *Quod ſi aliquando miracula fiunt hominibus etiam ad ea confluentibus, adjutoria aut ſanitates præſtantur, non hæc virtute imaginum, ſed virtute dei, vel etiam nonnunquam operatione dæmonum ad fallendum inordinatos cultores deo permittente, exigente talium infidelitate.*

Seeing

Seeing it is thus acknowledged on the *Roman* Catholicks ſide, that the Devils help was abuſed for advancement of Image-worſhip, and that the Devil worketh ſome wonders about Images, to deceive inordinate Worſhippers, their own Unfaithfulneſſe procuring, and God permitting it, and none having infallible Certificat: how can your wiſdom with ſecurity believe any ſuch mirables, in, at, or about Images, hazarding to Worſhip the Devil in them?

Vaſques eſteemeth it ſo little, that he ſaith, If one Worſhip God in a Crucifix where the Devil lurketh, he need not excuſe himſelf, by ſaying, he was ignorant of the Devils preſence, *de Ador. l. 3. diſp. 2. c. 6. n. 34.*

Non eſt neceſſaria ignoratio ut ab Idololatriæ crimine ille excuſetur, qui in ſpecie crucifixi ſub qua dæmon deliteſcit, deum adorat: quare nec conditionem expreſſe addere oportet, ut recte & legitime adoratio fiat.

What? not ſo much as to expreſſe a mannerly condition of Worſhip intended to God for working, (if it be God which worketh) to fall down and Worſhip at the Crucifix for his ſake that worketh, though it be the Devil, permitted there to work mirables for deluſion of unadviſed Worſhippers, as already diſputed? For the Devil the Thief of Adoration, which he delighteth in, though it redound unto him but indirectly, like as from the Image to the Beaſt on the Dragons throne, and ſo to the Dragon, that old Sathan. Are ye ſo ignorant of his method in this helliſh myſtery? Juſt was the Counſel of thoſe grave Fathers in the *Conſtantinopolitan* Council againſt the ſubtil diſputations of Image-Worſhippers, as deviliſh Argumentations.

Ad redargutionem Diabolicæ argumentationis & erroris: Con. 7. act. 6. tom. 2. ſeconded by the like complaint of the Council at *Franckford.*

Paulatim hunc errorem perſuadentibus dæmonibus ita in poſteros irrepſiſſe, ut quos illi pro ſola nominis memoria pingendos cenſuerunt, ſucceſſores deos exiſtimarent atque colerent —— Hoc etiam exemplo adeo cernimus imaginum uſum inoleſcere, ut quæ prius ob ornamentum Baſilicarum, & memoriam erant compaginata rerum geſtarum: inoleſcente nefario uſu, adeo nunc à catholicis quibuſque extollantur ut adorentur, iiſque Thymiamata, primitiæ vel quædam munuſcula offerantur. Lib. Caroli I. c. 18.

And it followeth there alſo, that the Devils were Worſhipped by ſuch Image-worſhip as grew into cuſtom amongſt Chriſtians alike as it had amongſt Heathens.

[*Vno namque & pari modo adorandorum & colendorum ſimulacrorum, vel potius Dæmonum, & Gentilibus nequiſſimus uſus inolevit & Catholicis, quod non ſine quodam animi mærore proſequimur.*]

A ſad judgment of the general Council at *Franckford*, both in that Image-worſhip prevailed amongſt Chriſtians, after example of the Heathens by the Devils perſwaſions, and that the Devils were Worſhipped in ſuch Image-worſhip, cuſtomed alike amongſt Heathens, and amongſt Chriſtians at unawares: though God had fore-warned, that it would ſo come to paſſe then as it did; for opening whereof, obſerve moreover in their words, that this began in reſpect unto dead men. *Simulacrorum uſus exorſus eſt, cum ex deſiderio mortuorum, &c.* The uſe of Images beginning in reſpect of dead men, for their ſake alſo began this abuſe of Worſhipping Images amongſt Heathens, and amongſt Chriſtians alike, thereby to Worſhip the dead: another degree of Papan Idolatry, like the Pagan.

N. 1. *Idolatry committed by the Church of* Rome, *in worſhipping the Dead as Heathens did.*

N. 2. *The honour of Chriſt diminiſhed by the Papiſts, in Worſhipping the Dead, a trick to get Gold.*

N. 1. TO diſcover this likeneſſe, examine the practice of Heathens in Worſhipping the Dead, and the practice of Devils (perſwading thereunto) that beyond mens expectation, the Devils might ſteal Worſhip thereby to themſelves, in which reſpect Saint *Paul* affirmeth, 1 *Cor.* 10. *that what the Gentiles offered, they offered unto Devils*; God having not appointed ſuch Worſhip. Such Worſhippers indeed offered unto Devils, by whoſe perſwaſion, they offered ſo to Worſhip the Dead, *Cardinal Bellarmine* acknowledging this fraud of the Devil.

[*Dæmones ſponte ſua in Idolis habitabant & ſe ſupponebant pro mortuis hominibus, ut loco eorum adorentur, ut docent B. Cyprianus initio librorum de Idolorum vanitate, & B. Auguſt. l. 8. de Civitate dei, cap. 24. l. 22. Contra Fauſtum, c. 17. & idem patet ex eo, quod Dæmones aſſumpſerunt ſibi nomina vel Idolorum vel mortuorum quorum vice colebantur; & rogati nomen, quidam dicunt Belzebub, &c. alii Jovem & Mercur: aut Apollinem, ut obſervarunt Origines l. 6. contra Celſum paulo ante medium, Euſeb. l. 4. præp. c. 6. Lactant: l. 2. ca. 16. Sulpitius in vita B. Martini: hoc idem ſcriptura teſtatur*, Deut. 32. Pſal. 96. *Dii Gentium dæmona.*

By theſe Teſtimonies of Holy Scripture, with the antient Fathers interpretation, by the acknowledgment of Cardinal *Bellarmine*, the Devil was Worſhipped in Image-worſhip amongſt the Heathens, and by the judgement of Chriſtendome at that great Council at *Franckford*, the like cuſtom grew among the Catholicks, to weet, ſuch as were then Image-Worſhippers.

Gentilibus & Catholicis idem mos adorandorum ſimulacrorum ſeu potius dæmonum. Avant Sathan, avant Image-worſhipper whoſoever, it skilleth not whether *Paganus* or *Papanus*: the evil ſpirit is the ſame, over-reaching them both in Worſhipping the Dead, The ſin the ſame: Examine it a little unpartially.

You

You cannot deny that it was the Religion of Pagans to adore the Dead, as Cardinal *Bellarmine* proveth, *l.* 2. *c.* 13.

[*Plurimi in ſimulacris colebant pro diis homines mortuos quos & ipſi mortuos eſſe credebant : ſed non facile audebat id populis dicere. Probat hoc Lactant. l.* 1. *cap.* 14. 15. *& Aug. l.* 8. *c.* 26. *de Civit. Dei, probat paganorum deos homines fuiſſe, & l.* 18. *cap.* 5. *docet Serapidis ſimulacrum digito ad os admoto indicare ſolitum, ut Serapidem fuiſſe hominem : imo & pœnam capitis conſtitutam ait iis qui Serapidem hominem fuiſſe dicerent. Cum tamen verè hominem fuiſſe & mortuum & ſepultum conſtaret. Idem probat Cyprianus initio l. de Idolorum vanitate, & Euſeb. de Præpar. Evang. l.* 2. *cap.* 7. *& Tertull. apologet. c.* 11.]

As a River may be beſt waded thorow, neereſt unto the fountain, So may this Error be perceived by the beginning, which appeareth by the confeſſion of Learneder Papiſts, in their notes upon the Bible printed at *Doway*, *Gen. cap.* 10.

1. To this effect, that generally by conſent of antient Writers, *Nimrod* was the firſt builder, and King of *Babylon*, the firſt earthly City, ſet up in oppoſition againſt the City of God, after the Flood.

2. That this *Nimrod*, under the name of *Saturnus*, was honoured as a God, and ſo was his ſon *Belus*, *Jupiter*, honoured as a God by his ſon *Ninus*.

3. That theſe were the firſt falſe Gods.

4. That of this *Belus* or *Bel* of *Babylon*, were derived *Belial*, Worſhipped by *Libertines*, *Judges* 19. *Belphegor* Worſhipped by the *Moabites*, *Numb. cap.* 25. *Belzebub* Worſhipped of the *Acharonites*, 4 *King.* 1. *Baal* Worſhipped in *Samaria*, and *Baalim* Worſhipped amongſt the *Philiſtins*, 3 *King.* 16. and the like in other Nations : other Nations either calling that *Belus* diverſly in the pronuntiation of their diverſe Languages, or elſe Worſhipping other dead men after the example of that *Belus*, and in his name for more honour ſake, or for the ſignification thereof, *Bel* or *Baal* ſignifying Lord, and *Baalim* Lords in the plural Number.

5. That *Belus* or *Bel* was the firſt, to whom *Babylonians* erected Statues or Images, as *Pliny* ſaith, That Image of *Bel* became a place of refuge for Malefactors to eſcape unpuniſhed, if they could fly thither, and thereupon (ſaith *Lyranus* in *Apoch. Daniel*) men fell to honour that Image, after that example fell they to honour other Images, and to Worſhip the very Images, in hope thereby to pleaſe thoſe Perſons whoſe Images they were, as well as in Worſhipping the Perſons themſelves, whom they called *Baalim* Lords, in token of acknowledging ſubjection unto them, and dependence on them, unto whom they therefore prayed, 1 *King.* 18. 26. *They called on the name of Baal, from Morning unto Noon, ſaying, O Baal, hear us*, and verſ. 28. *They*

cried

cried aloud, and cut themſelves after their manner with knives and lancers, untill the blood guſhed out upon them, teſtifying thereby their unfeigned earneſtneſſe of zeal.

This myſtery thus begun by old *Babylon*, is now accompliſhed by *Rome*, as it were another *Babylon*, in theſe reſpects.

1. Giving the like titles to the Dead.
2. In offering alike unto them.
3. In praying alike, to receive help from the Dead.

Firſt, For the titles, as *Divus* and *Diva*, which to be Heatheniſh titles, *Charls* the Great, with his General Council at *Franckford*, affirm in check to the chief Image-Worſhippers, *Car. l. 1. c. 3.*

Priſcæ gentilitatis abſoletus error cernitur in his reliquiſſe veſtigium qui & intra Eccleſiam novas & ineptas conſtitutiones audacter ſtatuere affectant, & ſe divos ſuaque geſta divalia gentiliter nuncupare non formidant, unde fit ut quod protoplaſti perpetravere, florigera in ſede viroſei ſerpentis promiſſione, hoc iſti perpetrent in Eccleſia antiqui hoſtis fraude delecti cum & iſti per ſe divos nominare non renuant.

Cardinal *Bellarmine*, their chief Learned Champion at *Rome*, in his old age, having read over his own Writings, he condemned therein diverſe things, and publiſhed a Book of Recantation; the firſt thing he condemned, was, that in his own Writings were given to Saints, the ſame titles of *Divi* and *Divæ*, which the Heathens gave unto the Dead, whom they Worſhipped as *Divos & Divas*, titles ſaith he, which were never uſed by Antient Latin Fathers. Rendring theſe two Reaſons for his condeming it in his own Books.

[*Tum quod eam vocem apud latinos veteres patres non inveniam: tum quod apud Ethnicos divi nomen diis tantum tribui ſolet. Itaque ubicunque in libris meis lector inveniet DIVUM ſciat vel mihi imprudenter excidiſſe, &c.*

Therefore, whereſoever in my Books the Reader findeth this word *Divum*, let him know, it either ſlipped from me at unawares, or was thruſt in by Printers: A mannerly courſe of advice to ſuperiours, for amendment of a fault ſo common and offenſive.

Secondly, Not to ſpeak of Incenſe (the oblation whereof was reſerved to God alone) offered now in Worſhip of Saints unto their Images by Papiſts, with other gifts: that we charge them with, is their Worſhipping Saints with Adoration: whereas Adoration is due to God alone, as I formerly proved; neither eſcape they this blame, by pretending only the adoration of *Doulia* to Saints, and not of *Latria*: thoſe two Greek words of Δουλία and λατρεία being of the ſame ſenſe in Holy Scripture, and both given to God, whatſoever difference pretended therein, it is unable to ſave from the Curſe due for ſtealing Gods honour of Adoration, in adoring any meer Creature; and therefore, tha-

we may escape the plagues here threatned, it is good to beware of this sin, in adoring any meer Creature, as in adoring the Crosse, and in adoring Images, and in adoring the Saints. Adoration is for God, and not for them, but rather love, honour, and imitation, that we owe, that we gladly pay unto them.

Thirdly, For fear of Gods Curse, we dare not joyn with Papists, who joyn with old *Babylonians*, in praying alike to receive help from the Dead, for deliverance from evil, and for obtaining good.

Amongst the old *Babylonians*, *Belus* named *Jupiter*, as *juvans pater*, a helping Father, because a Physician helping many while he lived, was thought more able to help after death, and therefore was prayed unto for help, and other helpers after that example began to be prayed unto after death: some as helpers of certain Cities, some as helpers of Households: See St. *Aug.* l. 4. c. 22. *de Civit. dei.* In like manner, Papists pray to some Saints for some places, and for some purposes, to other for other places, and for other purposes, as if those Saints were especial Protectors and Patrons of those places, and special helpers, to special purposes and offices, as their *Salmeron* Writeth, *tom.* 15. *disp.* 7. *in* 1 *Tim.* 1.

[*Sancti non opitulantur omnibus Æqualiter — Hinc Hispani peculiariter colunt B. Jacobum, Sebastianum Lusitani, Romani Petrum & Paulum, Florentini Johannem Baptistam, Veneti Marcum, Senenses B. virginem, Galli Dionysium, Germani Barbarum, Angli Georgium & Thom. Cantuar.* and as for their dependence on certain Saints, for certain purposes, he further thus confesseth, *Ita invocamus Petrum in vinculis, Paulum in conversione, utrumque in periculis maris, Johannem Baptistam in nativitate, Evangelistam in colenda virginitate, Sebastianum & Rochum in peste depellenda, Antonium in igne arcendo & rebus amissis inveniendis & similibus aliis plerisque*: See *Biel. in can. miss. lect.* 32. See *Gerhard: doct. to.* 8. *de mort. n.* 353.

Apolonia prayed unto for the Tooth-ach, *Contra dentium dolorem Apolonia. Contra oculorum vitia, Otilia, Otilia* for sore eyes. *Contra morbos pudendorum Apollinaris. Contra febrem* Petronella, *Petronella* for Feavers. St. *Roche* for the pox. St. *Wendelin* for sheep, *Wendelino cura commendebatur ovium, Equorum Eulogeo, porcorum Antonio.* St. *Gertrudis* for Mice and Rats. St. *Nicholas* as patron of Sailers, St. *Clement* of Bakers, St. *Eulogius* of Smiths, St. *Luke* of Painters, St. *Cosmas* of Physicians.

Herein to have been a fault it was ingenuously confessed by the Council at *Colon. expt. dec.*

Irrepsit fatemur error in Ecclesiam, quo vulgus veræ pietatis non satis intelligens singulorum morborum curam singulis sanctis assignavit.

Neither was the fault in the common people alone, but in their Teachers and Governours, who wrought their own advantages upon

upon the blind devotion of people, at the Saints Images, in hope of the Saints help there for ſuch needs; Yea, the greateſt abuſe was in them of greater authority, cauſing the people to pray unto Saints for help, both Bodily and Ghoſtly, not only by the Saints Prayers, but alſo by the Saints own Merits, yea, by their Command and Gift, as it is moſt notorious by theſe uſual forms of Prayer, in their *Roman* Breviary, Januar. *6. S. Marcelli meritis adjuvemur*, Apri. 2. *S. Franſc. meritis promiſſa præmia conſequamnr*, Jul. 6. *Concede ut Petri & Pauli meritis æternitatis gloriam conſequamur*, Jun. 14. *Intercedentibus S. Baſilii meritis ab omnibus nos abſolve peccatis*, Sept. 10. *Concede ut S. Nicolai interceſſione & meritis perpetua pace lætetur Eccleſia*, Nov. 25. *Ut Catharinæ meritis & interceſſione ad Chriſtum pervenire valeamus. Ord. miſſ. Per merita ſanctorum omnium ut indulgere digneris omnia peccata mea. Bell. c.* 17. affirmeth theſe forms of Prayer to be lawfull, *O Peter, have mercy on me, ſave me, give me patience, &c.* ſo that our meaning be, Give me this or that, by thy Prayers and Merits.

Brev. Rom. prayeth thus moreover to the Apoſtles as Commanders: *O ye, to whoſe Command the health and infirmity of all is ſubject, heal all thoſe that be ſick in manners, reſtoring us to vertues.* Yea, prayeth alſo to them, as Judges, for to forgive, *Bre. Rom. in feſto Apoſtolorum & S. Andreæ.*

Baptiſta Chriſti prævius
Et claviger ætherius
Cum cæteris Apoſtolis
Nos ſolvat nexu criminis,
Vos ſecli juſti judices
Et vera mundi lumina
Votis precamur cordium
Audite preces ſupplicum,
Qui cælum verbo clauditis
Seraſque ejus ſolvitis
Nos à peccatis omnibus
Solvite juſſu quæſimus,
Quorum præcepto ſubditur
Salus & Lanquor omnium
Sanate ægros moribus
Nos reddentes virtutibus.

Brev. Rom. in feſto S. Jacobi.

Defenſor alme Hiſpaniæ
Jacobus vindex hoſtium
Huc cæli ab altis ſedibus
Converte dexter Lumina
Audique læte debitas
Grates quas ſolvimus,
Grates refert Hiſpania

Freti

Freti tuo nos pignore
Largum tuo te munere
Rogamus omnes ut tuæ
Spe proteges præsentia.

Abuſe of the beſt things, being worſt: as of all Saints, the bleſſed Virgin *Mary* may be accounted moſt honourable, error about her is the more conſiderable, becauſe more dangerous for ſeduction of others in her name. It was not without great cauſe, that our Saviour abſtained from intitling her, but only by the common name of Woman, *John* c. 2. *Quid mihi & tibi mulier?* as it were to exclude thenceforth from preſuming toward her, when the Company ſaid, *Behold, thy Mother, and thy Brethren ſeek thee*; *He anſwered them, ſaying, Who is my Mother, or my Brethren? And he looked round about on them which ſat round about him, and ſaid, Behold my Mother, and my Brethren: for whoſoever ſhall do the will of God, the ſame is my Brother, and my Siſter, and Mother, Mark* 3.

Yea, at his final Conſummation of duty, to provide for his bleſſed Virgin Mother, there ſtanding with the beloved Diſciple, he ſaid but, *Woman, behold thy Son, and to the Diſciple, behold thy Mother, John cap.* 19. *And from that hour that Diſciple took her unto his own home.* Jeſus himſelf vouchſaving no more mention of her, the Holy Ghoſt plainly ſtyling her *Mary the Mother of Jeſus*, *Acts* 1. and the bleſſed Apoſtles, not ſo much as naming her throughout their Epiſtles, as no doubt they would for others example, either in their Prayers, if they had uſed to Pray unto her, or in their Exhortations, if they would have others to Worſhip her.

So deep ſilence about her ſurely by Gods providence was intended to prevent curioſity, that faithfull Chriſtians affecting no more than God was pleaſed to reveal of her, might eſcape the danger of Idolatry, which unhappy Wits incurred by occaſion of unwarranted preſumes, varying from the moſt approved tenors of the Apoſtolike Creed, and the *Nicen* Creed, which call her but the Virgin *Mary*. Theſe were the publick determinations of Chriſtendome, unto which our Mother Church of great *Britain* religiouſly conformeth, in titling the Feſtivals, one the Annuntiation of the Virgin *Mary*, the other Purification of *Mary* the Virgin: without thoſe Additional titles, under which the *Romaniſts* have reduced Heathen-like Idolatry, not as if ſhe became an Idol, [far be ſuch blaſphemy from our hearts, who believe and acknowledge her to be bleſſed according to her own mind of prophecie, that *thenceforth all generations ſhould call her bleſſed*] but foraſmuch as the *Romaniſts* have in their own hearts ſet up an Idol in their falſe imagination of her, as [illegible] to be Worſhipped with Religious adoration.

You

You heard by the antient Judgment in Chriſtendome; that the *Arians* adoring Chriſt as a meer man, were accounted to adore an Idol in the name of Chriſt: In like manner, the Virgin *Mary* being a meer Creature, whoſoever adore her, they in her name adore an Idol of their own vain imagination: adoring what ought not to be adored, as *Epiphanius* accounteth it the 79. Hereſie to adore the Virgin, The Bleſſed Virgin *Mary*, that ought not to be adored.

Non ad adorationem nobis datam in honore ſit Maria. Pater autem & Filius & S. ſpiritus adorantur. Mariam nemo adorare, nemo velit — Quanquam Maria vel optima fuerit ac ſancta & honore dignissima: non idcirco tamen adoratione proſequenda.

Epiphanius there writ againſt the *Collyridians*, Women Prieſts, and difference, in that they did ſacrifiſe a Wafer cake unto the bleſſed Virgin: his Teſtimony ſheweth the Judgement of the Church in his time, to agree with this of our Church, that Adoration muſt not be yielded to the bleſſed Virgin *Mary*: but Popery yieldeth Adoration to the bleſſed Virgin *Mary*, to inſtance in the diverſe wayes, by which it is given, either as *Adoratio ſigni*, *Adoratio facti*, or *Adoratio animi*.

You heard before, that *Adoratio ſigni* was given, when men bow or kneel in ſign of Adoration, ſo Papiſts adore her profeſſedly, ſaying, Come, let us adore her. *Venite adoremus eam.* O come, Let us Worſhip, and fall down, and kneel before our Lady, which King *David* ſpeaketh of the Lord our Maker; for in Tranſlating the Book of *Pſalms*, where he ſaid, Lord, their Pſalter of *Bonaventure* hath Lady: whereby, the Worſhip which King *David* gave to the Lord, they turn to the Lady, the Prayers which King *David* offered unto the Lord, they offer to the Lady.

Behold, *Adoratio facti*, which is, when any oblation is given, or any gift offered in Adoration, and what greater oblation than Invocation?

And what higher ſtrain of Invocation, than that of King *David* to the Lord, which Popery turneth to the Lady?

Their publick ſervice invoketh her againſt evil, and for good: as a Protectrix. *Offic. B. Mariæ.*

Nos ab hoſte protege: & hora mortis ſuſcipe. Pſalt. Mariæ. Pſal 1. Protegat nos dextra tua Mater Dei. Pſal. 89. Domina refugium facta es nobis in cunctis neceſſitatibus noſtris. Pſal. 90. Qui habitat in adjutorio Matris Dei in protectione ipſius commorabitur.

As a Donatrix of Grace; *Brev. Rom. Decemb. 8. Nos culpis ſolutos; mites fac & caſtos; vitam præſta puram: Pſalterio Mariæ, Pſa. 28. Da virtutem ſervis tuis Mater Sancta. Pſ. 40. Domina Angelorum emunda cor meum: Effunde gratiam tuam ſuper me. Pſ. 128. Per te ſpiritus ſancti gratia nobis detur.*

As a Directrix; *Offic. B. Maria reformat. juſſu Pii 5. in Orat. ad B. virginem: Via errantium. Lypſius ad Halenſem cap. 21. Effice ut momentaneâ hac vitâ functi, ad illam æternam te duce & directore veniamus.*

As a Savioureſſe; *Agnoſco ſalvatricem: cant. ad B. Virg. ex Prophet. poſt finem Pſalt. B. Mariæ. Per te Domina, placatus eſt mihi Dominus; Per te viſitavit & fecit redemptionem plebis ſuæ; ſine ea non ſalvabit te. Ibidem. Per illam peccata purgantur: Per illam fit vera ſatisfactio de peccatis. Pſalt. Mar. Pſ. 136. Domina in nomine tuo ſalvum me fac & ab injuſticiis meis libera me: Salve animam meam. Pſal. 53. Tu ſalus mea. Pſ. 118. Ave Maria Imperatrix Reginarum, Laus Sanctarum Animarum, vera Salvatrix earum: Hortul. Animæ. 87. Veni Salvatrix ſeculi, aufer ſordes piaculi; Brev. Sariſb. in feſto Viſit. B. Mariæ.*

As an Empreſſe, Queen of Heaven and Earth: *Beata Virgo eſt Imperatrix Cæli & terræ. Bernardine Marial. p. 3. d. nom. Mar. Ser. 2. Excell. 3. Te tota cæleſtis Curia cælorum Reginam honorat.*

For to proceed from the Fact of Adoration in Prayer, to the Adoration committed in praiſe: As the Pſalter of the Virgin *Mary* turneth unto Her the praiſe which King *David* gave to God throughout the *Pſalms*: So they have turned to her the praiſe which was given unto God in the *Canticles* of Saint *Ambroſe*. Whereas He ſaid; We praiſe thee, O God, we knowledge thee to be the Lord. They ſay; We praiſe thee, O Virgin, we knowledge thee to be the Lady: *Te per univerſum mundum ſancta Eccleſia invocandam celebrat Matrem divinæ Majeſtatis.*

Their preſumption hath alſo turned unto the Lady, the praiſes which *Moſes* and the Prophets gave unto the Lord God, calling her, *Dominam noſtram Omnipotentem: in Cantico Moſis ad eam tranſlato.*

Beſide this Omnipotence, (which is Gods Prerogative) they communicate unto Her the praiſe of Divine Majeſty: *Viegas in Apoc. 12. Comment. 2. Sec. 2. n. 3. ex Arnold. Carnot. Deum eam divinæ Majeſtatis poteſtatiſque ſociam ſibi aſciviſſe.*

Yea, and the praiſe of as much goodneſſe as God hath; *Matrem adeo bonam eſſe ac æternum Patrem: Oſorius tom. 3. conc. in Aſſumpt. S. Barthol. ſſ. Quid ergo Idem tom. 5. Dominic. 4. Epiph. ſſ. Voluit autem.*

What more but the Divine name? yea, and they ſpare not that, calling Her not only *Divam*, as the Heathen called their Goddeſſes, yea, *Divam Divarum*: but alſo *Deam*. So Pope *Leo* 10. calleth Her, *Ep. ad Recanutenſes apud Bembum, lib. 8. ep. 17.* and ſo *Bembus ep. ad Carolum 5. Eam Dominam Deam noſtram appellat*: So *Lypſius*, *Eam ſæpe in Halenſi & Aſpricelli Deam vocat.*

Adoration

Adoration in theſe outward facts of praiſe and prayers, proceedeth from inward Adoration of the mind, hoping in her help, and Subjecting it ſelf unto her, in both which is committed, *Adoratio animi*: The former, when they call the Virgin *Mary* their hope, yea, their only hope, which is a Title of honour claimed by God himſelf, as you formerly heard. And yet ſo is ſhe Titled in that Prayer, to the reciter whereof Pope *Innocent* 3. granted 300 days of Indulgence, by ſo much leſſening a Purgatory fire to Him.

O Clementiſſima Domina via Errantium!
Salus & ſpes in te ſperantium!
Fons vitæ & veniæ: Fons ſalutis & gratiæ.
O Maria Maris ſtella. Portuis ſalutis, naufragantium Dux pia, miſerorum Patrona dulciſſima!
Reorum Advocata doctiſſima: Deſperatorum ſpes unica. Peccatorum Salvatrix Magnifica!
Tu ſis ſpes ne deſperatione
Succumbam mortis in agone:
Cum tunc non ſit ſpes altera;
Niſi tu virgo Puerpera.
Patris Parens & filia: Cui me reconcilia.
O Miſericordiarum & veniæ Fons inevacuabilis, imo ipſa miſericordia & venia: Nulli dans repulſam. Exauditrix benigniſſima hanc orationem Supplicem clementer ex audias & vitam æternam mihi tribuas. Orat. ad B. Virg. Pag. 324. & in Brev. Ciſtert.

It. *O Regina Poli mater gratiſſima proli,*
Spernere me noli, me commendo tibi ſoli!

Item *Brev. Rom. 9. Septemb. Tu es ſpes unica peccatorum; per te ſperamus delictorum veniam & in te beatiſſima noſtrorum eſt expectatio præmiorum.*

And in the Pſalter of the Lady, where King *David* put his truſt in the Lord, they profeſſe their truſt to be in the Lady, as *Pſ.* 71. where King *David* ſaid; *In thee O Lord, have I truſted, let me never be put to confuſion*, They ſay, in thee, O Lady, have I truſted; and *Pſal.* 145. where King *David* ſaith, *the eyes of all wait upon thee, O Lord! and thou giveſt them Meat in due Seaſon*, They ſay, the eyes of all wait upon thee, O Lady.

Through the deceit of this hope in their mind, they ſubject their will unto Her by Oath and by Vow: by Religion of an Oath, they bind their Souls unto Her, when they ſwear by Saint *Mary*, and when they ſwear by our Lady, whereas God requireth to ſwear by Him alone, as an honour to His holy Name: yea, and hath ſworn that *Iſrael* ſhall ſwear by Him, *Iſaiah* 45. 25. All the faithfull that will be the *Iſrael* of God, ſhall ſwear in Gods name, whenſoever they ſwear, and they will only vow unto God, as the Word of God alſo requireth, *Pſal.* 76. 11. in the New Tranſlation of the Bible, and *Iſaiah* 19. 21. *They ſhall*

ſhall Vow a vow unto the Lord, Numbers cap. 30. 3. yet a great part of the Popiſh buſineſſe is in vows to the Bleſſed Virgin, and in vows to other Saints.

Say now, who can, what Prerogative have they left unto Gods honour, ſince they have all theſe wayes ſtoln his Prerogative of Adoration in adoring meer Creatures? Cardinal *Bellarmine* replieth here poorly, that when the honour of Vows was given to God above in the Old Teſtament, the cuſtom of vowing to Saints was not then begun, as if that limitation of Vows then to God alone, did not prejudice the Vows in After-Times to Saints. *De cultu ſanct. lib.* 3. *cap.* 9. *Neque his repugnat quod in Scripturis nomen voti ſemper acccipiatur pro promiſſione facta Deo, cum ſcriberentur Scripturæ, nondum cæperat uſus vovendi Sanctis.*

Was not then begun the uſe of Vowing unto Saints? this rather knitteth the knot faſter againſt Popery, ſince beginning the uſe without any Countermand from God, againſt his Rule of the Law, and the Prophets, which old Rule ought to ſtand therefore, and your contrary new uſe falleth in danger of Gods wrath for preſuming up to Heaven, as St. *John* fore-told of this *Roman* Myſtery, *Rev.* 18. 5.

You preſume to divide the Kingdome of Heaven, allowing but half unto Chriſt, and the other half unto the Virgin *Mary*.

You preſume to make her Government above his: So ſubjecting all to Her in effect.

Firſt, for Dividing the Kingdome of Chriſt, and giving a moity unto Her; *Virginem diviſum habere imperium cum Deo*, ſaith *Viegas in Apoc.* 12. *com.* 2. *ſſ.* 2.

Deus ut honoraret matrem ſui filii, quaſi dividens regnum, juſtitiam ſibi & filio reſervavit, &c. alteram regni partem quæ miſericordiâ regitur Reginæ matri conceſſit: ſaith *Benedovius*, (in *Cant. Magnificat, lib.* 1. *cap.* 18.) That God dividing (as it were) his Kingdome, had reſerved Juſtice to Himſelf and his Son Chriſt, but had given to the Queen Mother, the other part of the Kingdome, for Regiment of mercy.

The ſame is the Doctrine of Saint *Thomas a Watering*, *Preface in ep. canon. Gorran. ibidem. Bonavent. Pſalt. B. Virg. Pſ.* 71. *Holcott. ubi intra. Biel in Canon. Miſſ. lec.* 80. *videſis*: *Caſſander de Offic. boni viri conſult. art.* 21. *Apertè ſcribit Biel, vir alioqui non indoctus nec ineptus, Patrem cæleſtem dimidium Regni ſui dediſſe Beatiſſimæ Virgini cælorum Reginæ, &c. juſtitia ſibi retentâ, miſericordiam Virgini matri conceſſiſſe. Gerſon. B. Virgo Principatum habet dimidii Regni Dei ſi ſic dici poteſt*: *a viega citatus.*

Cararin. videſis Sum. Canon. & Moral. Reg. 1. *n.* 3. *punct.* 5. *nu.* 32. *Ozorius Conc. to.* 3. *in Viſit. Mariæ. Antoninus. Videſis.*

Theſe

These 12. of the Learned Papists are witnesses enough of their presume, in dividing Christs Kingdome for her supposed Moity.

Now for the other presume, about her Superiority, they work by three devices.

First, allowing Her power to Command Him.

Secondly, allowing Others to appeal unto Her.

Thirdly, seeking rather to Her for help: as more easie to be procured in her Administration of mercies.

About the first device, for Her Superiority by Command over Christ; the Trusty *Cassander* (chosen by the Emperour, to give true Intelligence) certifieth in these words; *Conf. art.* 21. *Eò ventum est ut Christus etiam jam in cælo regnans matri subijciatur*, to weet by consequence of the Prayer, *Vt se mitiorem esse monstret, matrisque jure imperet:* There being indeed such a famous form of Prayer; *Jube filio.*

O fœlix Puerpera, Nostra pians scelera,
Jure Matris impera, Redemptori.

In Missali Parisiensi, where *Molin* witnesseth He read it. *Defens. fidei contra Coef. art. 9.*

For defence whereof *Duraus* against *Whitaker*, *rat. 9. pag.* 352. supposeth the Sense thereof to have been agreeable with true Religion, He meaneth the *Roman* Religion. *Nihil istum qui hæc scripsit à vera Religione alienum cogitâsse plane mihi persuadeo.*

Though it be now blotted out, they cannot blot out the guiltinesse of the time while it was used, nor the guiltinesse of this time which useth still the former Clause, certified by *Cassander*, to the same effect of her Superiority, by shewing her self as a Mother over Christ.

For the *Roman* Breviar, and Office of the Blessed Virgin, in the Hymn for her Festivities have these words;

Ave maris Stella: } { *Monstra te esse Matrem,*
Fœlix cæli Porta, &c. } { *Sumat per te preces, &c.*

And that they would have her Intercession by way of Command, it is manifest by approving that of *Damianus*, unto the Blessed Virgin, *Ser. 2. de Nativit. Mariæ. Accedis ad illud aureum Reconciliationis Altare, non solùm rogans sed etiam imperans, non Ancilla, sed Domina.*

The like in Commemoration of the Blessed Virgin, in *Horario secundùm Chorum Augustensem.*

Gaude Matrona cælica || *Sed ut docet Lex divina*
Tu ancillam Jesu Christi || *Tu ipsius es Domina:*
Te vocare voluisti. || *Nam jus habet & ratio*
Matrem præesse filio.
Ergo ora suppliciter, | *Vt nos in mundi vespera,*
Et præcipe sublimiter, | *Ad regna ducat supera.*

Videſis Rob. Abbot, defenſ. Perkinſ. pag. 35.

Imperat filio ratione Maternalis Juriſdictionis, ſaith *Bernardin. Mariał. d. nom. Mar. Ser.* 2. *excell.* 5. where note moreover, He ſtyleth her Empreſſe of Heaven, and Earth: Hereunto *Gerſon* thus accordeth; *Magnificata eſt ita hodie B. Virgo, ut Regina Cæli imo & Mundi jure vocetur, habens præeminentiam & virtutem influxivam ſuper omnes: Principatum habet dimidii regni Dei.* So by deviſing unto Her the half which is moſt prevalent, they entitle Her Queen of all the Kingdomes in Heaven and Earth.

The ſecond Device preſumeth hereupon, to allow Appeals from Gods Tribunal of Juſtice unto the Bleſſed Virgin *Mary*: *A foro Juſtitiæ Dei appellandum eſſe ad forum Miſericordiæ Matris ejus. Bernardin. in Mariali.* Yea hear, and for ever deteſt, ſuch preſumption as there controleth the Wiſdome of King *Solomon*: for King *Solomon* ſaid, *The Name of the Lord is a moſt ſtrong Tower; the juſt ſhall flye into it*, but (quoth He) we muſt ſay, The name of the Lady is a moſt ſtrong Tower, the ſinner ſhall flye into it, and be ſaved. *Nobis autem dicendum eſt: Turris fortiſſimus nomen Dominæ, ad ipſam confugiet peccator & ſalvabitur.* Therefore, (ſaith He) Let ſinners flye to the name of the Virgin *Mary*.

Peccatores ad Mariæ nomen confugiant, ipſum enim ad medendum ſolum ſufficit: Quare ſiquis à filio terreatur quia Judex eſt, Matrem adeat, quia Medicina eſt.

Holcot in Lib. Sapientiæ, lect. 36. *in veteri editione.* Behold, how this wicked Trumpet of Popery proclameth with a *Siquis*, If any one be terrified with Chriſt as a Judge, Let him repair to his Mother.

Behold here the third Device, exhorting to ſeek rather unto Her for help, as more eaſie to be procured in her Adminiſtration of Mercies.

Which their ſuppoſed Saint, *Antonius Car.* Archbiſhop of *Florence, part.* 4. *tit.* 15. abetteth thus; *Chriſtus non ſolum Advocatus eſt ſed & Judex cuncta diſcuſſurus, ita quod nihil inultum remanebit: Cum itaque vix juſtus ante eum ſit ſecurus, quomodo peccator ad eum tanquam Peccator accederit? ideo Deus providebit nobis de Advocata quæ mitis & ſuavis eſt in qua nihil inveniatur aſperum.*

O ſhamefull Seduction of Popery! doth not Chriſt ſpeak plainly, *Matt.* 11. *Come unto me all ye that Labour, and are heavy Laden, and I will give you reſt? Take my yoke upon you, and learn of me, for I am meek and lowly, and you ſhall find reſt unto your Souls.* Indeed, the falſe Teachers of Papiſts may well apprehend Chriſt to be terrible toward them, by whoſe Myſtery the Devil ſo leadeth mens hearts from the true Faith in Chriſt, as the only Mediator, who both can and will, (as he promiſed) help all

all thoſe who truſt in his Mediation alone ; when others of all Sorts in vain cry to be hid from the wrath of the Lamb, *Rev.* 6. 16. In vain appealing from him: Since God *hath committed all judgement unto the Son*, *John* 5. 22. And ſince the Son alſo proteſted, *John* 12. 48. *the Word which I have ſpoken, ſhall judge you in the laſt day*: He ſaith not, the word which my Mother ſhall ſpeak: in vain is all ſuch hope of Salvation by Her unto them whom Chriſt condemneth, as the Lady *Pſalter* propoſeth, *Pſal.* 118. *Tu me morti adjudicatum liberâſti*, and *Pſal.* 93. (94. in our Accompt) *Deus ultionum Dominus, Sed tu Mater miſericordiæ ad miſerandum inflectis eum.* God is the Lord of vengeance, but thou, O Lady, boweſt Him to mercy: moſt abhominable, and wilfull miſ-priſion againſt King *Davids* acknowledgment in the ſame Pſalm.

Thy mercy, O Lord, held me up, —— Thy comforts have refreſhed my Soul, —— The Lord is my refuge, and the ſtrength of my confidence: Therefore, let ſuch Popiſh corrupters hear thoſe other words of that Pſalm, *Ariſe, O Judge of the World, Lord, how long ſhall the ungodly make ſuch proud boaſting*: *Tuſh, ſay they, the God of Jacob ſhall not regard*: God the Son becomming man of the Seed of *Jacob*, and in Mans nature Judge and Lord of mankind, He ſhall not regard, to weet the offences of ſuch as are under the Ladies Patronage, as if ſhe might diſpence with the Laws of Juſtice, when ſhe pleaſeth to ſpare ſuch as the Law of Chriſt would have puniſhed.

For a Colour of proof, *Oſorius tom.* 4. *Conc. d. ſing. devot. B. Virg.* allegeth theſe words, as ſpoken in Viſion to a Nunn by Chriſt himſelf. *Mater mea in Regno meo principatur, non ut alii electi, ſed tanquam Mater, ut Regina ac Domina, & proinde poteſt diſpenſare in legibus à me latis cùm juſta interceſſerit cauſa*: That is, my Mother ruleth as Queen in my Kingdome, and therefore, She may diſpence in the Laws made by me: *Briget. Rev. l.* 7. *cap.* 13. What more uncertain than report of a Woman, of a Viſion in ſecret unto Her a Nunn? and yet upon ſuch uncertainty ſhe was eſteemed ſo great a Saint, and the Bleſſed Virgin adored as of ſo high Autority, to diſpence above the courſe of Chriſt his righteous Judgment: He damning, and She reſcuing oftentimes, as is pretended; *Sæpe quos filii juſtitia damnat, matris miſericordia liberat. Bernardin. in Mariali.* Yea, She is proclamed a Fountain of Mercies, giving repulſe to none, in the Prayer, which Pope *Innocentius* 3d. commended with promiſe of Indulgence to the Reciter thereof. *O Clementiſſima Domina, Fons ſalutis, imo ipſa miſericordia & venia, nulli dans repulſam*: It is Gods peculiar Glory, to be Mercy it ſelf: yet herein the Pope calleth Her Mercy it ſelf, and Leave or Licence it ſelf, repulſing none.

This unwarranted, or ſlippery pretence of Her licence and mercy,

mercy, made many too licentious, and occaſioned thereby, like Prieſt, like People, a People prepared for a wicked Prieſt to work upon; a wicked people ſinning the more boldly, by preſuming on ſuch eaſie licence, and when they had ſinned, eaſily yielding themſelves with blind Obedience unto the direction of the Prieſtly Phyſicians, who wrought their own advantage upon ſuch devout Patients, as they bound by vows unto the Service in Worſhip of the Lady.

Whole Books might be filled with Relation of their Practices, to the great diſturbance and grievance of Chriſtendome: Two or three may ſuffize for inſtance.

The bloody Warr of *Jeruſalem*, was undertaken at firſt, under pretence of the Virgin *Marie*'s Aſſiſtance, for obtaining whereof, was publiſhed that form of Prayers which they call the Office of the Bleſſed Virgin *Mary*, for ſo boaſteth their Advocate, *Bin. in vita Vrban.* 2.

Hoc Pontifice autore horariæ illæ preces, quæ vulgo B. M. Virg. &c. Officium appellari conſueverunt non tantum à Clericis ſed à Laïcis pro auxilio contra Saracenos obtinendo recitari cœperunt. And *Binius* addeth in his Notes upon the Council of *Claremont*, that it was a deſign which never had been attempted before, for the good ſucceſſe whereof the Pope and the Council there enjoyned that form of Prayers unto the Lady. *Vt res difficillima inchoanda hactenus intentata in Eccleſiâ Catholicâ optatum conſequi poſſet effectum, placuit Urbano Pontifici, &c.*

Hereupon, three Hundred thouſand Chriſtians at that time undertook that Warr, and how many thouſands followed afterwards in the many hundred years of that miſerable bloody Warr, by the fraud of the *Roman* Church? which was revealed in ſhew of a Woman drunk with blood, for many cauſes: Amongſt which, this might be one, that *Rome* ſhed ſo much blood in her pretended holy Warrs, in the name of Her, whoſe aſſiſtance they pretended, and relied on, againſt the *Saracens*, yea, and againſt Chriſtians alſo, which oppoſed the Popes abuſes: as the *Albingenſes* in *France*, of whom the Papiſts killed an hundred thouſand at one time, as Cardinal *Bellarmine* boaſteth, and many thouſands at other times, in that tedious Warr: But who had the thanks for the Victory? the Virgin *Mary* ſaith B. *Lovius*, *vitæ d. Dominici Scriptur. eam victoriam Divæ dei Genetrici Virgini Mariæ acceptum ferunt*: Why? Becauſe, ſaith he, She inſtructed Friar *Dominick*, how to overcome the Enemies, by ſaying the *Roſary*, which contained 150. *Ave Maries*, and 15. *Pater Noſters*, —— *Quod maximè commodaret ad hoſtes profligandos, ad morbos depellendos, & peccatores convertendos, pag.* 202. How did the Bleſſed Virgin inſtruct Friar *Dominick*? by appearing unto Him, *Namque ea Domina apparuerat*, ſaith He, ſay I, a Woman might appear unto a Friar, and in the Name

Name of the Virgin *Mary*: but who can certifie that it was the Virgin *Mary* indeed?

The ſame *B. Zovius* 239. writeth; How the ſame Friar *Dominick* expecting at *Rome* the Confirmation of his Order, ſaw an Apparition of Chriſt with three Darts, in anger to ſtrike Mankind for three faults, unto their deſtruction: One Dart to ſtrike the Adulterous, with an other Dart to ſtrike the Covetous, with an other Dart to ſtrike the Proud: *Tria jacula teneret, ut uno eorum ſuperbos, altero avaros, altero libidinantes deleret*: but that the Virgin *Mary* oppoſed him, ſaying; She had a pair of Saints, which ſhould procure amendment in the Earth, and named Friar *Dominick*, and Friar *Francis*, whereupon Chriſt was pacified, and reconciled unto Mankind; *Extemplo manum ad feriendum paratum continuiſſe, jacula depoſuiſſe, ſententiam revocâſſe, humanoque Generi reconciliatum fuiſſe*, ſaith he. By what Teſtimony? by the Teſtimonies of Friar *Dominick* himſelf, who ſaid, He ſaw this Apparition of Chriſt, and the Bleſſed Virgin at *Rome*, ſince their Death, where they never would vouchſafe to be while they Lived: And now to believe a Friar in his own Commendation, telling ſuch an Apparition, were extreme vanity, yet upon ſuch uncertain Reports of ſecret Apparitions, were the two great Orders of *Dominick* and *Franciſcan* Friars confirmed, and the blood of many thouſand Chriſtians ſhed for oppoſing ſuch Worſhippers of the Virgin *Mary*, whoſe Apparitions were moſt unlikely to be true, becauſe blood-thirſty, yea, and immodeſt, moſt abhorrent from her meekneſſe, and from her purity.

Militi cuidam juveni, dixit, Ego ero uxor tua, accede ad me, & da mihi oſculum, & coëgit eum. Cæſarius, lib. 7. cap. 33.

Beatricis Monialis vicem ſupplevit in Monaſterio, 15. annos, formâ & habitu ejus aſſumptis dum ea Scortum ageret. Ibid. lib. 7. cap. 35.

Monacho uni collum brachiis ſtringens oſculum dedit. Cæſarius, lib. 7. 51.

Extractis uberibus in os Clerici lac emulget. Vinc. lib. 7. cap. 84.

Abbatiſſæ gravidæ obſtetricata eſt & infantem ex ſtupro ſuſceptum, Eremitæ cuidam educendum per Angelos duos tranſmiſit. Vincent. lib. 7. cap. 86.

Inter ſponſum & ſponſam prima nocte recubuit. Vincent. ſpecul. ibidem cap. 87.

John de Nicol. ex Hiſt. Trithemii recitat in Hiſpan. reformat.

Alano Monacho qui Roſarium compoſuit Cubiculum ingreſſa annulum ex capillis ſuis fecit quo ſibi Alanum diſpondit, oſculatur eum, mammas tractandas præbuit, tantaque familiaritate cum Alano converſata eſt quanta ſolet ſponſa cum ſponſo.

Such adulterating Devices help to merit that great Title of Harlot, and to fill her Cup full of abhominations, abhominable uncleaneſſe of body and mind.

Abhominable Superſtition of the Roman *Church,*

Whereof there are three Sorts.

1. IDolatry, communicating Gods Glory to a Creature.

2. Meer vain Obſervation, for procuring from a Creature extraordinary mirable benefits, which belong unto God.

3. Divination, procuring knowledge unduly from the Creature. Though in all theſe three, the Papiſts are found guilty by what is ſaid already, through preſumption of mirable knowledge, by ſpeaking Images and Ghoſts, and mirable help, by vain Obſervations of the Croſſe; Sinners involving one another eaſily, but the more ſinfully: Theſe latter ſorts of Superſtition, tempting the divine Prerogative without divine Ordinance, by ſuch reliance on Creatures; Herein they commit at unawares alſo *tacite*, though not *expreſſe*, Idolatry, by ſecret Adoration in mind, through their hope of help for ſupernatural effects, by ſuch means as God hath not appointed, to meaſure by the ſame Rule whereby Saint *Paul* judgeth the Covetous to be Idolaters, and Covetouſneſſe to be Idolatry, for truſting in Riches more than God appointeth.

The ſame righteous Judgment of God, condemning alike the ſame ſin of men, miſ-placing their Hope without the Appointment of God, whoſe honour it is to be the God of hope, *Rom.* 14. They therefore do diſhonour God, yea, and depart from the true God, whoſoever without his Warrant do put their hope in other deviſes: as Popery doth about Heavenly things, which though vain in themſelves, yet the Deceitfull ſucking out thence no ſmall advantage with coloured Covetouſneſſe, which God abhorreth and accurſeth; It is for your ſafety, to be warned againſt more of theſe Abhominable, though vain Obſervations.

Though God hath hallowed none but the water of Baptiſm, for Supernatural help unto us; Popery preſumeth to ſprinkle the people of God with other water, which they call Holy water, in hope thereby to work miraculous works above nature, of three Sorts;

Firſt, Miraculouſly to drive away Diſeaſes.

Secondly, To waſh away ſome Sins.

Thirdly, To drive away Devils.

That

That they hope by ſprinkling their water, to work theſe Supernatural effects, Hear themſelves profeſſing. Cardinal *Bellarmine*, *lib.* 3. *de Cult. Sanct.* 7. *Prop.* 2. *Recte ad effectus Supernaturales efficiendos & ſignificandos, utimur aquâ, &c. Benedictione conſecratâ, &c. ad deletionem venialium peccatorum, ad fugandos dæmones, & curandos morbos.*

To prove the purging of ſins by Holy water, *Bellarmine* there allegeth the Canon Law of the Pope, in *Gratian. Can. Aquam. diſt.* 3 *d. conſecrat. Dominic. a Soto in* 4 *Sentent. diſt.* 15. *q.* 2. and alſo their ſuppoſed Saint, *Thomas à Watering*, 3 *part. q.* 87. *art.* 3. *ad* 1. where he ſaith, *Aſperſio aquæ Benedictio Epiſcopalis & alia ejuſmodi cauſant remiſſionem peccatorum venialium.*

A Treble error; One, in that they eſteem ſome ſins venial in themſelves, as if they did not deſerve Death: Albeit St. *Paul* ſaith, *the Wages of ſin is death*, *Rom.* 6. 23. not excepting any kind of ſin. If ſome ſins are ſaid to be not unto Death, *Eventu*, it is through Gods mercy pardoning ſinners upon repentance, through the blood of Chriſt, though, *Reatu*, the ſins in their own heinouſneſſe deſerved Death: Popery leſſening the eſtimation of this Heinouſneſſe, thereby leſſeneth the honour of Gods Merciſulneſſe in forgiving ſuch ſins.

But the ſecond is a greater error, in pretence to waſh mens Souls from ſuch ſins, by ſprinkling a little Mock Holy water: of which there is neither warrant nor need to us, who believe the Covenant of pardon and peace in the blood of Chriſt: of which Saint *John* proclameth, 1 *ep. cap.* 1. 7. *The blood of Jeſus Chriſt cleanſeth us from all ſin*: from All. What impudent deceivers are Popiſh Prieſts then, who perſwade the people to truſt in Holy water, for cleanſing of ſins, and ſanctifying the ſinners? for ſo the Popes Canon Law boaſteth of Holy water, as if it ſanctified the people in the Judgement of Pope *Alexander* 1. *ep.* 1. *cap.* 5. *diſt.* 3. *de Conſecrat. Cap. Agnum: Si cinis vitulæ ſanguine aſperſus populum ſanctificabat*: if the Aſhes of an Heifer ſprinkled with blood, did ſanctifie the people, in the Old Teſtament, much more now doth Holy water ſanctifie the people, ſaith that Pope. O Blaſphemer! doth the water of thine appointment much more ſanctifie the people, than that antient Ordinance of Gods Appointment? Remember theſe preſumptuous words of thy Law; *Multò magis populum ſanctificat & mundat aqua ſale aſperſa*: That is, Water ſeaſoned with Salt, and hallowed in this manner, *Sacrata precibus divinis*, for which Cardinal *Bellarmine* allegeth that 1 *ep. Tim. every Creature is ſanctified by the Word of God, and Prayers.*

I Anſwer, that Popery herein ſeparateth thoſe two, which God would have joyned together, his Word, and our Prayer, to ſhew that we ſhould Pray as we are directed in his Word, and when we ſo do pray, Prayer ſanctifieth All his Creatures

to

to the daily uſe wherein we uſe them according to his Word, that is, according to his Ordinance of Nature allowed in his Word, or according to his Ordinance of Grace preſcribed in his Word, as is the Sacrament of Water in Baptiſm, which is to be but once uſed, *One Baptiſm, Eph.* 4. 5.

But this Popiſh Aſperſion of Holy water, they confeſſe, not to be Gods Ordinance expreſſely, but the Popes Ordinance: And for the Pope, a man to ordain Water, or any other Creature to work a work of Sanctification above nature, is above his power, He thereby preſumeth into Gods Seat, uſurpeth Gods Prerogative: And Prayer unto God, for to allow ſuch uſurpation, is to mock God, and to tempt God, and to take Gods Name in vain, as Socerers, Inchanters, and Conjurers do.

Mark it well: They who go to Witches and Conjurers, ſhall hear good words, and Gods Name uſed, but without any warrant from God, and ſome ſlight thing or other is preſcribed to be done, which in nature is not able to work the Cure intended: How then is it wrought? by the Devil, who ſometimes maketh an expreſſe compact with ſuch wicked workers, and ſometimes worketh with ſecret inſinuation, as readily complying with ſuch vain Obſervations which God hath not allowed, and therefore, ſuch as truſt in them, at unawares depend upon the Devil for help, and honour that helper, which is the Devil, helping them in little things, to bring them unto the greater Damnation: helping the Body, to hurt the Soul; and ſeeming to fly for more advantagious return, to make the end worſe than the beginning: horrible After claps, from which, how ill ſecured is the Papiſts preſumption, for ſuch miraculous expulſion of Diſeaſes, or Devils, by Water, not of Gods Ordinance, but the Popes?

Ex inſtitutione Alexandri Papæ primi, Sacerdos Altare, Eccleſiam & Populum aquâ benedictâ conſpergit, ut omnis ſpirituum immundorum ſpurcities, tam de habitaculo quam de domibus fidelium propellatur, hæc enim virtus aquæ exorcitatæ eſt: Durandus ration. divin. lib. 4. *cap.* 4. *nu.* 1.

Like mirable effects, expect they in like preſumption without Gods Warrant, and therefore, with like ill Security, by Lambs of wax, ready to melt at the fiery Trial of Compariſon before the Throne, out of which *proceeded Lightnings and Thunderings, Rev.* 4. and 5. in the midſt of which Throne appeareth to the Reader, a glorious likeneſſe of the Lamb, as it had been ſlain, *having ſeven Eyes like ſeven Lamps of fire burning, which are the ſeven Spirits of God, ſent forth into all the Earth*: After which Repreſentation of the Lambs Majeſty, ſeeing *the Kings of the Earth, and the great Men, and the Rich Men, and the chief Captains, and the Mighty men trembling, Rev.* 6. what need is there of your *Imaguncles*, what cauſe to admire them? conſidering

ſidering the danger of Lamb-likeneſſe, wherein *Rev.* 13. the fatal *Roman* Myſtery was to deceive the Inhabitants of the earth, with ſuch falſe wonders.

Sacr. Cerem. lib. 1. *Sec.* 7. *pag.* 87. *Papa* (*agnos conſecrans*) *rogat, ut per eorum tactum & uſum, fragor grandinum, procellæ turbinum, impetus tempeſtatum, ventorum rabies, infeſta tonitrua temperentur.* Ibidem pag. 90. *Vt eos de voto deferentes liberentur ab omni inundatione aquarum, ab omni fluctuatione diabolicæ tempeſtatis & à morte ſubitaneâ: Vt protegantur ab omni periculo incendii, fulguris, procellæ & tempeſtatis, & ab omni adverſitate.*

Ibidem pag. 91.

Papa tres agnos ad Imperatorem cum his verſiculis:

Fulgura de ſurſum depellit & omne malignum,
Peccatum frangit, ut Chriſti ſanguis, & angit,
Pregnans ſervatur ſimul & partus liberatur,
Dona defert dignis, virtutem deſtruit ignis,
Portatus munde de fluctibus eripit undæ.

An other vain Obſervation is Exorciſm before Baptiſm, to drive away the Devil: who being outwardly renounced by Sureties, is inwardly voyded by Grace at Baptiſm, *Per gratiam Baptiſmalem expellitur. Cyprian lib.* 4. *ep.* 6. Doth not Chriſt by his Ordinances make Chriſtians ſafe enough? As by the firſt *Adams* will, all are guilty: by the ſecond *Adams* will, in obedience to Gods will, dying for all, *Heb.* 10. 10. *we are ſanctified* in general, *Potentiality:* So that the Children of faithfull Parents are reckoned holy, 1 *Cor.* 7. 14. by the Parents fœderal intendment to Baptize them in Gods Name, whoſe Infinite Mercy taketh the will for the deed, untill it may reaſonably be done. If Exorciſm had any virtue, it had been more ſeaſonable at the Door of Nunneries, that no more Infants might periſh in Fiſhpools, or unlicit Urnes: And at the doors of *Roman* Emperours, delaying Baptiſm unto their extreme age; and of all *Pompaticks*, who delay in Pride or Careleſneſſe. But Exorciſm without the Church, is ſo long an impediment to Baptize within the Church.

Greg. de Valentia, tom. 4. *d.* 4. *qu.* 6. *p.* 1. *Certum eſt præcedere debere item Exorciſmum quo expellantur dæmones: Sicut aſſerit Thomas* 3. *p. qu.* 71. *art.* 2. *Rabanus lib. de Inſtitutione Clericorum, cap.* 26. & 27. *Hugo lib.* 2. *de Sacrament. part.* 6. *cap.* 8.

Thomas Waldenſis, lib. de Sacrament. cap. 45. *Et Deinceps Exorciſmorum uſus apud Judæos in more fuit. Joſeph. Antiq. lib.* 8. *cap.* 2. for ſhame will you impoſe Jewiſh Ceremonies again, as operative amongſt Chriſtians, to what effect?

Veriſſimè docet Thomas art. 3. *Effectum proprium hujuſmodi Exor-*

ciſmorum eſſe expulſionem dæmonum ne aliquo modo impediant adminiſtrationem ipſius Sacramenti atque effectum ejus, offundendo tenebras ſenſibus mentis, quo fiat ut baptizatus poſtmodum excidat ex gratia baptiſmati, porro effectum hujuſmodi omnino habent illæ ceremoniæ Exorciſmi non tantum ſignificando ſed etiam efficiendo ut Sententia Thomæ recte confirmat & declarat Solus. Diſt. 6. qu. 2. Art 3.

Efficiunt autem id ex opere operato quatenus impetrant ad ejuſmodi effectum auxilium divinum & quidem efficax niſi per ipſum baptiſatum (cum is adultus) ſteterit quominus ejuſmodi effectus ſequatur, neque obſtant quod hæ Ceremoniæ ſunt, ut Theologi appellant non Sacramenta ſed Sacramentalia tantum per Eccleſiam inſtituta; habet enim Eccleſia divinitùs eam poteſtatem inſtituendi Sacramentalia iſta ad ejuſmodi effectus Supernaturales. Greg. de Valentia p. 2. definitum à Martino 5. in Bulla contra Wickleſum & Huſſ.

The Communion of the Cup, (which our Saviour calleth the Covenant in his blood,) the ſure means for ever to eſtabliſh the Life of Grace, begun at Baptiſm: which while Recuſants refuſe, they ſide with the enemy of Salvation, rather by intruſting to ſecure the effect of Baptiſm, by what God hath not ordained in the New Teſtament, there being no mention of Exorciſm: but *Mark* 5. 7. ὁρκίζω: behold, O reiſing on the Devils ſide to drive Chriſt away; And *Acts* 19. τινες ἀπὸ τῶν ἐξορκιστῶν, *certain Exorciſts to call over them which had evil Spirits, the Name of Jeſus, ſaying,* ὁρκίζομεν ὑμᾶς. *The man in whom the evil Spirit was, leapt out on them, and overcame them, and prevailed againſt them: So that they fled out of that Houſe naked and wounded,* Notwithſtanding the bleſſed Name of Jeſus, unbleſſed, becauſe unwarranted was their Exorciſm.

Is there not as vain Obſervation in your Chriſm?

Chriſm as uſed in freedome of Church ceremony, we mean not: but as preſumptuouſly without Gods Appointment uſurped and impoſed by *Roman* Church for ſupernatural effects, *Car. Bell. l. 3. de cult. ſanct. c. 7. prop. 2. Recte ad effectus ſupernaturales efficiendos & ſignificandos utimur aqua, oleo, altiſque rebus benedictione conſecratis.*

Nota benedici omnia quæ diximus in Eccleſia propter tres fines.

1. *Ad ſignificandos ſpirituales effectus.*

2. *Ad deletionem venialium peccatorum, qua de re vide Thomam part. 3. quæſt. 87. art. 3. & Gratianum can. aquam diſt. 3. de conſecrat.*

3. *Ad fugandos Dæmones & curandos morbos ut ex precibus patet quibus conſecrantur. Verum eſt tamen quoa non operantur infallibiliter, ſicut operantur ſacramenta: & ratio eſt, tum quia vim habent ejuſmodi res non ex pacto dei expreſſo quomodo ſacramenta, ſed ex precibus Eccleſiæ & devotione utentium; tum etiam quia aliquando non expedit nobis, ut liberemur vel à Morbo vel à Dæmonis vexatione.*

Doth

Doth he not ſeem a Learned Proctor for the Devil, in teaching *Roman* Catholicks, that at ſometimes it is not expedient for them to be delivered from the Devils vexation? Are they ſure at any time to be delivered from the Devil, by ſuch devices of *Rome*, without Gods Ordinance? as it was formerly diſputed againſt the ſupernatural effects of Holy water, by pretence of Prayer: ordinary Prayer powerfull enough for all neceſſary good, yet is not powerfull enough to inable every trifle for ſupernatural effects, without expreſſe Ordinance of Gods Divine prerogative in miracles.

And if without Gods Ordinance, dependence on ſuch for ſupernatural effects, were Magical ſuperſtition, as Cardinal *Bellarmine* acknowledged before: and Cardinal *Tollet* ſaith as much, *Inſtruc. ſacerd. l. 4. c. 14. n. 6.*

Eſſe revera tacitum invocationem Dæmonis cum homo intendat aliquid facere, per ea quæ nec ex ſe nec ex virtute ſupernaturali tales poſſunt producere effectus; illa ipſa actio adhibendi aliquid ad effectus qui excedunt virtutem illius medii, tacita eſt & implicita Dæmonis invocatio, & magia ſit aliquando cum tacita invocatione abſque pacto.

Three Conſiderations move us to ſuſpect ſuch danger herein.

1. Becauſe Sorcerers uſe ſuch invocation of Gods Holy Name, the Pater Noſter, and *Ave Mary*, to their Characters and Medicaments, as it is witneſſed by *Bernard. Gordon in libro quem vocat Lilium Medicinæ part. 2. cap. 24. 25. Wier de Præſtig. Dæm. l. 5. c. 4.*

2. Becauſe ſo many Popes have been Sorcerers, or Magicians, by their ſtories accuſation.

3. Becauſe, St. *Paul*, 2 *Theſ.* 2. and St. *John*, *Rev.* 13. foretold, that after removal of the then preſent Government, another kind of Governour would prevail by the working of Sathan in ſuch falſe wonders. Cauſe enough to ſuſpect (untill farther purgation) that as the Covetous is eſteemed an Idolater in his exceſſive love of Money, yet his Idolatrous Worſhip appertaineth to the Devil, tempting unto Covetouſneſſe, and thereby working in ſinfull wayes of unwarrantable gain: ſo though this exceſſive truſt in ſuch vain Obſervances, may be deemed a ſecret Idolatry, yet theſe coloured Idolaters at unawares may ſeem to Worſhip the Devil, and the Beaſt which taught them ſuch falſe Worſhip in deep myſtery, for which, when *Rome* ſhall be burned down, it is noted, ſpecially, *that no man buyeth any more the Merchandiſe of Oyntments, Oyl, and Souls of Men, Rev. c.* 18. a clear note of ſpiritual Merchants made Rich by *Rome*, through her uſe of Oyntments, Oyl, &c.

And through neglect thereof, afterwards without exception to be impoveriſhed, when the coloured Covetouſneſſe thereof is diſcovered to be abomination, by thoſe fatal plagues upon the Covetous whom God abhorreth.

Roman

Roman Church Idolatrous, in adoring the Pope.

THe Pope is called God in their Law, *Extra. Johannis* 22. *de verborum ſignificatione.*

[*Credere dominum deum noſtrum Papam conditorem dictæ Decretalis, non ſic ſtatuiſſe potuere prout ſtatuit, hæreticum Cenſeatur.*]

The Cardinals and other Delegates, who reformed other faults, approved this, inſomuch, that though ſome Copies had it not before they preferred the Copies which had it, and thereupon put into their corrected Copy, which was authorized by Pope *Gregory* 13.

And when Pope *Pius* 5th. Commanded to be publiſhed the Cenſures of what was amiſſe in the Canon Law, this is not cenſured to be amiſſe, nor to be purged in the famous *Index expurgatorius.*

And when at the laſt General Council of *Lateran* in publick Seſſion, the Pope was thus ſtyled, *Tu alter in terris Deus*, it was inſerted, and Printed by ſpecial mandate of Pope *Leo* 10. No marvel therefore, if others flattery ſo take him, in other Books publiſhed with approbation of Authority, which elſewhere hath been declared more at large.

To the Pope hath been aſcribed Divine Majeſty, Divine Power.

Divina authoritate ſit, quod authoritate ſit Romani pontificis. Innocent. 3. *C. inter Corporalia de tranſ. Epiſ.*

Power omnipotent.

Aloquin ſi papa non poſſet quicquid deus poteſt, deus non fuiſſet diligens pater familias, ſi non dimiſiſſet in terris aliquem loco ſui qui omnia poſſet. Innocent. 3. *in c. apoſtolica de re indic. m.* 6. *Pontificiæ omnipotentiæ conſervatorem.* So the Theſes Dedicated to Pope *Paul*, and imprinted at *Rome* with privilege of the *Roman* Conſiſtory, call him, the Conſerver of Papal omnipotency.

Power infinite.

Cum infinita ſit poteſtas ſummi pontificis. Aug. tr. Epiſt. dedic. l. cærem. 1. *ſect.* 7.

To the Pope is yielded by Papiſts the Throne of God, even that *Apocalyp.* 4.

☞ *Ecce ſedes poſita erat in cœlo ſcilicet Apoſtolica in Eccleſia militante, & ſupra ſedem ſedens, id eſt Romanus pontifex, & in circuitu ejus ſedilia* 24. *& ſupra thronos* 24. *ſeniores, id eſt Cardinales*, ſaith *Cardinalis*

Cardinalis Turrecremat. ſumma l. 1. cap. 80. eleganter & laudatur a Cuperſ. p. 236. n. 45.

Dei Papæ idem conſiſtorium.

Hoſtienſis in cap. quant. de tranſl. epiſc.

Vnumque eſt Tribunal

Iſidor. Muſcou. p. 26.

Neither can this high preſumption be excuſed by pretence of the Popes Vicaridge, for from a Vicar there is freedome of appeal, which is here denied.

Nulla poteſt eſſe ab eo (Papa) ad Deum appellatio, cum enim appellatio ſemper fuit a minore Judice ad ſuperiorem, ſicut nullus eſt major ſeipſo, ita nulla appellatio tenet facta a Papa ad Deum, quia una ſententia eſt & una curia Dei & Papæ. Aug. tr. q. 6. 1.

God omnipotent being himſelf Infinite, every where preſent, needeth no ſuch infinite ſucceſſor Omnipotent: but if the *Roman* Emperour had not ſuch a ſucceſſor in the Headſhip of *Rome*, Saint *Paul* had miſ-taken, when he fore-told, that the ſucceſſor would ſit as God in the ſeat of God, 2 *Theſſ.* 2.

If *Frederick* ſecond Emperour had juſt cauſe in his time to complain againſt the Popes, for affecting Divinity, *Pontifices Romanos affectare divinitatem*, *Aventin.* much more cauſe of Lamentation have latter Ages beholding ſuch blaſphemous applauſe, and Adoration of Popes.

Hac in re Itali maxime ſe divino munere extollunt ſuper omnes nationes quod habuerint principem cœleſtem Papam ſcilicet Romanum qui ita colitur a maximis omnium regibus & imperatoribus ut nemo unquam vivens ita cultus eſt.

Carerius de poteſtate R. Pontif. l. 2. c. 24. n. 19.

Tanta ſcilicet eſt religionis virtus quod dominicus grex dum illum in Pontifice tuetur ad illius genu flectiones, pedumque proſtrationes & divinas adorationes inducitur. Iſidor. Muſco. de Majeſtate Militantis Eccleſiæ, p. 33.

This is but Practice, hear the Doctrine teaching to adore the Pope.

Omnes Chriſti milites ſacris pedibus ſummi Pontificis incurventur & flexis poplitibus etiam imperatores & reges adoratione debita proſequantur. Capiſtranus 45. 6.

This is private, their publick Doctrine is the ſame: by direction in the firſt Book of ſacred Ceremonies, *ſec. 7. fol. 16. & fol. 296.*

Bis ſuper altare collocatur cum mitra: primum in ſacrario deinde in Eccleſia S. Petri a Cardinalibus ſuper altare ad ſedendum collocatur.

The new choſen Pope is placed upon the Altar, there to ſit while he is adored by the Cardinals: Firſt, it is called Adoration, *Te ſacerrimus (Cardinalium) ſenatus adoravere*, they have adored thee, was it ſaid in open Seſſion to the face of Pope *Leo* 10. at the *Lateran* Council; yea, and Adoration of the Pope was there alſo maintained, by pretended proof out of Holy Scriptures.

Quaſi in te uno vero atque Legitimo Chriſti & Dei vicario propheticum illud debuerit rurſus impleri, Adorabunt eum omnes reges terræ. in Seſſ. 9. Conc. Lateran. Bin. p. 74.

What honeſt heart can abide in publick ſuch Adoration of the Pope, as the Scripture promiſed unto Chriſt? though it alſo fore-warned that this ſeventh kind of *Roman* Head, would be thus Adored, but moſt unduly: like as the former Emperours. *Blondus Inſtaurat. Rom. l.* 3. *Principes orbis adorant & colunt Dictatorem nunc perpetuum non Cæſaris ſed piſcatoris Petri ſucceſſorem.*

It is true of the Adoration; for the Pope is adored: but it is not true of the ſucceſſion; for therein the Pope ſucceedeth not unto *Peter*, who would not be adored, but rather to them who would, as the *Cæſars* were adored indeed.

Neque illud ignoratur more fuiſſe Rom. Imperatoribus ſuas quoque imagines in templis adorandas apponere, quod à Tertulliano magnis convitiis accuſatur, ſaith *Petr. Crinitus de honeſta diſciplina l.* 17.

Trajan commendeth *Pliny*, for requiring to adore his imperial Image, thereby to diſcover Chriſtians, who refuſed it.

The Emperours of *Rome*, the new *Babylon*, herein following the figure of that old Babylonian, *Nebuchadonozer*, who compelled to adore the Golden Image, which he made to repreſent himſelf, that he might be adored therein as a God. St. *Hierom*, and out of him the *Doway* Annotations upon *Daniel cap.* 3. And Annotation upon *Eſter cap.* 3. they ſay that *Aman* exacted ſuch honour, by interpretation of *Mordicheus*, *cap.* 13. 14. *I feared leſt I ſhould transferr the honour of my God to a Man, and leſt I ſhould adore any except my God.* Whatſoever the matter be, the act is the ſame, of the ſame vice or virtue. If it be Adoration, it is an Act of Religion, good if to God, evil if to any other in *Mordiches* Judgment: how like therein to the Judgment of Proteſtants? how like his Caſe and ours at the exigent of Reformation? We fearing to adore a man, as he feared to adore *HAMAN.*

Adoration of man whether dead or alive was abomination, begun in figurative old Babylon, practiſed in *Rome* as new Babylon, under the Government of Heathen Emperours, (the ſixth Head) and after removal thereof revived under the (ſeventh Head) the Pope, like the former imperial Head in Power, Cruelty, Pomp of Majeſty, Titles, Idolatry both active and paſſive, ſtyled *Pontifex Maximus*, as that Antient Emperour was ſtyled: advancing Image-Worſhip as the Emperour did: that Antient *Roman* Emperour was adored, and the Pope is adored as God. You have heard, Judge, or rather with all humbleſt reverence acknowledge the Judgment of God, againſt this revived Image of the *Roman* Beaſt, for being alike Worſhipped, *Rev. cap.* 14. 9. *If any man Worſhip the Beaſt and his Image, the ſame ſhall drink of the Wine of the wrath of God, &c. and ſhall be tormented in fire and brimſtone, and the ſmoke of their torment aſcendeth*

deth up ever and ever : in the ſame lake of fire wherein the Devil that old Dragon is tormented, *Rev. cap.* 20. 10. By the rule of moſt juſt judgement, that they ſhould ſuffer the ſame Puniſhment as Conſpirators in the ſame Sin. This *Roman* Beaſt reviving into the likeneſſe of the former Government, by the breath or ſpirit of the falſe Prophetick (falſe Eccleſiaſtick) myſtery with Dragon-like voyce, *Rev. cap.* 13. arrogating power over Kingdomes, in ambition to be Worſhipped, *Matth. cap.* 4. yet in profeſſion of Lamblike horns, (ſignificative of the Lambs power) ſo deceiving the Inhabiters of earth by their devout Combination under that falſe Eccleſiaſtick Government, to cure the *Roman* wounded Beaſt: which after this cure, having ten Horns Crowned, and ſignificative of the ten principal Sharers, that in event divided amongſt them the Antient *Roman* Empire, (a deadly wound, the Cure whereof was the re-union of thoſe ten Dividers) in ſuch devout correſpondence with the next kind of *Roman* Head.

In time of this ten-Horned head, the Beaſt ſitteth on the Dragons throne, with great Authority by the Dragons gift, (*Rev.* 13.) In ambitious aim at Worſhip: by implication redounding to the Dragon, 1 *Cor.* 10. 20. Whenſoever men Worſhipped the Beaſt on the Dragons throne, *they worſhipped the Dragon, which gave power unto the Beaſt*, *Rev.* 13. 2. 4. Worſhipping the one, they Worſhipped the other: they being identified indeed: (though diverſified in Viſion, for divers reſpects as you heard.)

The laſt Head of the ſeven-headed Beaſt being in effect the laſt Head of the ſeven-headed Dragon, both the ſeven-headed Dragon, and the ſeven-headed Beaſt, deſigning the ſeven-headed *Roman* State-inſtrument of Satan: as to ſting Chriſt with Death in his Natural Body, ſo to wrong his Myſtical Body the Church.

The Dragon, (an old Serpent) referring to what was ordained (*Geneſ. cap.* 3.) about the Serpent, as joyntly comprehending both outward Inſtrument, and Inmover, for conſummation of which Malignant myſtery, this Viſion diſcovereth here, how they conſpire, that, what the Dragon (in his own horrible appearance) could not, he might obtain, by the Vicar-Beaſt, on the Dragons Throne, Advanced, Aſſiſted, and Countenanced by that other pretended Vicaruge of the Lamb, under profeſſion of the Lamblike horns covertly, more eaſily to win Power and Worſhip.

Rev. chap. 16. 13. Behold, *the mouth of the Dragon, the mouth of the Beaſt, and mouth of the falſe Prophetique Vicar* conſpiring in the ſame meſſage to win power.

So *Rev. chap.* 13. in the ſame breath that falſe Prophetique, under Lamblike oſtentation, with Dragonly voice, breathing ſpirit into the Image of the Beaſt, to make it live (the Life of the Beaſt) and ſpeak for Worſhip with Authority, (the ſpeech

of

of the Beaſt) upon the Throne of the Dragon: ſo the Dragon is intereſſed in the Worſhip, as hath been by the way noted in particulars.

The ſeventh *Roman* Head ariſing in fatal deceitfulneſſe, advanced Image-Worſhip, wherein the Devil was Worſhipped.

The Pope maintained Adoration of the Croſſe; the Devil was adored in Adoring his accurſed Dragonly ſting.

The Pope did command Adoration of the Dead; the Devil complied with that Adoration of the Dead, and into the like Adoration of Angels, and in thoſe vain Obſervations of Holy-water, Lambs, and Wax, and Chriſms, for pretended ſupernatural effects, without Gods Ordinance, and therefore by the Devils compliance, the Devil was adored.

Laſtly, this laſt head of the ſeven-headed *Roman*, came to be adored as God, by temptation, as the firſt man was in deſire to be like God; is not the Tempter a ſharer in the vain glory? Now is this old Conſpirator leſſe intereſſed in the height of Idolatry, than in that young Serpent, when the World was new? hath not this Dragonly combination been proved? was it not fore-told? *the Lord rebuketh thee, Sathan*, in his word of Prophecy, (though it be read by the Candle of a little Commentary) *The Lord JEHOVAH rebuketh thee*, thou old Dragon; *the Lord JEHOVAH rebuketh thee*, thou Beaſt on the Dragons Throne with great Authority, *the Lord JEHOVAH rebuketh thee*, thou great Queen on the back of that *Roman* Beaſt going to Deſtruction; to the deſtruction of thee, to the deſtruction of them that follow thee, in Soul and Body, corrupted by thee, thorough thy myſtical allurements, with thy golden Cup full of foulneſſe, Bodily and Ghoſtly ſuperſtitions, Idolatries, and abominations of the earth. Is there not cauſe enough to abominate thee? to fly from thee, when God calleth to come out, that we partake not of thy plagues?

Are we enemies, becauſe without flattery we ſpeak the truth in Charity? to ſave thee, or ſome of thine by repentance, if it be poſſible? are there any kind of Evidences, which have not been produced againſt thy Corruptions? to render all at laſt emendable, or unexcuſable, from the beginning to the end, preſumptuouſly claiming honour like God.

All pernicious evil fraudulently, violently, maliciouſly preſuming in the good Name of God; *duæ ſyllabæ, univerſa pernicies*: the Name of God, *Deus*, but two ſyllables, yet when claimed by man, it bringeth all pernicious evil, as B. *Gregory* the firſt proclamed out of his *Roman* Tribunal: a dreadfull, moſt juſt ſentence againſt his ſucceſſors in the Biſhoprick of *Rome*, who will obſtinately be ſo called God.

It was the warning of that renowned Pope *Gregory*, dreadfull in event, to the ſhame of his Succeſſors, by the juſt Judgement of God: One Pope calling another Pope Idol, as either ſuffered himſelf

himself to be called God, and advanced above all that is called God, as fore-shewed, 2 *Thess.* 2. for verification whereof, that Reverend B. *Downan* thought it enough to shew, (as he most Learnedly shewed) in his Diatribe about Antichrist, that the Pope Advanceth above Kings, Emperours, and Angels, in Scripture called Gods, and above all things in Religion, if it were not proved (as he thought it unlikely) that Antichrist could in his imagination advance above the true God.

But in as much as that Man of sin ariseth by the working of Sathan, in the strength of utmost Deceiveableness, in shew of Holiness, by the swolen-Poison fulness of Malice, insinuating Serpent like, through his Vicegerent on his Throne, *Rev.* 13. 2. with pretence of Vicarage unto the Son of God, his Ambition aimeth against the most High God, in most abhominable Excessive aspiration above Duty.

1. Thus: it being *JEHOVAH* that said, *Jehovah rebuke thee Satan*, (*Zachary cap.* 3.) which is applied unto the Arch-angel *Michael*, by the Apostle, *Jude* 9. that *Michael* the Prince only strengthing himself, *Daniel* 10. the Prince of *Israel*, (*Daniel cap.* 12.) *Eph. chap.* 1. *Christ farre above all Principality, and Power, and Might, and Dominion, and every name*, *Rev. chap.* 12. Christ the principal Captain of all Angels, as his, *Heb. chap.* 1. *all his Ministring Spirits*. Popery placeth six or seven orders above the Archangelical; but the Pope above them all.

Patr. Conc. Lat. sess. 18. *Supra omnes potestates tam cæli quam terræ*, As if the Pope had power above all Powers in Heaven and Earth, *Vt ei genua cuncta curventur cælestium, terrestrium, & infernorum*: *Ang. Triumph. Epist. dedicat. ad Johannem* 22. Look, look, how the Devil and his Angels fall under that *Michael*, *Rev. chap.* 12. that *Jehovah*, *Zechary chap.* 3. in vengeance for affecting to be above.

2. The Pope is Exalted above the Name of Christ: for when Christ is called great, *Pontifex Magnus*, the Pope is in the superlative called *Optimus Maximus*, the greatest and best: *Epist dedic. Jordains ad Pium quintum*, and is praised as above in mercy, for, where Christ is said not to remit the whole punishment of a sinner, *pœnam totam non remittere*, the Pope is praised, as remitting the whole, *totam pœnam remittit*, *Cupers. p.* 32. *n.* 34.

Although in truth, Christ do remit the whole in the new Covenant, *Heb.* 10. *I will Remember his sins no more*, and where Remission of sins is, there is no more offering for sin, *no condemnation to them that are in Christ*, *Rom.* 8. 1. but the Pope teacheth, that there is Condemnation to more punishment, that he may have a bribe as for remitting the whole, yet as above Christ in Justice, the Pope is called *Deus vindictæ*, *Cupers.* 61. *n.* 52.

3. Popery believeth, that the Pope did remit, where Christ would not remit of Hell torments: and that he did deliver out of Hell, the soul of *Trajan*, a persecuting *Roman* Emperour,

that would have his Images adored, *Aug. Triumph. 9. 32. 3. Abſolvit Trajanum à pœna inferni quæ eſt infinita*: whence the Popes power is pretended to be infinite; can there be two infinites? were not one a Barr to another? horrible preſumption againſt belief of that alone Infiniteneſſe of God.

4. The Pope is reported to have expelled *Hormiſda* from among the Saints in Heaven, after that he had been Worſhipped about 20. years, Pope *Boniface* 8th in *Platina*.

5. If *Hormiſda* were in Hell all that while, then the Pope (that Canonized him to be ſo Worſhipped with Prayers) attempted above the Providence of God, for the people to tempt God, and take his Name in vain, by ſuch Prayers unto God, to grant his bleſſings for the damneds ſake without Chriſt.

6. Popery believeth and alloweth attempts above Gods power preſervative of the Creatures, preſervation being the continued act of Creation, above which, are thoſe imaginary Popiſh attempts, for annihilating the Creatures of Bread and Wine, to ceale both matter and form in the Maſſe.

7. To make their Maker, and to conſume his Bodily ſubſtance ſo made: and to make him Idol-like, with eyes not to ſee, and with ears not to hear, and ſo that Hogs may eat his Body. Vile Imagination, as it were the Devils revenge for being ſent by Chriſt into the herd of Swine; and adoring the Sacramental ſigns, notwithſtanding ſuch abuſive progreſſe in their imagination: but in the mean time

8. Countermanding Chriſt his Inſtitution for the peoples full Communion in the Cup of bleſſing. Curſed be the Pope, with a Law againſt the peoples full communicating therein, although it be the Covenant of Love at the Marriage Supper of the Lamb.

9. The Pope diſpenſeth above the Commandement divine, *Capiſtr. f. 130. Papa diſpenſat quandoque in lege divina. Bertachini repertorium, Papa per plenitudinem poteſtatis, omnia ſupra jus, extra jus, contra jus, poteſt.*

10. The Pope advanceth above the Word of God, in Tranſlation, commanding the Latin to be Obſerved above the Original Hebrew and Greek, wherein the Holy Ghoſt indited the Word, although his Latin editions have contradicted one an other.

11. And above the Word of God in certification, *Papæ ſive eccleſiæ Rom. authoritatem eſſe majorem quam ſacræ Scripturæ. Car. Cuſan. ad Bohemos*, as if without the Popes warrant, the Holy Scripture could have no certainty towards us, without dependence on the Pope, in his *Roman* Church, which yet hath contradicted it ſelf.

12. And above the Word of God in regulation, as the Canon, that is the rule, one Pope having judged the Books of *Maccabees* not to be Canonical, another Pope hath judged thoſe

thoſe Books of *Maccabees* to be Canonical: the one putting in that as part of the Canonical Text, which the other putteth out as not part of the Canonical Text, and where the one Latin Edition hath *eſt*, the other Latin Edition hath *non eſt*, yea, and *non* contradictory.

13. So the Pope advanceth above the Word of God, in expoſition of the ſenſe, by ſuch contradictions, wherein both are not true, if the Pope be falſe in one, that falſhood is from the Devil, the Father of all untruth, ſo that the Devil advanceth in ſuch advances of the Popes above Gods Word, in ſo many waies of contradiction.

14. And yet the foul Spirit of Popery blaſphemeth the Word of God, as if it were the Word of the Devil, whereſoever it is taken other wayes than in the Popes ſenſe, *Hoſius de expreſſo dei verbo expreſſum diaboli verbum eſt, in epilogo*, although the Pope hath given ſuch contrary ſenſes, as if notwithſtanding ſuch contrariety, the ſenſe muſt be changed to run with the practice, *Car. Cuſan. epiſt. 2. ad Bohem.* 833.

15. The Pope advanceth above the Chriſtian faith, and things believed, forbidding to believe God himſelf upon his Word, as the Word of the Moſt true God, other wayes than is propoſed by the Pope in his Church, with new Addition of that name *Roman*: as if the Catholique Church placed behind in the Creed, were to be before the Holy Trinity believed, ſo propoſing (authoritatively ſuperlative propoſing) inſtead of ordinary Miniſterial propoſing.

16. Preſuming by Exorciſm, to drive away the Devil from the Baptized, (before Baptiſm in the Name of the Father, Son, and Holy Ghoſt,) that ſo the Baptized by an implied Oath might depend on the Pope, and his Ordinance, before the Ordinance of Chriſt, for expulſion of the Devil, who by that unwarranted compliance voluntarily departing, hath an open door thereby for entring again, as in pretended ſworn Subjection to the Pope, ſeventh Head of the Beaſt on the Dragons throne, *Rev.* 13. 1.

17. Seducing Nations to Warre; againſt the Will of Chriſt our bleſſed Peace-maker, *Rev. ch.* 16. 13, 14. *ch.* 20. 8. looſing from Oaths, *Poteſt papa, concedere ut quis contra licitum Juramentum: Capiſtr. fol.* 94.

18. Looſing from Oaths of Peace, Allegiance, and confederation, ſworn in the Name of the Father, Son, and Holy Ghoſt, to the great Diſhonour of Chriſt among Heathens, more ſtrickly keeping Oaths made in the names of Falſe Gods, a great hinderance againſt the growth of Chriſt his Kingdome among Heathens.

19. Joyning the Reliques of the Dead, with the moſt dreadfull name of God (ever-living) in an Oath, as that of the Empe-

Emperour at his entrance into *Italy*, compelled to ſwear thus unto the Pope: *Papæ juro per patrem & filium & Spiritum ſanctum & per lignum vivificæ Crucis & has reliquias ſanctorum es: Roman. exaltabo ſecundum meum poſſe: Diſt. 63. tibi domino: Clement de jure jurando, Cerem. 1. 1. 44.*

For the Glorious Name of our ever-living God, the Father, Son, and Holy Ghoſt, to be ſo joyned in an Oath with dead bones, and other vain and uncertain, (if not falſe) Reliques: but

20. With the Croſſe, (that ſting of that old Serpent the Devil, as principal with his acceſſary the *Romans* Inſtrument of cruelty) the Croſſe is not without ſuſpition of Helliſh aſpiring to be above, as claming over the *Roman* Empire, and all the Kingdomes of the Earth to give the Glory thereof as he willeth: when he heard that victorious rebuke of Chriſt his voice ὑπαγε down, under, behind me, Satan, *Matth.* 4. 10. and the ſame words repeated by Chriſt unto *Peter*.

Down, under, behind me, Sathan, *Matth. chap.* 16. 23. may not the Pope have right to that Title after *Peter*, more duly than he clameth all other Titles of *Peter*, ſince the Pope conformeth more notoriouſly to Satan in thoſe two chief Arrogancies of Power above Empire and all Kingdomes, and of Adoration?

Adoration Paſſive at the Popes foot, Emperours and Princes there adoring the picture of Chriſt crucified, in ſence of that Doctrine, for the Picture and the Perſon pictured to be adored by the ſame Act.

And Adoration Active, the Chriſtian members of Chriſt, (accounted one with Chriſt) adoring at the Popes foot, accounted adoring the Pope, ὑπαγε down Pope, down Sathan, together affecting ſuch like adoration from Chriſt.

Chriſt the God of Peace, tread down Satan under the feet of all the true faithfull, as promiſed in that Epiſtle to the *Romans, chap.* 16. 20. by *the grace of our Lord Jeſus Chriſt*, there prayed for, *Amen.*

21. That the Pope never may prevail according to their flattery, who would have him obeyed, as of neceſſity, though he Command vice for vertue, and forbid vertue for vice, *Bell. l.* 4. *chap.* 5. *de Rom. pontifice*: *Barclai*, in giving unto the Pope the name of God, with Worſhip, and Power, above in ſuch high aſpiring.

A wide entrance for whatſoever is ~~perjurious~~ permitions, in proudeſt Exaltation of the *Roman*, blaſted by the *Roman* Biſhop *Gregory* the firſt, of whom yet hear more as followeth.

Gregory *the* 1st, *condemned the Title of* Universal *as* Antichristian, *in that Sense which his Successors Bishops of* Rome *claimed it: He prayed against the temptations of it as devillish; and exhorted others to pray against the cursed inconvenience, which he foretold would be the loss of Christian Peace and Subversion of Christian faith: That the profession in truth would fail, when that One should fail in his trust of Universality.*

The Title of Universality *caused Strife, not Peace, by contradiction of* Popes *and* Councills; *as Waters out of which arose the* Beast, *by irrationall inconsiderate submission to Contradictorious Judgments of* Rome, *the first Mark of the* Beast.

THE phancy for assurance of Peace, by domination of one Universall Head on Earth, is found vain; and the contrary Sapience of St. *Gregory*, fore-warning how dangerous the Title of Universality was for the disturbance of Peace, approved by the wofull experience of Schism manifold betwixt Competitors for that high Title: insomuch that necessity tempesting those impetuous Roman Waves unto the Rock of Emperiall Power, for choice of the Persons to be Popes; and to the Rock of Generall Councills, for the Deposition of evill Popes; they thereby dashed into sundry billowes, more outragious in curses each against others as Antichrists, and in curses each against others adherents, whether Emperours, Kingdoms, or Councills; untill all holding with any Pope, were accursed by the voice of Papacy, the voice of Antichristianity contrary to Christ, who would have all his people to be blessed, and neither ordained one way nor the other, for choice of any such Universall *Balaam*, so to curse his people. The manner of electing the Pope having varied about sixteen times, as *Bellarmine* observed, whereby strife encreased; so that the Popes were accursed one of another as Antichristian, and both by the providence of God, under the curse, by their own judgment, against the Bishop of New *Rome*, for the Title of Universality; as the Title of Antichristianity being darted thus by Pope *Leo* the 9th of Old *Rome*, *Epist. 6. Quàm detestabilis est illa sacrilega usurpatio, quâ te universalem Pa-*

 triarcham

triarcham jactes ubique & ſcripto & verbo, cum omnis Dei amicus hujuſmodi hactenus horruerit appellari vocabulo. He addeth, that St. *Peter* never had this Title of Univerſall, *Quis poſt Chriſtum convenientiùs poſſit inſigniri hoc vocabulo, quàm cui dicitur divinâ voce, Tu es Petrus, &c. Veruntamen quia ille non invenitur Univerſalis Apoſtolus dictus, &c.* Yea, and calleth him, *Lenonem Antichriſti*, the Baud of Antichriſt, for that Title of Univerſall. How this retorteth upon the Pope, entitling himſelf Univerſall, and upon his Succeſſors, more clearly, by mutuall accuſation, appeaching one another of Antichriſtianiſm, after (as it were) a doctrinall definition of Antichriſt in the Councill at *Rome*, aſſembled by Pope *Nich. 2. in hac Synodo centum & tredecim Epiſcopos (quâ de cauſa à Guic. mundo ejus temporis nobiliſſimo Scriptore, Generale Concilium nominatur) auctoritate ſedis Apoſtolicæ congregatos fuiſſe*: Bin. *in notis.*

The Pope, with conſent of this Councill, accurſeth as Antichriſt, whoſoever obtaineth the Popedom otherwaies than is there decreed. *Siquis contra hoc noſtrum decretum, Synodali ſententiâ promulgatum, per ſeditionem vel præſumptionem quolibet ingenio electus aut etiam ordinatus ſeu inthronizatus fuerit, authoritate divinâ & ſanctorum Apoſtolorum* Petri & Pauli, *perpetuo anathemate ſuis authoribus, fautoribus, & ſequacibus, à limine ſanctæ Dei Eccleſiæ ſeparatus abjiciatur; ſicut Antichriſtus, invaſor, & deſtructor totius Chriſtianitatis, &c.*

What greater curſe? And yet divers have obtained the Popedome, otherwiſe than this Decree requireth, in two clauſes, as by Simony, and by Sedition, without the Emperiall conſent, both forbidden in this Decree; the former, *Ne venalitatis morbus aliqua occaſione ſubrepat*; It being to redreſſe the great abuſes whereof the Pope complaineth to the Councill in the Preface of this Decree. *Novit Beatitudo veſtra dilectiſſimi fratres coepiſcopi (inferiora quoque membra Chriſti non latuit) hæc Apoſtolica Sedes quot adverſa pertulerit, quot, per Simoniacæ hæreſeos trapezitas, repetitis malleis, icrebriſque tunſionibus ſubjacuerit; adeò ut columna Dei jamjam pene videretur concuſſa nutare, & ſagina ſummi piſcatoris, procellis intumeſcentibus, cogeretur in naufragii profunda demergi.* But was there not afterwards as much corruption of Simony? were not Popes Simonious, convict by the judgment of Councills, and by publick fame of Story? What more contrary to the bountifulneſſe of Chriſt, who ſaid, *Freely ye have received, freely give*, than neither to receive nor give freely? Where an evill conſcience permitteth to buy, covetouſneſſe is greedy to ſell even what is ſacred.

The curſed iſſues of Simony, who can expreſſe? who can ſufficiently lament? whereby ſinners are unpuniſhed, the poor neglected, ignorants are preferred to teach others; and ſo the blind leading the blind, fall into the pit of deceit and damnation: Order is perverted, Religion corrupted, the good oppreſſed, the

grace

grace of God's holy Spirit diſtruſted, excluded, oppoſed, with high preſumes. If he periſhed, who deſired to buy the grace of Inferiors; how much more greater is the danger of ſuch, who covet to buy the grace appertaining to the Supream, as you imagine?

It was ſurely God's providence, in preparing thoſe words of *Simon Peter* the Apoſtle, *Act.* 8. againſt *Simon Magus*, the firſt practitioner of Simony, *Thy mony periſh with thee, &c. thou haſt no part in this matter, for thy heart is not right in the ſight of God. Repent therefore, if perhaps the thought of thy heart may be forgiven thee. For I perceive, that thou art in the gall of bitterneſſe.* Though coveting to purchaſe but the power which *Peter* had, common with *John*; more ſtrongly to pre-condemn Simoniacall Popes, for coveting to purchaſe with mony the place, and ſuppoſed grace, of St. *Peter*'s Prerogative over all in all. The more tranſcendent wickedneſſe, more deſerving the gall of bitterneſſe, in the moſt dreadfull cup of God's wrath, for drenching the inhabitants of the earth with the golden cup of abhominable covetouſneſſe, enriching ſpirituall Merchants, amongſt whoſe merchandiſe are the ſouls of men, *Rev.* 18. 13. the chief of which Eccleſiaſticall Merchandiſes, in this lower orb of the Church, (there being many Stars) as a chief ſtar falling to the earth, in covetouſneſſe of earthly poſſeſſions, is called *Abſynthium*, for making bitter, *Rev.* 8. With what more likely than that which St. *Peter* calls bitterneſſe, accurſed Simony; wherein, as you heard, Pope *Syverius* judged Pope *Vigilius* to be like *Simon Magus*; ſo (by conſequence) were all the Popes, which ſince have been Simoniacks, and ſuch therein Antichriſticks, by Papall and Synodall judgment of Pope *Nicholas*, and of this Council at *Rome*, accuſing as Antichriſt whoſoever obtain the Popedom any way, contrary to their Decree; which Decree, by one Clauſe, concludeth all Simoniacall Popes; and by another Clauſe concludeth, in the curſe of Antichriſtianiſm, all, whoever obtain the Popedom by ſedition, without the Emperor's conſent, as the ſucceeding Popes obtained it.

The next was *Alexander* the 2d, who ſent the Sword for conqueſt of *England*. O *England*, have an eye to that fatall ſin of the Conquerors, armed by that Pope *Alexander*, who was pre-curſed as Antichriſt by the moſt ſeaſonable Decree of this alledged Councill in *Rome*, inaſmuch as he obtained the Popedom without the Emperour's conſent.

The like Cenſure proceeded againſt the Popes, elected on the Emperiall party; which occaſion'd many Schiſms.

Schiſm continuing amongſt Succeſſors, after many years, neceſſity ſeemed to perſwade, for depoſition of the ſchiſmaticall Popes on both ſides, according to the Decree of the generall Councill at *Piſa*: which healed Neither from the wounds of Antichriſtianiſm, but indeed depoſed Both, as ſchiſmaticall, hereticall,

ticall, and perjurious, therefore without Gods help, yea, as againſt God, in the common ſenſe of men, as the Councill of *Piſa* confeſſeth in their Writ to *Convoc. Benedict.* 13. a chief of the Schiſmaticks; *Quærentes quæ ſua ſunt non quæ Chriſti, adeò in flammam exaltavit,, mundum pervurrit univerſum, concutit clerum, ſubvertit populum quid ait vulgus de his qui baſes columnæ videntur Eccleſiæ, qui horum malorum & tantorum ſcelerum diſſeminatores videntur, verſi in laqueum tortuoſum ubique ponunt ſcandalum, in ſuarum & fere omnium perniciem animarum. Nihil aliud aiunt dici poſſe, niſi quod tanta ſcelera contra Deum & Spiritum Sanctum animo pertinaci commiſſa, inexpiabilia ſacrificiis reputentur. S. Heli peccatum longè levius inexpiabile fuit, &c.*

What redreſſe was there? Theſe two ſchiſmatick-Popes being rejected by the Councill, and *Alexander* the 5th ſet up for about 10 monthss after his death ſucceeded Pope *John* the 23d, a reprobate, *in reprobatum ſenſum datus*, as he was reported in the next General Council at *Conſtance Seſſion* 7. and *Seſſion* 8. He was accuſed to be, *Simoniacorum ſtatua, vitiorum fax, vas omnium peccatorum, infamiæ ſpeculum, vitæ & moribus Chriſti totus contrarius, in tantum Eccleſiam Chriſti ſcandalizans quòd inter Chriſti fideles vitam & mores ſuos cognoſcentes vulgariter dicitur Diabolus Incarnatus.*

If the title of Incarnation had been ſpared in honour of Chriſts prerogative to be ſole Incarnate; and the Pope had been ſaid Indraconate; the Dragon, (which, as St. *John* ſaid, was to be looſed after the thouſand years) thus raging in the name of the Popedom, contrary to the life of Chriſt, might be ſuſpected as Antichriſtian; and the rather, for ſuch oppoſition as thereupon aroſe againſt Chriſtendom, in generall Councills, the former two ſchiſmaticks Popeing ſtill, notwithſtanding their depoſition by generall Councill at *Piſa*: Yea, and this Pope *John* (though ſucceeding in place of him whom the Councill at *Piſa* ſet up) yet fugitive by night from the next generall Councill at *Conſtance*. The Councill being provoked thereby, to conſider their own Conciliar power, for redreſſe of ſuch ſchiſm, (ſeeming otherwiſe remedileſſe) it was there declared and decreed, that Popes are ſubject to the judgment of a generall Councill.

Againſt which high judgment of generall Councills, as the ſucceeding Popes more preſumed, their Antichriſtian pride was more diſcovered, in progreſſe of this fatall ſchiſm betwixt Pope and Councill. Pope *Eugenius* the 4th, ſtirring ſo much ſchiſm againſt the Councill, to the great vexation of Chriſtendom, that for ſhame he was glad to contradict himſelf, with his full power, for having, with higheſt claim of authority, declared the Baſilian Councill not to be a lawfull generall Councill, after his diſſolution thereof, notwithſtanding this: He decreed afterwards, on the contrary, that this Baſilian Councill had continued lawfull and generall from the beginning. The Baſilian Councill perceiving

ceaving another practiſe of the Pope to weary them by removal of the Councell from place to place without their conſent, ſo to diſappoynt their aime for reformation and peace of the Church, they proclaimed that theſe practiſes of the Pope would open the door to Antichriſt. Read the large Declaration of that generall Councell at *Baſil. Bin.* p. 143. ſome clauſes whereof are worthy to be written in Letters of Gold. [*Sacroſancta Synodus Baſil. univerſis Chriſti fidelibus, Salutem. Grande periculum & deſolationem, quæ jam Eccleſiæ & vobis imminet, O Chriſti fideles, attendite, & antiqui hoſtis jacula conſpicite, quibus gregem dominicum perimere conatur,* &c. *ut, veritate plene comperta quilibet Chriſtianus intelligat quid ſibi agendum eſt de neceſſitate ſalutis. Advertite imprimis & ante oculos ponite miſerandum & flebilem Statum Chriſtianæ religionis: Si quiſque, in ſummo pontificio poſitus, jam ſecuratus ſit quòd nullam correctionem à Concilio Generali deinceps habeat pertimeſcere; Quinimò liberum eſſet ei quamlibet Synodum, reprimere volentem, illicò tranſferre; vel abſolvere perſiſtentes in Synodo contra voluntatem ejus, perſequi excommunicare privare---ac deinde quicquid Synodus ſtatueret præciperet ordinaret, penitus contemnere abjicere & reprobare. Conſpicite, pro Dei reverentiâ, qualis ex hoc daretur introitus Inimico humani generis ad ſubvertendam religionem Chriſtianam, dum ſeducendo unum hominem poſſet Chriſtianitatem in diſſolutionem maximam dejicere, mores pervertere, canones quoſque diſſipare eccleſiaſticos, regna & provincias conturbare ac bonis ſpiritualibus at temporalibus ſpoliare, vitiorumque immunitatem inducere: Aperite oculos & videte qualis ex hoc daretur ingreſſus Antichriſto; ſed & conſiderate quomodo ea res fidem Catholicam confunderet atque violaret, quæ eſt primum fundamentum Eccleſiaſtici ædificii, quo everſo omnia corruunt ——— Poteſtis autem, ô cuncti Chriſtiani, hunc ignem extinguere, & fidei catholicæ ac univerſæ eccleſiæ pace reddere; ſi ſententijs juſtiſſimis hujus Synodi quam repræſentare univerſalem eccleſiam recognoviſtis debitam præſiteritis obedientiam: Si id non fiat, ſed diutiùs præſtetur obedientia ei qui omnium horum malorum caput eſt; Si, repulſo eccleſiæ judicio, ille ſuſtineatur, qui in ſe condemnatus eſt, & incorrigibili adhibeatur: ille (videlicet* Eugenius) *poſt ſententiam depoſitionis in eum latam, pro Capite eccleſiæ reputetur, qui ſe ſeparavit ab ipſius eccleſiæ unitate & corpore, per fidei læſionem & perpetrationem Schiſmatis in erectione prætenſi alterius Concilii,* &c. *quis non videt dies illos malos horrendamque turbationem totius eccleſiæ in proximo adeſſe? de quâ ſuperiùs.* Troubles (whereof they had forewarned the Chriſtian World), horrible antichriſtian troubles, ready to ruſh in, if the Pope were allowed to be ſupream above generall Councells : but the Pope was at the Lateran Councell allowed to be ſupream above generall Councels; therefore, then ruſhed in horrible troubles of Antichriſt, if ye beleeve the generall Councell at *Baſil.* To whoſe judgement ſince Pope *Eugenius*, their greateſt adverſary, did ſubmit his own judgement by way of recantation : Why ſhouldſt not thou ſub-

mit ? If that their judgement were ſound about ſuch ingreſs of Antichriſt, and experience found many ſound reaſons ſo to judge, as incorrigible corruption, and horrible accurſed confuſion, notably both increaſing and diſcovering the Roman Church to be antichriſtian in her next general Councel at *Lateran:* Which brought incorrigible corruption rendring the great evills of Schiſm remedileſſe, the Popes out-rage fearleſſe, the lawleſſe potency that was to ſucceed.

1. After the removal of the headſhip then governingin St. *Paul's* time, 2 *Theſſ.* 2. another kinde of governour called the lawleſs ἄνομος in a myſtery of lawleſſeneſs ἀνομίας, as above controle by any man, the neerer to be ſtricken with lightning and thundring from God, the former grievances of Roman Church, in Simony and contention for the popedome, to exempt the popes from the Emperours choice, and from their power, and from their Councels, to ſubdue the Emperour unto the Pope's choice and depoſition as it were in power of the Pope's Councels; manifold and abhominable grievances and corruptions, as you heard, in the Roman Church it ſelf cenſured of antichriſtianity, muſt needs aggravate exceedingly the lawleſſe rage, unbridled with any more fear of generall councells, thence forth ſubmitted to the Pope's own diſpoſal *tanquam auctoritatem ſuper omnia Concilia habenti pleno jure Conciliorum judicandorum transferendorum ac diſſolvendorum*, &c. *præſenti Concilio approbante. Non obſtantibus decretis ac ſtatutis Apoſtolicâ ſeu quacunque alia etiam conciliari auctoritate quomodo libet etiam ex certa ſcientia & apoſtolicæ poteſtatis plenitudine editis & emanatis & ſæpius innovatis confirmatis & approbatis : Concil Lateran :* Seſſ. 11. The generall Councell at *Laterane* under pope *Leo.* 10. defining for the Pope's full power over-generall Councels, notwithſtanding the contrary Decrees of generall councels and Popes, the Schiſm was feſtered more deeply betwixt an undoubted Pope and generall Councell on the one ſide, and an undoubted pope and generall councell on the otherſide, contradicting one another, as hath formerly been diſcourſed at large.

2. Where ariſeth this ſecond reaſon to commend the judgment of that generall councell at *Baſil* condemning the ſuperconciliar advancement of the pope for horrible confuſion in the chriſtian World, all accurſed in the name of pope and generall Councells. In the former decrees of Schiſm, when pope againſt pope, and pope againſt councel (as that of *Florence* againſt the councell at *Baſil*, and the councel at *Baſil* againſt that at *Florence*) each accurſed other with all their adherents; all were amazed, yet hoped in ſome more quiet reſolution of generall councell in time of peace : but when in time of peace an undoubted pope *Leo.* 10. with approbation of the generall Councell at Lateran contradicted the former decrees Conciliar and Papal : amazement more dreadfully ſeized on the Roman-Catholique world, finding

finding it ſelf all involved in curſefull contradictions; ſo that all whether yielding or denying obedience to the power of the pope as chief, or to the power of the councell as chief, all holding with the determination of pope and councell, were accurſed in the name of pope and councell: mutuall accurſing and accurſed confuſion in antichriſtianity. Both ſides could not poſſibly judge right; if any ſide judged falſe the papal judgement cannot be undoceivable. What greater injury therefore than to bind Chriſtendome under the greateſt curſe of Excommunication, to truſt the papall judgment, as if it were undeceivable?

Reaſon plain enough to prove ſuch ſuperconciliar advancement of the popedome to be Antichriſtian, ſubjecting all in conſcience *de neceſſitate* to the pope; whereas the pope's definitive judgment had been againſt Chriſt, againſt the Doctrine of Chriſt, yea, againſt the godhead of Chriſt. *Vigilius* after he was Biſhop of *Rome*, publiſhed his definitive Conſtitute with oſtentation of apoſtolick authority to declare thoſe *tria capitula* to be orthodoxe, one whereof denyed the Son of the Virgin Mary to be God. And the pope further did therein alſo forbid any to condemne thoſe *tria capitula*, though the fifth generall councell at *Conſtantinople* did condemn thoſe three *capitula* as hereticall; and alſo they did accurſe all who defended thoſe *tria capitula* with ſolemn curſe and conſent of the ſucceeding councells, and ſucceeding popes: inſomuch, that the councell at *Baſil* complained to the Chriſtians of thoſe latter and worſe ages, that no learned man till then had doubted of the popes ſubjection to a general councel. *Nec unquam aliquis peritorum dubitavit ſummum pontificem in his quæ fidem concernunt judicio conciliorum univerſalium eſſe ſubjectum*, Seſſ. 45. *in decreto* 5. *concluſione*. Such as now teach the contrary for catholick doctrine, thereby daſh themſelves upon the curſe of ſo many generall councells and ſo many popes, as had approved the fifth generall councell, which did accurſe all the defenders of thoſe Three Chapters, the chief defender whereof was pope *Vigilius* in his definitive: therefore accurſed with all the defenders of his Definitive, a papal definitive. Ye defenders of whatſoever papal definitive, how can ye eſcape the Jeſuits, *Bellarmine Greizer*, *Gregory de Valence*, in ſuch defence accurſed by pope *Gregory* the great, conſenting to curſe as the fifth generall councell did: not excepting the definitive of pope *Vigilius* which defended the Chapter wherein Chriſts Godhead was oppugned by Neſtorian hereſie, denying Chriſt the Son of the Bleſſed Virgin Mary to be one perſon with the Son of God: the profeſſion whereof is the Rock whereon the true Church is built; againſt which our Saviour told *Peter* that the gates of hell ſhall not prevaile. And ſo the pope's high preſumption to ſucceed after St. *Peter* in ſuch perſonall prerogative of infallibility, ſuffereth ſhipwrack by the ſame rock, on which his fancy would have anchored

red it: and if pope *Vigilius* his Definitive ſhould be received as *de neceſſitate* (being thus againſt the perſon of Chriſt) in ſo receiving the popes Definitive, the foundation of Chriſtian faith were deſtroyed: For fear of which deſtruction, the Fathers of the Baſilian councell had cauſe enough to warn the chriſtian world, that they ſhould not conſent to have the popes Definitives uncontrollable, as they would be, if popes were allowed to have ſuch full power over generall councells. By which power of ſuperconciliar ſupremacy; behold, how the door openeth unto Antichriſt! it being moſt againſt Chriſt to have the doctrine (againſt Chriſt in his divine perſon) defined for catholick doctrine, as pope *Vigilius* defined it with conſent of ſuch Italian Biſhops as were with him at *Conſtantinople* when that fifth generall councell there had moſt ſeriouſly diſcuſſed the poynt unto the ſixth action wherein they confuted what was objected in that definitive of pope *Vigilius* enough to diſcover the Jeſuits ſcoute who would have the popes Definitive uncontrollable; whether he, define with diſcuſſion of generall councells, or without.

A poynt of ſubtiltie which you heard the Wiſdome of that Baſilian councell to dread, as moſt likely to let in the Enemy of mankind over all by overcomming that one if alone entruſted with power over all. And the councell at *Baſill* in that their extreamity of Godly fear had the warrant of St. *Gregory* the great, who judged it no better than treachery to the chriſtian Faith for any to conſent unto the title of Univerſality, conſidering how all ſhould be endangered by the fall of that univerſall one forſooth to judge all and to be judged by none, as pope *Boniface* the eighth would in his Conſtitute, the Conſtitute here approved by the Lateran councell, Seſſ. 11. under pope *Leo* the tenth, then and not untill then (as appeareth by their own confeſſion in that famous Bull) prevailed that fullneſſe of papall ſuperconciliar authority ſo long deſired by popes, ſo much reſiſted by the generall councell at *Baſil*, and ſo juſtly feared as Antichriſtian.

2. Reaſon diſcovering that councell at *Lateran* to be the very fatall opportunity for a prevalence of that Antichriſtian ſupremacy at *Rome* by this her laſt kind of headſhip fore ſhewed, *Revel. cap:* 17.

In that the myſticall woman ſitting there is expounded to ſignifie the great ſeven-hilled city, which would be Queen over all: (thereby diſcovering *Rome* to be meant) and the myſticall waters (where ſhe ſitteth) are expounded to be nations: nations (as rivers) meeting in generall councell (as a ſea) moſt opportune for her deſired advancement to ſit on them altogether, and this high deſire of *Rome* being obtained in that generall Councell, at Lateran, by whoſe conſent the Roman Church was allowed to ſit with fullneſſe of power over generall Counſells: after the generall

councell

Councell had there been compared unto the Sea, the compariſon being intimated at the ſecond ſeſſion of that Lateran Synod, for her preferment againſt that at *Piſa*, that at *Piſa* being there derided, as not an univerſall Synod, for not having converted to it the multitude of waters in the ſea; and for that defect not to be ſo good as this Lateran Synod, this Lateran Councell is oſtentated thereby, to be rather univerſall by ſuch confluence as in a ſea, [*Univerſam Synodum ejus civitatis ad quam multitudo maris convertitur*] theſe words, *Iſaiah* cap. 60. ſpake in another ſenſe about the new myſticall City *Hieruſalem*, of elect ſaints amongſt all nations: as he declareth, cap. 65. 22. but the Roman haughtineſs arrogating this in another ſenſe, for her exaltation over all, herein diſcovering her high mind to ſit thereon, would derive the promiſed multitude of nations, as waters in that ſea to credit her Lateran Councell, and ſo placing her ſeat above the generall Councell: in this tenor of her Lateran conciliar decree, *Seſſ.* 11. *pro exaltatione Sedis*, for exaltation of the Roman ſeat, the Roman Church ſo became to ſit upon nations, as rivers, in the ſea of a generall Councell, *approbante Concilio*, by the generall Councell's conſent, which ſhe never could obtain ſo before: as appeareth by the preface of this Bull, *ut, quæ à Romanis pontificibus prædeceſſoribus noſtris, et præſertim in ſacro Concilio pro autoritatis libertatiſque eccleſiaſticæ, et ſedis apoſtolicæ defenſione inchoata ſunt, ad optatum finem perducantur*, to gain the long wiſhed effect for ſuch advancement of the Roman ſeat unto the higheſt, then neereſt to this fatall blame, by conſequence of her own intimation, for ſitting upon the Nations, as waters in the ſea of a generall Councell: and that at Lateran, the principall place of the ſeven-hilled City, where St. *John* fore-ſaw this Myſticall woman ſitting. Alſo the more to engage her in this diſcovery, by ſo ſitting in both reſpects; the former denoting the time, when ſhe would ſo ſit above the generall Councell by conciliar conſent: the latter denoting the place of that Councell: a place moſt famous, at the ſeven hilled-city *Rome*: both theſe reſpects of ſitting then together, for time and place, agree to this Lateran Councell, and not to any before. A third notable argument, here engaging this generall Councell at Lateran, appeareth in that famous boaſt of the Roman Church, ſitting as Queen over the Kingdomes of the earth, *ſuper regna*, very agreeable to the phraſe of this woman: *Sedeo Regina*, reigning over the Kings of the earth, in ſignification of her ſitting upon the Beaſt: a Ten-horned beaſt, whoſe Ten-crowned horns, are here expounded the Ten Kings: and by conſequence, their correlative Kingdoms implied to be the Beaſt, ſo farre as unrationally they yield under this Roman proud and covetous Dame in her rapacious exactions, for maintainance of her pompe, exploits, and ſtate by their temporall means, and by their temporall power for execution of her curſing rage, decreed by her faction in generall

counſell, the myſticall Sea whence the beaſt ariſeth, *Revel.* cap. 13. whereon ſhe ſitteth, *Rev.* cap. 17. who ſitteth on the ſea of a generall Councell, at the ſeven-hilled City *Rome*: Mark, the threefold connotation of her ſitting at the ſame time there expounded by the Angell, agreeth with this Lateran Councell; where the Roman Church ſo ſitting in all theſe three reſpects together, is thereby concluded to be this myſticall Queen: and therefore Antichriſtian by conſequence of your owne annotation, *Rev.* 13. accounting this myſticall Woman, and Antichriſt, the ſame in effect; they differing no more than Antichriſt, and the Roman Church.

The Roman Church never ſitting in all theſe three reſpects at once till then, though the myſtery which began to work in *Paul's* time, ceaſed not at any time, but had formerly been promoted in the ſea of a generall Councell at Lateran, whence formerly you ſaw this new Roman vehemence ariſing, (like the ancient beaſt as a living Image thereof) to grow by degrees unto this fatall height.

1. Aimed at ſtill from the beginning, and therefore through the whole progreſſe, in myſtery the ſame unto the end.

2. The ſame in Gods account, *Rev.* cap. 17. 8.

3. By the ſame ſpirit of ſtill aſcending Roman pride.

4. As on the contrary, three generall Councells had cleared and helped one another, to ſubdue Popes under the judgement of generall Councells, the Conſtantian generall Councell, profeſſing it ſelfe *à parte ante*, to be *continuativum Piſani Concilii*; and *ex parte poſt*, to hold with thoſe in future, by perpetuall ſanction, for aſſembling generall Councells from 10 year to 10. ſo that it might ſeem a continuation of the ſame Councell. *Contrariorum eadem eſt ratio*, the like conſideration joyneth the Lateran Councells, and the ſucceeding Trent-Councell together, one clearing and helping the other to advance the Roman ſeat above Kingdoms, and above generall Councells. In this grand fatall Schiſm, both ſides ripening their oppoſition and degrees for a ſeverall ſupremacy, this to make the Pope ſupream; that to make the Councell ſupream; ſo many Councells on each ſide, as endeavoured for the ſame ſupremacy, were the ſame in policy from the beginning.

5. There having been an Appeal from this at Lateran, unto the next generall Councell, and the next generall Councell aſſembled at Trent, not approving the cauſe of Appellation, are ſuppoſed to be therefore of the ſame mind, with the Councell, *à quo*, from whom it was appealed.

Yea the Trent generall-Councell renewing and confirming all the decrees of former generall Councells for Biſhops, without exception of the Lateran Councell for the Roman Biſhops, are therefore by vertue of that generally ſuppoſed, to confirm the decrees

decrees of the Lateran Councell, for the Roman Biſhops.

Yea at the Trent Councell, there was a reall acceptation of what the Lateran Counſell had decreed for the Roman Biſhops, full power over generall Counſells, to diſlocate and diſſolve as well as to call them, and alſo to define as well as to declare: in as much as the Trent-Councell did accept the Bull of Pope *Paul.* 3. *Seſſ.* 7. out of his preſumed fullneſſe, authorizing his Legates with full power, to tranſlate that Councell, and to diſſolve it at Trent, notwithſtanding any conſtitution to the contrary, [*De Apoſtolicæ poteſtatis plenitudine prædictum Concilium transferendi, ac illud in civitate Tridentina ſupprimendi et diſſolvendi, plenam et liberam apoſtolica authoritate tenore præſentium concedimus poteſtatem, non obſtantibus conſtitutionibus et ordinationibus Apoſtolicis cæteriſque contrariis quibuſcunque.*] No leſſe clear is their acceptation of what was defined at the Lateran Councell, for plenitude of papall authority, to call generall Councells: in as much, as the laſt Seſſion at Trent in their laſt Decree for all, leaveth it abſolutely to the Pope to call a generall Councell or not, as he pleaſe, and to finiſh either with a generall Councell or without, [*quod ſi in his recipiendis aliqua difficultas oriatur, aut aliqua inciderint quæ declarationem, (quod non credit) aut ſinitionem poſtulent præter alia remedia in hoc concilio inſtituta, conſidit ſacra ſynodus Beatum Romanum Pontificem curaturum ut vel evocatione vel etiam Concilii generalis celebratione, ſi neceſſarium judicaverit, vel aliâ commodiore quacunque ratione ei viſum fuerit.*

Is not this Judicative power at large, in effect the ſame which the Lateran Councell had approved, in approving the Conſtitute of Pope *Boniface* 8th. for the Supream to be judged by none but God; it appearing, what ſupremacy they meant by ſubjecting all to the Pope, *de neceſſitate ſalutis*; the Trent-Councell in acknowledgment of ſuch judicative ſupremacy, both received prædirection from the Pope, and ſubmitted to the poſt-confirmation of the Pope, who commanded that that confirmation of the Trent-Councell ſhould be publiſhed from Lateran, to the notice of all, *ut hæc ad omnium notitiam perveniant, neve quis ignorationis excuſatione uti poſſit, Volumus et mandamus ut hæ literæ per aliquos Curiæ noſtræ curſores in Baſilica Vaticana principis apoſtolorum, et in eccleſia Lateranenſi, palàm et clara voce recitentur.*

The Councell of Trent deſiring to ſtand by the Popes confirmation, and the Pope commanding publication thereof at Lateran, that the world might take into notice, his Bull of confirmation, and reſervation of the ſenſe unto his owne chair, forbidding any Commentary, gloſſe, or expoſition, of the Trent Councell, in any controverſies whatſoever: it is apparent hereby, that the Trent Councell appertaineth to the myſtery of the Pope's ſeat at Lateran for advancement thereof above generall Councells by conſent of the generall Councell there; ſo that the nations at the Lateran Councell and at the Trent Councell, as waters meeting

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in the ſame myſticall ſea, for the Roman Church to ſit upon, if the Lateran were Antichriſtian, therefore the Tridentine was Antichriſtian much more, obſtinately, ſecurely, prevalently.

The Roman ſeat having in that Lateran Councell, obtained the fullneſſe of ſupream judicature, eſtabliſhed it in the Councell of Trent, and uſed it there to the uttermoſt advantage of *Rome*, and uttermoſt abuſe of Chriſtendome, perpetuating ſchiſm, finiſhing Papiſm in Doctrine and diſcipline againſt Chriſt, and thereby finiſhing Antichriſtianiſm; in ſo much, that *John* profeſſed himſelfe, to wonder with great admiration, when his eyes of propheſie fore-ſaw the myſticall Woman, in ſo fair and gorgious ſhew, finiſhing ſo foul abominable myſtery: but when it was expounded by the Angell, admiration ceaſed in him; and muſt ceaſe in ſuch as will be ſaved. For ſuch as will ever obſtinately wonder after her, have not their names written in the Book of Life, *Rev.* cap. 17. 8.

God the Holy Ghoſt, Author of Life, and guide of all Prophets, and of all that believe their Teſtimony, give to His Holy Church intelligence, and utterance in time of need, to manifeſt how, and why to the Glory of Chriſt, and of that, his eternall Holy Spirit, of Truth and Wiſdome. Amen, Amen, Amen.

And behold, He hath already given argument of apparent event; for as much as in deſpight of whatſoever Chriſtendome had ordained for all remedy, by frequentation of generall Councells every Tenth year, none have been (or are likely to be) ſince the Trent Councell not onely left the power of convocating a generall Councell, in the Pope's free-will, who moſt feared a generall Councell: but alſo profeſſed to believe, that no more general Councels would be needfull, either *ad declarationem aut ad finitionem, non credit ſynodus Tridentina, Seſſ. ult*: affecting, as it were honour, to be the laſt Councell, and boaſting thereof, as it were to be the finiſhing generall Councell, the laſt myſticall ſea: therefore the fatall and Antichriſtian, which was to be the laſt as St. *John* forewarned, *Rev.* cap. 21. [*there was no more Sea*] no more after that myſticall ſea, wherein every living thing died. *Rev.* cap. 16. 3. through the vialls of Gods wrath, there poured down: for explication whereof, one of the meſſengers which had thoſe vialls of Gods wrath, expounded the myſticall womans myſtery, ſitting on the waters, cap. 17. joyning together the precedent and conſequent, as it were to ſignifie, that by her miſgovernment the waters became ſo deadly, when ſhe ſo finiſhed her purpoſe in that laſt ſea, the laſt generall Councell: (and that at Trent will needs be the laſt) after which no more remedy to be looked for in the Conciliar way: no more appeal from that, though there had been to that; no more from that allowed by the Pope, in his Bull of confirmation, highly threatning all contradictors, [*Contradictores quoſlibet per cenſuras et pœnas eccleſiaſticas, etiam in ipſis decretis contentas*,

tentas, appellatione postpositâ, compescendo : Did not this curse of contradiction rebound upon the Pope and upon his Trent-councell for contradicting the decrees of former general Councels against the papal plenitude of supream judicature above christendome representative: Contradiction most notorious, ultimately then obstinate, and not till then with disdainfull prohibition of all appeal : then the contradictory generall councels approved by popes on both sides as Mystical seas, by such separation opening a way betwixt them for the prudent to depart from any longer trust in the pretended venerable judgement of a pope and his general councel : since, a pope and his general councell have been experimentally found false upon one side of necessity, by force of such apparent contradiction, as must needs be false upon one side : and accursed in compelling others to beleeve what is false, and to love evil accursed in such mutual cursing contradiction; so that there is no possible way of safety from the curse, but by distrusting the judgement of a pope and his general councell as unsafe : and disbeleeving the pretended absolute necessity to consent unto such judgement as hath been false therefore fallible, and unable so to curse, and the fear thereof vain, obedience impossible to so contradictory commands, and patience unwarrantable any longer when God countermandeth saying, Come out of her, and communicate not with her in sinns, that yee receive not of her plagues. Who is she ? the great commandresse sitting over nations as mystical waters in the Sea of a general Councel. When is she to be forsaken ? when her mystical Seas of general councels are divided one from another in finally resolute contradiction impossible to be obeyed; contradiction so final and resolute, was at the Councel of Trent approved and not before with such presumption of self-sufficiency to finish all without any more general councel.

That this was the time of the departure foretold and commanded by God, St. *John* intimateth, *Rev. cap.* 15. by the conquerors preparation at their departure to sing the Song of *Moses* at the Sea of glasse ; as glasse the Sea-waters stood up on both sides to let the people of God passe at Gods command out of *Ægypt*, and *Moses* helped them to sing a Song of Thanksgiving unto God for the mighty deliverance, *Exod.* 15. Here the great oppressive state is called spiritually *Ægypt* : the spirituall Israelites at their victorious departure from spirituall bondage are prescribed to sing the Song of *Moses* for the like mighty deliverance through the mysticall Sea-waters divided in contradictory separation, to make the fatall way of escape from bondage under the spirituall *Pharoah*, when he deemed their escape impossible by reason of that his mysticall Sea. How wonderfull and yet how easie was the way of truth when God the holy Ghost opened it thus in apparent event of contradiction for a

ſecond argument, denoting the Trent-councell to be the myſticall Sea, ſo fatall for occaſion of out happy departure: His holy Name eternally be bleſſed for beginning! And his holy love of truth co-operate in all duties effectually for conſummating this wonderfull departure, with all due thankfulneſſe, unto his infinite glory!

Whereas *Iſaiah*, in his laſt chapter, foretold of a voyce of people from the City, a voyce from the Temple, our adverſaries of *Doway* Printing this annotation in the margin [*Joſephus* expoundeth this of the Angel's voyce uttered in the Temple before the deſtruction, ſaying *Migremus hinc*, Let us depart from hence: *St. Jerom* confirmeth the ſame by the words of the Pſalm. 54. [*I ſaw contradiction in the City*] mark the very next words in *Iſaiah*, [*The voyce of the LORD repaying retribution to his Enemies*] and it will appear as reaſonable to apply the ſame to the great City deſtroying *Hieruſalem*, and at laſt to be deſtroyed by the vengeance of God, and by the voyce of Gods commands to be forſaken, at exigent of the no leſſe fatall contradiction: *Rev. cap. 16.* the ſeventh angell poured out his viall, and there came a voyce out of the Temple of Heaven from the Throne ſaying, It is done (What is the ſign? Contradiction) and the great City was divided into three parts, &c. (what great City? Mark what followeth) and great *Babylon* came into remembrance before God, to give unto her the cup of the wine of the fierceneſſe of his wrath: the myſticall Babylonian woman ſitting upon the myſticall Sea-waters of generall Councels divided aſunder, one party curſing another, and a third part in fear to be amongſt the curſed followers of either, adviſedly therefore reſolving to follow neither, as they would be followed, with abſolute beliefe and obſervance, as if they were of certain and infallible judgement in generall Councells approved by the Pope. But one generall Councell thus approved affirming what was denyed by another generall Councell thus approved by a Pope: Yea, and No cannot be true in the ſame 3 and that the principall poynt about the ſupream full judgment, which one ſide attributed, and the other ſide denyed to a generall conncell, (there was one contradiction) as one ſide attributed and the other ſide denyed that full ſupream judgement to the Pope (there was the other contradiction) both contradictions about the principal poynt, whereupon our adverſaries depend for their certainty: both contradictions (elſewhere proved at large) betwixt a generall councel with the Popes approbation: firſt, on that ſide, for the full ſupream power of a generall councell: and betwixt a generall councell with the Popes approbation afterwards on the other ſide for the full ſupream power of the Pope.

In experience of ſuch high contradiction betwixt generall Councels papally approved, ſober men perceiving obedience impoſſible

impoſſible to both; and obedience abſolute, unreaſonable to either as infallible, ſince one ſide of neceſſity being falſe, the general councel, and Pope on that ſide were deceived, and therefore the judgement neither of Pope nor councel to be beleeved abſolutely, but ſo far as they appear to judge after Gods word, Gods word of grace in Holy Scripture being able to make wiſe unto Salvation, 2 *Tim.*3. 15. God is thereby judge himſelf in his Kingdome of grace, as upon his Throne of Grace from whence the voyce came ſaying, It is done. Then to be done indeed, when the faithfull ſo depend upon Gods judgdment as certain and infallible alone, all men being lyable to deceive or be deceived and therefore examinable in humility with duty: not howſoever to be believed or obeyed on pain of damnation as the former parts exacted in high preſumption of unfallibility whenſoever Pope and councel conſpired: ſuch conſpiration of Pope and councel on this ſide contradicting the like conſpiration of Pope and councel on that ſide, like earthen pots break both, by ſtriking one againſt the other: though their frailty ſeverally preſumed of perpetuity, the Conſtantian councell, Seſſ. 39. *Edicto perpetuo ſancimus, ut perpetuò celebrentur generalia concilia de decennio in decennium.* The councel at *Baſil*, Seſſ. 2. *ad perpetuam rei memoriam* accepting the Conſtantian decrees for ſupremacy of a general councel above Popes; and the Bituricen likewiſe accepting the *Baſilian*, *Baſilienſis concilii authoritas perpetua eſto*: truſting they had done the deed for ever to ſubdue the pope under a general councel; the councel of *Lateran*, ſuppoſing on the contrary that they had gained *optatum eventum* the end long-deſired by the other faction for the pope's full ſupremacy: which the Trent councel allowing and uſing to the uttermoſt in her own high conceit as the finiſhing councel: but finiſhing the ſtrong deluſion foretold, 2 *Theſſ.* 2. they have, alaſs they have, to their confuſion in the name of gecouncels approved by Popes on both ſides: but by that contradiction are both ſides undone; their myſtical Ægyptian Knots when they ſeemed faſt are looſe, and the third part eſcaped by perceiving that done which God promiſed to his faithfull in their deliverance, and that which God required of them done, in wiſdome perceiving a neceſſity to have it then ſo done at that tripartite diviſion of the great myſtical City divided in it ſelf, could it ſtand? or ſhould any wiſe men ſtay it when it was falling on both ſides confeſſedly by mutual accuſation for the cauſe of falling. The Baſilian Councel cryed out *apud Bin.* pag. 100. 142: *Cum evidenter conſtare poſſit ex diſſolutione hujus ſacri concilii ſecuturam fidei catholicæ, Statûs Eccleſiaſtici, & totius Chriſtianæ religionis ruinam*, as they feared all would fall into ruine by over hanging towards the Pope: the Lateraniſts, the firſt full Papiſts, on the contrary (fearing that all would be ruinated by the general Councel's ungoverned vehemence) cryed out as fiercely, *Conſule labenti*

labenti religioni, Seſſ. 7. p. 67. unadviſedly pulling their ſupream Seat in pieces by ſuch earneſt contradiction, while a certain Pope and his general Councel contradicted another certain pope and his other general councel, about the determination of the Pope and his general councell: What truſt in ſuch a tottering Babel of a Pope and his general Councel? that ſide crying, This falleth; and this ſide crying, That falleth: in both, preſumption as it were ecchoing, that Babylon is fallen, is fallen, *Revel. Chap.* 14.

Yea not onely ruinous but infectious alſo, both ſides crying out, The Plague, the plague. The *Baſilians* thus, *Poſſunt omnes catholici videre quanta plaga inferretur eccleſiæ Dei, ſi revocaretur in dubium illa Declaratio concilii Conſtantienſis*, Seſſ. 38. page. 83.

The *Lateraniſts*, thus: *Sacro approbante concilio ut omnium Schiſmaticorum latrantium canum ora & univerſi Chriſti fideles valeant à tam peſtifero & venenoſo contagio ſe immaculatos*, &c. p. 24. in ſignifying his Roman church to have been infected with a peſtilential diſeaſe in that Schiſm of ſupreamdome; which becomming finally deſperate and obdurate, at the Trent councell without hope of any more general Councel's help, in time of ſuch helpleſſe and remedileſſe ruine and infection, extreamity conſtraineth and God thereby calleth to come out of that great myſtical City, leſt ye receive of her plagues for communicating in her ſinns, *Rev. Chap.* 18. when ſhe ſo ſitteth as Queen, Supream commandreſſe over nations as waters, in the myſtical Sea of theſe contradictory general councels, mutually curſing each other with all their followers.

A great ſore upon all their followers by the wrath of God, as threatned *Revelat.* Chapter the ſixteenth, if they had any ſenſe awaked.

But in this imagination of Charity, like *Peter's* Cock-crowing to clap wings upon her own breaſt, firſt ſtirring up heartieſt examination of our ſelves, whether we dream not in oppoſing ſuch armies of grave acute and judicious abetters of the great Roman fame, in utmoſt accuſations.

What ſaid we? That general councels of Roman Church approbation approved by Popes indubitate, have contradicted one another about ſupreameſt judgment in matters of faith.

And what ſaid you? Prove that, prove all.

And what ſaid another of you to the proofe? Though he could not anſwer, he hoped ſome of their ſide could.

There's the deſired Romancy to try Chriſtianly, whether we dream or you.

To model the concluſion of this Chapter; the firſt foot of your Conciliary contradiction ſtood thus.

Martin the fifth, acknowledged by you to be certainly Pope,

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in his approbation of that at Conſtance, to be a generall Councill, approved all and every one of their Decrees in matters of faith, *Omnia et ſingula decreta in materis Fidei.*

And promiſed, that he would never go againſt them any way, *nunquam contraire quoquo modo*, but that he would obſerve them inviolably.

Not any decrees of faith made after his election; therefore, the decrees before made by that Councell, were intended by that approbation, without exception of any; therefore, including the prime decrees of that Councill, about the principall matter, for which that Councell was called, as well as then could be, by the Succeſſor of *Alexander* the fifth, acknowledged to be true Pope by his Succeſſors of that name, unto the preſent, and elected by the generall Councill of *Piſa*. A great Councill, wherein met many hundreds of the moſt learned Men of the time, and moſt of the Cardinals, of both their obediences, who pretended then to be Popes; beſides the determinations of Univerſities, whereupon, in a Conciliar way, the ſaid *Alexander* the 5th. was elected, and, after his death, Pope *John* the 23. who called the ſaid Councill at *Conſtance*, which finding the Schiſm encreaſed by the ſaid election of the new Pope at *Piſa*, whereupon three bore themſelves as Popes at once, each accurſing other and their followers.

At that extream neceſſity, what could your wiſdome, (by what you have learned ſince) have imagined to be done more in a Conciliar notion, than they of Conſtance did? to conſider, what Chriſt would have them do, as a Councell generall, not to leave his Church, in ſo long pangs without other known remedy, but by their declaring and decreeing, that by a generall Councill, they might and ought to uſe power over all of Papall dignity, for extirpation of Schiſm, ſo long oppoſing an Article of faith, about one Catholick Church, when three Councills, in three diſtinct places of the World at once, pretended each ſeverally, to repreſent the Catholick Church, *opportuneſt exigence* for that Conſtantian Councill, with conſtancy, well fitting the name of the place, to put forth their utmoſt power in defining, that their utmoſt power was immediate from Chriſt, to do as they did, in rejecting all the three Contending Popes, that had by perjury forſaken the help of Chriſt, and infected with perjury their adherents; a ſmall number of Cardinalls, which (upon citation) refuſing to come unto that Councill, were juſtly Condemned by it, and not able to hinder the compleatneſſe of it, nor to prejudice That their prime Decree.

In nomine Sanctæ individuæ Trinitatis; Amen. *Hæc Sancta Synodus Conſtantiēſis*, &c. *definit ut ſequitur: et Primò declarat, quod Ipſa in Spiritu Sancto legitimè congregata Concilium generale faciens, et Eccleſiam Catholicam repreſentans, poteſtatem à Chriſto immediatè habet: cui, quilibet cujuſcunque ſtatûs vel dignitatis, etiamſi Papalis exiſtat,*

 obedire

obedire tenetur in his, quæ pertinent ad fidem, & extirpationem dicti Schiſmatis, & reformationem dictæ Eccleſiæ in Capite & in Membris.

After this firſt proof of Pope *Martin* the 5th. his approbation of this Conſtantian-decree in matters of faith, as by power immediate from Chriſt; obſerve a ſecond proof of his approbation of that power, as immediate from Chriſt, in approving the condemnation of *Hus*, and Huſſites, while the Council of Conſtans acted by that pretended power.

And for continuance thereof, he preſcribed the Viſitors afterwards by Oath, to compell the ſuſpected to ſwear, Whether they believed, that all was juſtly and rightly done, which was ſo done againſt *Hus* and Huſſites at Conſtans, in the name of a generall Council.

Seſſion the 15. and *Seſſion* the 21. whereas Pope *Martin's* election, was but *Seſſion* 41.

A third proof of Pope *Martin* his approving that power of the generall Council, immediate from Chriſt, even at the time of his election, and afterwards, leſt in denying that, he ſhould have cut off all his owne power from the root whereon he grew; foraſmuch, as *Benedict* the 13. bore himſelfe as Pope, 7 years after the end of that Conſtantian Council, neither could Pope *Martin* the 5th. enjoy his Election as legitimate, otherwiſe, than by defending that power of the Conſtantiall Councill, as immediate from Chriſt, over Popes, whereby they had depoſed that Pope *Benedict* the 13. as perjured.

A fourth proof of Pope *Martin* the 5th. his approving that Conciliar power, immediate from Chriſt, in executing the Decree thereof, for another generall Council to meet 5 years after, and another generall Council to meet 7 years afrer that, and thenceforth from 10 year to 10 year for ever, whether the Pope would or not.

In execution of that Decree, a month before the end of that Conſtantiall Councill, *Papia* was named for another generall Councill to meet 5 years after; and it met, being removed from thence by conſent to *Sene*; and a month before expiration of that generall Councill at *Sene*, another generall Councill was indicted to meet 7 years after at *Baſill*: and in execution of that Conſtantian decree, Pope *Martin* the fifth authorized his Legate *Julian*, to open the generall Councill there; and promiſed to confirm and ratifie whatſoever ſhould be done by him therein. But *Martin* deceaſing a little before the Councill, his ſucceſſor, *Eugenius* the 4th, authorized the ſame Legate *Julian*, to begin that Councill at *Baſill* in the Name of God, according to that Conſtantian-decree, in the 39 *Seſſion*.

Which the Legate *Julian*, accordingly did.

And alſo renewed the Tenour of that fore-ſaid Conſtantian-decree,

decree, for Conciliar immediate power from Chriſt, the principall root of proceedings in ſo many generall Councills, with ſo many Papall approbates, intended to make that immediate power from Chriſt, to be perpetuall, for good of the Church, by ſubduing Popes under the power of generall Councils.

In fear whereof Pope *Eugenius* the fourth, by his Bull, preſently diſſolved that generall Councill at *Baſil*, before any more done for the Common good: which offended ſo much, that Pope *Eugenius* in another Bull, reciting his former Bull by the plenitude of his power, publickly declared the Council at *Baſil* to be, and to have continued, a lawfull, holy, generall Council all that while, notwithſtanding his pretended diſſolution thereof.

A moſt reall proof againſt you, that the Pope hath no ſuch power to diſſolve a generall Councill, without their owne conſent; and that a Councill generall, hath ſuch immediate high power, whether the Pope will or not.

Thus the Finger of God cruſhed that egge of papall preſumption above generall Councils, which had, on the contrary, been now above Popes, and in that ſuperpapall authority, præ-eſtabliſhed by papall and conciliar authority together. Pope *Eugenius* having overthrown his owne claim thereby, yet notleft his affectation of ſuperiority, practiſed again to ſtop their proceedings at *Baſil*: but they reſolved, rather to die, than ſuffer ſuch a defeature, through unneceſſary travell from place to place at his pleaſure, without appearance of reaſon; anger encreaſing on both ſides, the Pope ſet up another Councill at *Florence* againſt them.

They holding their former principle of immediate power from Chriſt, again defined it as a propoſition of faith.

And all obſtinate gain-ſayers thereof, to be Hereticks.

And Pope *Eugenius* by name, to be an Hæretick, for gain-ſaying thoſe propoſitions of faith.

And to deſerve depoſition, unleſſe he would timely ſubmit.

He ſubmitted not.

And for obſtinacy was depoſed.

And another elected, by name *Felix* the fifth, as before *Martin* the fifth, whom you acknowledge to have bin a true, rightfull, and indubitate Pope, both being elected by that conciliar power, pretending it ſelfe immediate from Chriſt.

Eugenius deceaſing, upſtarted another Pope, by name *Nicholas* the fifth.

At laſt, Schiſm having wearied the Church, it was for peace ſake agreed, that Pope *Felix* the fifth, ſhould ſit down to Pope *Nicholas* the fifth, upon Condition, that Pope *Nicholas* the fifth, ſhould confirm and approve all that was done in the Councill of *Baſil*.

So Pope *Nicholas* the fifth, did confirm, and approve all that was done by the generall Councill at *Baſil*, without apparent exception

ception of any thing, the Councill having reſolved to ſtand, unto the death, for ratification of their Decrees, and Acts to the utmoſt; and, in rules of common honeſty, promiſes and agreements ought to be taken according to the mind of thoſe, to whom they are made; and that moſt effectually, when they are repreſentative of the Catholick Church for the Common good, againſt Schiſm, the Common Enemy of all.

In regard whereof, it was Juſtice, ſo to proceed againſt Schiſmaticall, ſelf-convicted *Eugenius*; and Grace, ſo to reconcile unto pacifick *Nicholas* the fifth: who knowing, what they at *Baſil* profeſſed, ought not to have pronounced them an holy generall Councill, if he had judged that againſt true, holy, Chriſtian faith, which they profeſſed. Such his connivence had bin a ſnare to others conſcience, in not warning them againſt what was, with publick Countenance of authority, thus enjoyned to the faithfull, under threats of the great curſe, as for Hereſie, to whatſoever gaine-ſayers.

Pope *Nicholas* the fifth, knew what was publiſhed by them in the name of a generall Councill at *Baſil*, as a tradition for the power of generall Councills, above the Papall.

Pope *Nicholas* the fifth, alſo knew the Declaration, ſent *Univerſis Chriſti fidelibus*, to all faithfull Chriſtians; That if a generall Councill at any time, afterwards, would allow to the Pope fullneſſe of power over generall Councills, it would open the dore to Antichriſt, the Lawleſſe, that in his enormities could be controlled by none; and ſo the grievances of the Church, would be left remedileſs.

Pope *Nicholas* the fifth, therefore, not excepting this in his generall approbation of all their Acts, approved alſo this warning to all faithfull Chriſtians, to take it as the entrance of Antichriſt, when fullneſſe of Papall power above generall Councills ſhould find acceptance by a generall Councill.

And that fullneſſe of papall power, found acceptance in the generall Councill at Lateran, under Pope *Leo* the Tenth.

Therefore, then entred Antichriſt, as it was then there complained.

An appeal was made from that, to the next generall Councill.

The next met at *Trent*, where the Appeal was rejected; and therefore, Antichriſt ſeemingly ſetled in poſſeſſion of his full power over generall Councils at his pleaſure.

But at inſtant, according to the vehement prayer of Chriſtendome, repreſentative in the generall Councill at Conſtance, for the ſentence to proceed from him, out of whoſe mouth proceedeth the two-edged ſword: So the papall head is cut off by ſelf-contradiction, of a generall Council, approved by a certain Pope againſt former generall Councils, approved by certain Popes.

Not to diſpute about the generalities thereof, which are not

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tyed to any certain numbers, in that undoubted Popes approved them as general Councels, and therein defined contrary things to be beleeved *neceſſitate Salutis*, with threats of extreameſt curſes againſt all gain-ſayers; it is plain enough for our concluſion that the extreameſt curſes fall upon the Popes themſelves and the Papiſts.

In contradictory judgements of the ſupreameſt power of *Rome*, with contradictory curſes to the utmoſt, all are curſed by *Rome* that hold with *Rome*, from which what other poſſible ſafety but by no longer truſting unto *Rome*, unleſſe if ye will obſtinately cut off all the ſenſes of your own private abilities and yet believe in ſuch an Headſhip as ſure as *Dionys* beheaded, carried his head in his hands a long way to the place called *Dennis* in *France*.

Henceforth take heed *how you indanger* alſo to be cut off at laſt as thoſe Acts 5. 33. whence the word properly ſignifieth cutting off as with a Sauw: They that ſauw above the pit uſe to ſtand with their face againſt the wind looking down to the chalk-line for direction : The Roman High mind, facing it againſt the Holy Spirit of Chriſt, not looking to guide their feet in the way of peace and right : But of deſpight to trample with the foot of pride over others conſcience : While more lowly Sincerity pulleth down thoſe high imaginations; And cutteth through the great Babylonian Tree, to make the Myſtery more plain with eys up to the rule of Gods word in prayer.

O God, work with us and for us, that we neither may deceive nor be deceived by the high-minded Harlott of New Babylon : Thou haſt revealed, that when ſhe ſitteth on the Nations, as Waters; She then ſitteth on the Beaſt that was to ariſe out of the waters.

Awake thy people by the Revelation of thy Servant John, *the Son of Thunder, to yeeld no more beaſt-like Obſequiouſneſſe after this her ſelfe-conviction by her ſelfe-contradicting judgement in Publique preſumption of her generall Councells as the Myſticall-Seas of waters in event neceſſitating to refuſe what her Trent-Councell exacteth.*

We pray thee, Lord, bleſs us all ever: and we praiſe Thee for bleſſing our Fathers and us from all her Contradictory curſings by thy Divine only wiſe and juſt Judgements for timely Reformation foretold and commanded in thy holy Word to hold faſt Chriſt's Headſhip, and not to be cut off at heart from love of holy Communion in his blood.

Behold another ſelf-conviction of that Roman-Church! Haughtineſſe over the people as Waters, prohibited from the Cup of Communion in Chriſt's blood the mark of His Covenant; obſtinate Recuſancie whereof, holdeth a ſecond part in the mark of the Antichriſtian Roman-Beaſt: With fierceneſs againſt Communicants, and ſhamefull expoſition of Chriſt's body to Beaſts, Hogs, Dogs, and Mice or vnites. Excuſes of Tranſubſtantiation and Concomitance and Sacrifice, defeated; as ſuggeſted by Satan to defeat the Covenant of Chriſt in obſtinate Recuſance.

O Chriſt, by the Wiſdome and power of Thy moſt Holy true Spirit, in faith and love help us to give a reaſon of our hope, in Reformation, with tenderneſſe of conſcience as unfeigning Chriſtians, to ſave our ſelves and others (from blind obedience under the ſtrong fatal deluders) alwayes to cleave unto Thee in this quarrel of thy Covenant againſt thy Covenant-breakers boldneſſe and ſubtlety, the more heinous for evill excuſes: Aſſiſt us evermore in ſeeking where thy moſt gratious Holy Providence hath mercifully left open a door of remedy for thy Glory to bring ſilly priſoned Souls out of ſo fearfull damnable errours, in Self-deceiving of the Roman School: As if before the bloodſhed of Chriſt upon the croſſe, his blood had been under the ſhew of bread at his laſt Supper: And then alſo before converſion of wine into blood by pretended Tranſubſtantiation, a fatall intwyned name of Myſtery ſelf-ravelling out thus.

Firſt, it was a miſtake of ſome Schoolmen, as if in the Sacrament Chriſt his body were produced anew: Or the new product body were a body not conceived of the Virgin Mary, contrary to the truth of chriſtian Faith.

Neither may you unwarily truſt the uſual compariſon of converting nouriſhment into the ſubſtance of the nouriſhed; for therein the ſame forme (as Man's Soul) continueth in forming a new matter: Nor that other uſual compariſon of trans-elementation; for therein the matter continueth the ſame under a new form, as in that other famous converſion of water into wine which manifeſteth what Chriſt can do, not what he doth herein: then the matter which had the nature of water, by Chriſt his efficacie

efficacie received the nature of wine : Not ſo Chriſt his body or blood ; for you confeſſe you know not well how it would eſcape from being monſtrous, by ſo many great acceſſes of matter in conſecration of ſuch abundance of bread in many places, for which opinion *Greg. de Valentia tom.* 4. pag. 916. ſaith [*Perperam Durandum aſſeruiſſe, Converti tantùm formam panis, ſicut fit in nutritione*]. *Nec certe ſi opinio Durandi eſſet vera, poſſet commodè intelligi quantùm Chriſti corpus non eſſet monſtruoſè auctum acceſſione tantæ materiæ quanta fuit panis conſecrati.*]

Other Romaniſts acknowledged that Tranſubſtantiation could not be ſuch a converſion productive by producing Chriſt's nature into the matter of bread and wine, but imagined it rather adductive by way of ſucceſſion under the ſhew of bread and wine; not as if the matter of bread and wine were to coexiſt with Chriſts body there by ~~Cœnobſtantiation~~ (abhorred amongſt the Romaniſts) imagining rather the whole nature of bread and wine, both matter and eſſential forme utterly to ceaſe there, againſt experience of all our ſenſes, overthrowing Chriſt his ſentence in every part, and in the whole, againſt the Rule directive of true reaſon : Art requiring three parts ; a ſubject, an attribute, and a verb copulating or adjoyning that attribute, unto that ſubject; in which copulation the truth of the whole Propoſition ought to conſiſt: But it is here utterly defeated by their adductive imagination, wherein the ſubject is defeated as if nothing certain were meant by the word [This]. *Gloſſa de conſ. diſt. 2. Sect. Timorem* Or elſe as if the defeat were at the very laſt inſtant of pronouncing the words of inſtitution ; [*In ultimo inſtanti prolationis verborum: Gloſſ. ibidem, Sect. ante Benedictionem.*

As if Chriſt bearing up all things by the word of his power did not bear up theſe creatures which Hee eſpecially bleſſeth ; Or as if his Salvificall body were deſtructive to the Creatures (choſen to betoken the Salvation of our bodyes by the definence of thoſe creatures) : As no creatures elſe are or at any time have been forced out of all their nature, both of matter and forme. Alaſs poor Phancy, thus hunted out of the world unto the dark hideous wilderneſſe of Nullitie ! To ſeek how (Nothing) may ſalve this Roman abſurdity. Where the ſecond part in common eſtimation of wiſdome called Attribute cannot be attributed unto what is not : The firſt ceaſing, the third word which ought to have copulated it and averred the Attribution, being defeated alſo by ſelf-denial ; as if [is] ſignified (is not) and with Chriſt (yea) were (No,) contrary to St. *Pauls* truth in the Spirit of Chriſt, 2 *Cor.* 1. aſſuring that the Word is not Yea and No in the promiſſory Goſpel of Chriſt, who took bread, and bleſſed and brake bread, and diſtributed bread, and ſaid, (*This is* : Imagin that He meant it to be ceaſing, ending here eſſentially to be no more in ſubſtance, in matter or in truth as thence forth verifyable

able neither in Senſe Metaphyſical nor Logical nor Theological, Primitive Theologie more valuing the Token or ſign for Chriſt his ſake as ſignified thereby; ſo that the token or ſign ſeemed to be meliorated by way of Sanctification for a more ſacred uſe and fitted for the dignity by Coordination to be capable (after a myſtically moral ſenſe) of mutual attribution in propoſitions of faith affirming and aſſuring the receipt of Chriſt in right receiving the ſubſtantial ſign or token coordinate by virtue of Chriſt his Inſtitution: All which hold-faſt is loſt by ſuch imaginary deſtruction of the ſacred ſign or token.

To cure this infirmity divers of the Roman-School have diverſely deviſed.

As if after ceſſation of bread and wine, the ſame outward accidents onely remaining might ſerve to verifie the attribution of Chriſt his body, there to be contained as under the ſame accidents of Bread and Wine to be tranſient into the body of Chriſt.

And for defect thereof alſo they reject *Scotus* his ſubtletie which would have Ens to be the Subject in the Sacramentall Propoſition of Chriſt when He ſaid [*This is my Body*] foraſmuch as accidens is Ens, ſaith *Greg. de valentia, tom. 4. diſp. 6.* erring upon the ſame ſtring by ſelf-conviction, if tryed carefully word after word in his own Expreſſes: As if in that Sacramentall Propoſition the ſubject were [*Res ſeu Subſtantia non ſecundum naturam, individuam, determinatam, ſpecificam aut genericam panis; ſed ſecundum individuum vagum in habitudine ſeu munere quoad accidentia panis.*]

[*Res ſeu Subſtantia*]: Res, thing, is remote; as Ens in *Scotus*, thing or ſubſtance implyeth a ſlippery trick of uncertainty which aſcertaineth not, neceſſitateth not the manner of Preſence by Tranſubſtantiating: Nor ſubſtance, which your School-phancy moſt reſolutely pitcheth upon herein.

Take it for your advantage in what ſenſe you can: Subſtance is generall.

You put the ſubject in this Sacramentall propoſition to be Subſtance; you ſhould out of theſe affirmative Premiſes conclude the ſubject herein to be genericall which you deny: Yet afterwards you affirm to be generical, again and again.

Subſtance you affirm to bee the ſubject Logicall herein; under a common genericall reaſon, yet as Individuall: Individuated not determinately, but under a genericall and common undeterminately confuſed reaſon individuall.

What is Individuall under the Genericall is Diſparate from Individualls under Contradiſtinct Species and Specificall difference, though all under the ſame Genericall.

So Chriſt his body that is Individuall under *corpus animatum* contradiſtinct from *corpus inanimatum* and the bread which Chriſt took in his hand individuall under *corpus inanimatum* by force

of that contra-diſtinction; Chriſt his body, being diſparate from that bread, cannot be predicated on that bread individuall, as ſubject: Nor that individuall bread, ſo diſparate, be the Subject of ſuch Predication, in your ſenſe identically, verified of Chriſt his body, by your owne Metaphyſicall rule, [*Individua individuantur uſque ad ens: So individua diſparata, diſparata ſunt uſque ad ens*] Whatſoever is Individuated diſparate, though it may be taken vage under the ſame Individuation, yet is not appliable to the contra-diſtinct.

Awake, according to the ſignification of thy name, *Gregory Valentian*, if you can ſay, how it is to be underſtood by docible Chriſtians.

It is not to be underſtood directly, but indirectly, (ſay you) not by a direct Predicamentall predication, as if a Genericall or Specificall nature, were attributed to an individuall, in the Prædicament of Subſtance: for the Generickall, Specificall, and Individuall, determinate nature of bread, ceaſeth when Chriſt his body commeth, ſay you: But there remaineth in a manner the ſame Subſtantiall reſpect, unto the Accidents of Bread and Wine.

Subſtantialis modus: Subſtantiall Modality, the ſame Individuall, not determinately, but vage: which your cogitation may actually, neither apply to the Bread, nor to Chriſt his Body: though appliable to both in common, thus undetermined, and undiſtinguiſhed, is it to be taken in the ſubject of this Sacramentall Propoſition, as you ſuppoſe.

What? may Chriſts body, then, be by Prædication attributed to the Subject there, with ſuch a vagare? May Chriſts body by a ſimple converſion, be ſome ſuch Individuum Vagum?

No, ſay you: for at the laſt inſtant of Pronunciation (or, immediately, next after the Sacramentall words are pronounced) Chriſt his body, the Prædicate, accepteth that ſubſtantiall Modality, determinately, which was Vagum undeterminate before: ſo long as our cogitation was buſied about the Subject, not certainly named by Chriſt, the Propoſer at the beginning of that propoſition.

Awake man, yet, to declare your mind more adviſedly: doth not Chriſt determine ſufficiently, what He minded by that demonſtrative Pronoun, [*Hoc*] applied after that Preparative *Præſuppoſitionem ſignatam*; τὸν, Taking bread, and bleſſing, He brake and gave to his Diſciples, and ſaid; Take, Eate: He took the cup, and gave to them, and ſaid, Drink yee all of this, αὐτῶ: and theſe articulated ſignes, with a cauſall joyned to conſecratory words, *hoc &c.* determining alſo the place there in the gueſt Chamber; In his Hand, in the Diſciples hands, in the Cup: determining alſo the time, then preſently, They took, they eate, they drank as He commanded them, there and then.

To theſe determinations of the Text, your ſelves adde more:

Of

Of the place, to consecrate upon an Altar and no where else: Of the time, before twelve a clock; not a moment after. Your obedience thinketh of those determinations strictly; yet, Would you have us let loose our hold of Christ, his determination so demonstrative of This, here and now, for your confused, indistinct, undeterminate vagum? distracted from what Christ determinately blessed, is not that your distraction unblessed? and unwarranted in any reason of Art or Grace, abhorring such independent modality, which floweth from the principles of nature, as if it remained after those principles of nature deceased: Or as if Christ his most perfect glorified body, needed to borrow the modality from bread: after those principles, the form and matter of bread are ceased.

Your subtle Roman school-fellowes, not a few, are of an other mind, arguing an Accidentall habitude to be sufficient for joyning with accidents of bread; and there is hope, your owne meaning may have favour, by cautionary mollifying in your owne words, thus (*Tota substantia panis desinit per accidens, aliud aliquid succedit*) some other thing succeedeth in an habitude the same, *eadem non secundum rem*, not really the same, but *in confuso cogitatam*, in some common confused cogitation; the conversion consisteth in succession, neither is it needfull, that there be the same common subject, in which one ceaseth, and an other succeedeth; It is enough, if there be *aliquid tantum quod analogiâ quadam sit quasi commune utriusque subjectum, quasi subjiciatur rei quæ desinit, & rei quæ succedit in eodem genere*, yet not genericall, in which one ceasing, is as it were transfused into an other; *veluti transfunditur*, it is said, *transire* and *quasi transfundi in corpus Christi*: *in proposito parum interest utrum in hac conversione sit aliqua propriè mutatio, aut tantum quasi mutatio analogiâ quadam.*

What is but Analogicall, is not Univocall, nor the same univocally numericall, individuall, or identificall; thousand thousands pieces of bread in the same day, subjective in the Sacramentall Proposition, are not identified one with another, numerically, nor really with that other, which borroweth not the Prædicate, untill the last instant of pronouncing that proposition, when those thousand thousands are all past: and no reall substantiality thereof remaineth.

Your selfe acknowledging that *Substantia panis tota desinit*; and so your subtlety bringeth us back where you found us in truth, to complain against your imaginary Curiosity, for Annihilation of the sacred Bread and Wine. *Si annihilationem appellare libeat, cùm res tota quocunque tandem modo desinit esse, non repugnabimus.*

You think it is not so properly called: because that desinence is by accidence, as not intended in it selfe, but for the successours advantage; Alas, what advantage! If the successour gain nothing thereby, but lose of his owne; yea, and lose himselfe also, daily

daily by the like desinence: Our complaint is not without cause, of grievance in his abuse.

His ordained seals of Holinesse, having lost their substance, and the substantive verbe lost his time, present, untill it be past, as in a Court of deceivable unrighteousnesse, by dilatory put-offs, untill another tense after prolation of the sentence in unaudible secrecy. [*Nihil substantiæ panis & similiter nihil substantiæ vini tunc fuit, aut nunc est, verè & proprie corpus aut sanguis Christi cùm finitur prolatio verborum.*]

Nothing of substance of bread or wine then, but analogy in their moode, manner or appearance officiating, *quoad accidentia panis*; how unlike the substantiall manner of bread, that subjectively terminateth the inhærence, and the dependance, and the delightfull variance of Accidences; all omitted here in your imaginary change for a Modall substantiality, that officiateth not any such way, *quoad modum spectaculi*; *quoad modum receptacali*, *quoad modum sustentacali*.

No *quoad modum spectaculi*; the substance of your Transubstantiation is not visible, the substance of bread was known by sapour and colour, and other Accidences thereof.

Nor *ad modum receptaculi*, your Transubstantiated Hoste, hath not these Accidences inherent, as they inhæred in the bread.

Nor *ad modum sustentaculi*; the bread subjectively sustained the accidences: the Transubstantiated body sustaineth them not, nor do the accidences depend thereon, nor actuate, inform, affect, nor perfect the body, confect by you in so manifold defects of the former modalities, known to be substantiall in bread, (*inhærentia supernaturaliter hic impeditur.*) Your excuse, as if Inhærence were supernatually hindred, doth aggravate your error in that God would by miracle hinder Christ his body, from that which appertained to the substantiall office, or manner of bread, toward the accidences of bread: What then? would He by miracle continue the meer presence of bread, when the bread ceaseth to be present? Or is that imaginary Post-presence of bread's modality fit or able to præsentiate Christ his body? Christ his Omnipotence can be where he will, by his pure will without any piecing or crumbling additionall: And you confesse, some of your late writers believe it, but you fear to believe, that his presence is onely so, by his pure will: for this would overthrow the Roman Church faith of Transubstantiation, expounded to be a substantiall conversion, from one Substantiall, as the Term *à quo*, into an other, as the Term *ad quem*; Another substantiall presence in order toward the accidences of bread: You say, *Quod in proposito per operationem divinæ virtutis fit non esse tantummodo ut substantia panis desinat hic esse localiter, sed ut inprimis desinat esse simpliciter & secundum se, ac, proinde aliquid substantiale fieri, per se ac primariò per ejusmodi operationem, & consequenter fatendum est intervenire hic*

operationem

operationem quæ habeat aliquem terminum ſubſtantialem, alioquin ipſa converſio eſſet accidentalis, ſi conſtitueretur ultimò formaliter per aliquid accidentale——— Nec deſineret ſubſtantia panis eſſe ſimpliciter : niſi per ejuſmodi operationem fieret primariò, ac per ſe aliquis etiam terminus ſubſtantialis] Are you againe at the fore-denyed production?

If then this Sacramentall operation be productive of an other ſubſtantiall terme: What is that ſubſtantiall new product? Here you are divided at heart amongſt your ſelves. You relating [*Quorundam recentiorum opinionem——— Ipſum Chriſti Corpus per conſecrationem Euchariſtiæ omninò ac verè produci ſecundum ſuam ſubſtantiam in Sacramento———.* Whereupon you complain againſt the Proteſtants calumnie which they object againſt Roman Catholiques [*Quod Catholici putant ipſum corpus Chriſti per Conſecrationem quotidiè fieri,——— Itaq; illa opinio videtur calumniam illam & impudentiam hæreticorum fulcire & corroborare.*]

SIR,

Why call you it impudence and calumnie, ſo to blame; when your ſelves blame ſome Catholiques for ſaying, Chriſt his body to be new product as confected in conſecration dayly; by conſequence whereof Chriſt his body deceaſeth alſo dayly, yea many thouſand thouſand times in a day?

What ſtep do you ſtep in diſputation, wherein you do not quarrell with ſome of your own ſide for gaine: ſaying, what you think you ſay more wiſely but whether more truly, God will judg as he hath prejudged.

Say on:

The *terminus ad quem* product by the Sacramentall converſion is not really diſtinct from Chriſt his body, ſay you, but a modall preſence of his body formally diſtinct in that converſion as a new preſence ſubſtantiall toward the accidences of bread and wine: So when the new tranſubſtantiated modality deceaſeth, that deceaſeth dayly, which is not really diſtinct from Chriſt his body, yea thouſand thouſand times a day.

[*Neque intereſt utrum in re ſuccedenti incipiat iſta habitudo per acceſſionem entitatis novæ, re diſtinctæ, vel tantum novæ rationis formalis.*] So that habitude being not really but formally diſtinct from Chriſt his body: You ſay, though that habitude be ſubſtantiall; yet by acceſſe or receſſe hereof, Chriſt his body is not changed ſubſtantially: For you are afraid by affirmation of ſubſtantiall change, to be convinced of affirming Chriſt his body in the Sacrament to be ſubſtantially diſtinct from his body in Heaven, which you confeſſe hath no ſuch ſubſtantiall habitude toward accidences of bread: And thereby you are compelled to renounce ſuch new habitude ſubſtantiall in the Sacrament: For where there is *quid ſubſtantiale* whatſoever: When it ceaſeth *quiditativè* it ceaſeth ſubſtantially; whether it be direct Predica-

mentall or but reductive: So much as it had of Subſtantiality by production, ſo much it is ſubſtantially changed in ceſſation. It is not ſubſtantially changed, ſay you: therefore no ſubſtantiall accedeth nor recedeth, ſay we.

Thus awaking *Gregory* findeth nothing truly tranſubſtantiall as he preſumed officious for accidences of bread and wine. Which the bread and wine ſubjectively touched, ſo doth not Chriſt his body.

[*Sine ſubjectione corporis, ſine accidentium affectione, ſine dimenſione quantitatis.*] You confeſſe it to be without ſubjection of Chriſt's body to the accidences of bread, without affection of thoſe accidences in any way of actuality to Chriſt his body, without dimenſion thereof in quantity: The preſence of bread had all theſe three; The preſence of Chriſt hath none of theſe three: Therefore the preſence of Chriſt's body ſucceedeth not herein ſubſtantially to the bread, nor hath in it ſelf any quantity, (ſaith *Durand* your fellow Schoolman) nor accidence.

The Accidences of bread (you ſay) have now for their ſubject an accidence, Quantity but potentiall not actuall: without actuall dimenſions, without actuall extenſion; what is not actuall, actually preſenteth not the accidence of bread unto Chriſt's body; and Chriſts body gained not actuall dimenſions, and actuall extenſion of the bread, but looſeth its own actuall dimenſions of length, breadth, and thickneſſe: Its own actuall extenſion in Quantity, Place and Site although at Gods right hand in poſſeſſion greater glory; yet without Oſtenſion of Majeſty, leſſer here than in the cratch, low, under a crumme, leſſer than a drop, *Super naculum*, upon the nail of the Prieſt for him to drinke up after Hee hath drunk all in the cup of Conſecration before. A ſeeming needleſſe poynt, yea leſſer than on an needl's-poynt, which diſputers may argue poſſibly to be diviſible. Whereas you Exigent Chriſt his Sacramentall body to be but *in puncto indiviſibili* to a bodily preſence indiviſible, inviſible, indicible, how ſhall thouſand-thouſand angels preſentiate their miniſtery together in ſuch a punctuality?

Joſephus, de bello Jud. lib. 6. cap. 6. intimateth the Temple to have had moſt ſharp pinnacles that birds might not ſit to defile it: The top of the Temple [*Verubus horruiſſe acutiſſimis, ne ab inſidentibus avibus pollueretur*]. Did the Devill place Chriſts bare-foot upon the ſharp that he might ſuddainly fall; not to ſtand? Poynt ye Chriſt on ſharper extremity of indiviſibility, denying extenſion of place to Chriſts body that he may neither Locally move thither nor thence, but in obſequiouſneſſe at the accidents precedence or prevalence oppoſite to the former preſence of bread whereto the accidents were obſequious? Now upſide down Chriſt.

Upon this imaginary fixation of his preſence, as if the dependance

dance of motion were rather on the accidents than on Him: Forasmuch you affirm Christ his body to be moved *per accidens*, only when the accidents move: Is this the presence by your words? [*Greg. de Valent. disp. 6. qu. 4. p. 3. Quamvis Christus non sit propriè localiter in loco specierum, cum species illæ moventur localiter, per accidens etiam Christum ipsum moveri ---------- Idque necessariò propter ejus intimam habitudinem ad alias species ———. Hoc tamen intelligimus, cum hostia planè mutaret locum: nam si tantum motu circulari mutaret positionem seu situm in eodem loco, nullo modo Christus ipse localiter moveretur: Non enim ipse etiam habet aliquem situm, quem per illum motum circularem hostia mutaret.*]

How Christ is held (as to the grind-stone in your mill) so long as the Priestly finger pleasantly turneth the Host circular in the same place; Christ moveth not having no positure of his own, but hath leave to move on the back of a beast with a bell about's neck, among the sumptuous shew of reverence at the Pope's progresse; for whose advance the practice of that mystery with such beast-like blood-thirsty rage abetteth this carnall imagination of his bodily presence, though with so many wants of bodily consequences; As want of bodily subjection, want of inhæsion, or, dependance of accidences thereupon, want of actuall dimensions in length, breadth, and thickneſſe, want of actuall extension and co-extension with place, and actuall circumscription in place, want of actuall situation or posture of parts in any manner of *Situs*. *Greg. de Valentia. 4. 4. disp. 6. qu. 4. p. 2.*

You teach [*Christi corpus sub speciebus: (id est, in Sacramento sub accidentibus panis & vini) neque stans, neque pronum, neque supinum esse, neque ullum omnino Situs modum habere: Quoniam istiusmodi differentiæ situs non conveniunt corpori nisi existenti tanquam in loco.*] So bread was present in place: So you deny and Christ his body to be present in place, or in any manner of *Situs*, either standing or with his face upward or downward: wherein the School-boy verifying thus of the wounded,

I cannot go nor stand, the Cripple cryes,
Nor kneel; if he say true hee lyes.

may upbraid you Schoolmen, that allow not Christ to stand nor sit nor lye, nor any other mode of situation to be present in their Sacrament, and yet boast as if they allowed to Christ the mode of presence toward the accidences of bread, in common reason the same which bread had in the *Quasi*-subject of that Sacramentall Proposition resigned in the *Quasi*-mutation of it into the Unpredicamentally Predicate, Christ's body to transubstantiate against common reason, against common sense, against Christ his sense as thereby losing all his actuall use of his naturall senses toward us.

Greg.

Greg. de Valentia, è ſocietate Jeſu, edit: 3. tom. 4. diſp. 6. qu. 4. p. 3. [*Probatur neque Chriſtum in hoc Sacramento exiſtentem naturaliter poſſe videre nos, aut aliquo ſenſu percipere quæ circa ipſum Sacramentum fiunt.*] Say you, It is proved neither Chriſt exiſtent in this Sacrament naturally to be able to ſee us, or by any other ſenſe to perceive what things are done about this Sacrament.

Rather you diſprove your ſelves, hereby diſcovering your ſpirit to be *Anti-Davidicall*, Pſalm. 115. *David* his holy Spirit of zeal exclaimed, Wherefore ſhould the Heathen ſay, where is now their God? wherefore ſhould the Nations worſhiping ſuch as have eyes and ſee not, ears and hear not, noſes and ſmell not, be ſcandalized to harden in their Idoll-worſhip of Images by this Romiſh Myſtery not onely worſhiping deaf-ſenſeleſſe Images, but obtruding Chriſt thus as not hearing with his eares, nor ſeeing with his eyes, nor by any ſenſes perceiving what is done about his ordinance in this Sacrament. Art thou antitypically blind *Samſon*? Son of David King of Glory, deliver thy ſelf in Thunder, Speak by thy ſpirit to the heart that all in doctrine and practice may find thee as thou art in ſelf-perfection to be neither deafe Idoll of mans phancy, Nor idle in officiation dayly to deſtroy or conſume either thy ſelf or the ſign co-ordained for to continue all thy commands thus countermanded in ſubtle School-fallacy to annihilation in pretence of Tranſubſtantiation: ſeparating from the naturall act of ſubſtantiall element, the Signall Act of Sacrament: ſo that as no ſubſtance of bread and wine for a Sign, no ſubſtantially ſigned covenant: papiſts without the ſubſtantiall ſeal without the Covenant of our Saviour: both held by us Proteſtants in ſubſtance and in truth: both loſt by recuſants.

At this exigence others pervert the Sacramentall Order: miſtaking the thing ſignified, (Chriſt his body and blood) to be made ſigns and tokens of the ſame body and blood as formerly preſent at the Paſſion; as (ſay they) a loaf in the Bakers window betokeneth there's bread to be ſold within the houſe: Or, a Captain upon the Stage at a publique ſpectacle of Triumph may, if hee will, betoken what hee did or ſuffered before in ſecret Stratageme.

This glaſſe of compariſon turneth heeles upward all the contrary way.

If bread were put into the Coffer to betoken the bread in the window to be ſaleable: Or the Captain's unſeen activity betokened what hee did or ſuffered in open view, then might one perhaps dreame as if Chriſts body ſuffering on the Croſſe in publique, might be ſignified by it ſelfe unſeen under the ſhew of bread.

Think you the body of Chriſt, when dead on the Croſſe was alive under the ſhew of bread? Or, the true nailes which pierced him on the Croſſe, to have bin longer than the Spear to reach

reach him in all the Apoſtles boxes, (if he were then reſerved, as your pretend to reſerve His body now in your *Pixe*) Or, their boxes large enough to receive the nails, the Croſſe, and the Souldiers alſo crucifying Him herein? Or, were the Souldiers alſo tranſubſtantiated to crucifie Chriſt, ſo latitant in ſo diſtant places, of the ſcattered Apoſtles's Pixes, all unſeen under ſhew of each little piece of ſo reſerved bread? Or, was he crucified there alſo without a ſubſtantiall Croſſe? without nails, without Souldiers?

Ob. Some to prevent this implication, have reſolved, that there was then no reſervation, nor need of ſuch ſacrifice memoriall, while the Reall was preſent on the Croſſe; this Inſtitution being for remembrance of him.

Sol. Was he not preſent at that Inſtitution of that Memoriall? ought not what was inſtituted, be remembred of them in their flight? and in their abſence, might they not remember what he had formerly taught about his ſuffering? and was then ſuffering at ſuch diſtance? and at ſuch extream temptation, had they not need then to have uſed the means, inſtituted for ſtrengthning their faith, their weak faith, failing in duty, then at their outward omiſſion? It is not enough therefore to ſay, that you Romaniſts do not conſecrate upon the Paſſion-day, nor upon the day after: Either that might be reſerved, which was præ-conſecrated; or, conſecration anew, might be then lawfull, Chriſt having expreſſed no ſuch prohibition. And the lamentable iſſue of their temptation, arguing the uſe of that Ordinance then needfull: And therefore in morall poſſibility to be ſuppoſed. All thoſe inconveniences hold.

And (do you hear) alſo remember, the Pixe or boxe muſt be large enough to hold the very Sepulcher of Chriſt; or that Sepulcher in the Rock, muſt be tranſubſtantiated to bury Chriſt under that chew of bread in the Box or Pixe, or elſe Chriſt was neither buried there, nor did there ariſe in the Box, when elſewhere He was buried, and aroſe as the Angell teſtified: He is riſen, Come ſee the place where the Lord was laid: The Angell ſpake not of a buriall place that could not be ſeen: And therefore, we believe it not.

Ob. You bid to take heed, leſt human Curioſity, ſeeking for a reaſon, loſe Chriſtian beliefe.

Sol. God grant that we loſe it not, we hope we ſhall not: But as Conſtables and other publique Officers, in view may purſue thieves into another County; Reaſon of Equity may warrant honeſt-hearted reaſoning, to diſcover, and overthrow what is againſt the reaſon of our hope, which God biddeth us to have, and to be ready to ſhew, when others aske a reaſon thereof, that they with a good Conſcience may joyne with us, in reſiſting all ſuch as would ſteal from us the means of Salvation, in a fatall

fore-doomed myſtery, thieviſh, and murtherous, (by daily tranſubſtantiating-Sacrifice) to kill Chriſt ſo farre as in them lyeth, by their owne expreſſe confeſſed intentions. Hear that learned Jeſuit *Gregorius de Valentia* tom. 4. diſp. 6. qu. 11. punct. 1. pag. 1154. E. ſpeaking out unto the Roman World, with approbation of the Roman Church in print [*Separatim ſolum corpus ex vi conſecrationis panis, & ſolus ſanguis ex vi conſecrationis vini conficitur: Id enim vi conſecrationis ſpecierum fit, quod ſi ſolum fieret Chriſtus verè moreretur: Nam tunc ſub una ſpecie ſolum corpus; et ſeparatim in alterâ ſolus ſanguis poneretur, eâque ſeparatione diſſolveretur Chriſti vita*] That is, The Life of Chriſt would be diſſolved, if that were done alone, which the Maſſe-Prieſt doth by force of the words of conſecration, tranſubſtantiating onely Chriſts body to be under the ſhew of bread, and tranſubſtantiating onely the blood of Chriſt to be under the ſhew of wine: ſo that by force of Chriſt his words of inſtitution, the blood being there confected, after in time, and diſtant in place, from the contection of Chriſts body, by conſequence of that force onely conſidered in it ſelfe, the Life of Chriſt in his blood, being ſo ſeparated from his Body, the life of Chriſt were diſſolved by what the Maſſe-Prieſt daily doth: O murther, murther of Chriſt in the daily Maſſe-Sacrifice! Intention of murthering the King of Saints, is murther by the Law of God, *Math.* 5. *John.* 8. 37. 44. Is not here intention profeſſed of diſſolving the life of Chriſt, ſo farre as the Roman-Church Myſtery can, forcing Chriſt to ſhift as He may for evaſion.

How? By that force of Chriſts words? No, not ſo: as moſt ſilly ſouls on that ſide imagine: Widely miſtaking this principall hold of the Romiſh Religion in their Maſſe-Sacrifice, utterly voided, if Chriſts body and blood were not ſeparately tranſubſtantiate by force of Chriſts words, it were not as they believe it to be, really the very ſame Sacrifice, which Chriſt offered at his Paſſion in ſeparating his body from his blood: though with a difference in the manner: Upon the Croſſe bloodily: But in the Maſſe unbloodily, without apparent blood-ſhedding unto death. The Maſſe-Prieſt ſacrificing Chriſt but unto death intentionall, ſo farre as intended by force of Chriſts words: which were death reall, if not helped other wayes.

How then helped? Not by meer omnipotence, as ſome do phanſie, miſtaking in hope of Miracle for all. Would you have us flatter you in ſuch hope? Nay verily, ſeeing you ſo renounced hold in the virtuall words of Chriſt's Inſtitution, for finiſhing as He bid, we dare not truſt your farther finiſhing beyond Chriſt his words of Inſtitution. What thoſe his words inforce not, promiſed not, commanded not; we believe not, indeed we dare not: for ſuch multiplication of miracles, without Chriſt his word of divine Inſtitutive Authority, being fore-warned, that it would be for theſe latter times, a true Signe of the falſe Church, to deal in deceive-

deceiveableneſs of miracles, 2 *Theſ.* 2. Innumerable whereof have been oſtended, to countenance the Maſſe-Sacrifices, practices and pretences of Chriſts corporall feits about them, diſcovered by your owne excuſes of Chriſt, appearing as a little boy in the communicant's mouth, and of a little blood increaſing. *Greg.* de *Valentia* tom. 4. diſp. 6. qu. 4. p. 2. [*Colligit St. Thomas art.* 8. *tùm etiam cum vel puer vel aliquid ejuſmodi in Sacramento miraculosè apparet, manere Chriſtum in illo.*] *Putandum eſt tunc ſolùm fieri mutatione aliorum accidentium, ut coloris, figuræ, & manere incorruptam quantitatem.*] But if the ſame quantity ſeem corrupted with apparition of abundance of miraculous blood, then the Prieſt is adviſed not to take the ſame [*Cenſuit S. Thomas* in 4. diſp. 10. qu. 4. art. 1. *quæſtiuncula.* 3. *Non licere ejuſmodi ſanguinem, aut carnem miraculoſam ſic apparentem ſumere.*]

Communiter docetur, Debere tunc ſacerdotem, ſi in ſacro ejuſmodi apparitio accidat, conſecrare aliam hoſtiam.]

How now? Are you afraid of your own reported miracles? It is commonly taught amongſt you, that the Prieſt muſt conſecrate an other Hoaſt, for finiſhing your Sacrifice, and that he muſt not take that miraculous apparition of blood or fleſh; Do you ſuſpect? And will you not ſuffer other wiſe men at ſuch oſtentation, to reſolve as at relation of that miracle of blood ſeen upon the ſtabbed Hoaſt: Ill luck (quoth K. *James*) ill luck, for your miracles to be againſt your owne doctrine, which teacheth Chriſt his blood, to be there in an unbloody manner unſeen, and to be ſo there unſeen by miracle: A miracle to make Chriſt his body there unſeen. What luck is this, to procure contrarious miracles? What dealing is this to procure contrary duties of truſt, and diſtruſt in your Miracles?

I appeal to credulous Admirers of Romiſh Miraclers; In your judgments, will you not blame them, as miſtaking, whoſoever truſt not unto the miraculous work of Omnipotence, for finiſhing the ſupernaturall preſentment of Chriſt's Body and Blood herein, while our Chriſtian faith believeth his Aſcention into Heaven, and his Seſſion there at the right hand, untill his comming from thence to judgement? Nevertheleſſe, for his body by naturall force, to be daily in the Maſſe-ſacrificed blood, and his blood comming to be there in the Maſſe-ſacrificed body, by naturall force, ſo many times in ſo many places, of ſo many ſeverall Nations, unſeen, unheard, unfelt, yet by force of nature here below, really to make Chriſt his body preſent with his blood, under each drop of wine, and his blood preſent with his body, under every crumme by naturall force: Are they not blame worthy, vain, and hæreticall for ſuch miſſe-taking? Have yee hitherto ſo conceived, or do you now? Anſwer, Yea or No: Will yee forſake them, who would have you be ſatisfied, by force of naturall connecting the blood in ſhew of bread, without the vertue of Chriſt

his

His word of Inſtitution: His words of Inſtitution by your Prieſt's intent, conſecrating ſeparately the body from the blood: Yet is this the Roman-Church definition, [*Ipſum corpus ſub ſpecie vini, & ſanguinem ſub ſpecie panis, vi naturalis illius connectionis & concomitantiæ*, &c. Conc. Trident. *Seſſ.* 12. cap. 3. Poor poverty, for patching a new ſenſe of Maſſe-ſacrificing to the reall body and blood of Chriſt ſeparately, by naturall connection, naturall, inviſily, unbloodily, unnaturally on earth, while Chriſt his body and blood are in Heaven. Here ſeemeth to vaniſh your hope of ſalving the wrongs done unto Chriſt, (in Imaginary Maſſe-ſacrifice) by your boaſts of his plain words at Inſtitution, or by miracle-working-Omnipotence.

Pretences, aſcending high without truth, fall down from Heaven like lightning, with *Satan* in chains of everlaſting darkneſſe, yet as if he were an Angell of Light, transforming the heavenly meſſage to earthly; Low-creeping Serpentine Myſtery, with High inſinuation!

If we may borrow upon credit of *Ribadeneira*, the Jeſuit, in the deſcription of the life of *Loyola*, Founder of their Society, That having with honour in the warre attained lameneſſe; He thereupon applying to ſtudy, found on a ſuddain, flaſhes of learning like lightning in his mind, and when He could neither hinder their entrance, nor drive them out, [*Nec ingredientes impedire, nec ingreſſas abigere*] he cried out, and acknowledged it to be the craft of the moſt importunate enemy, [*Agnoſco importuniſſimi hoſtis calliditatem*, ſaith He.]

But others, it may be without the like remorſe of conſcience, it may be without their owne advertence, might have ſuch inſinuations, or flaſhes in their minds, from ſpirits of Error, and ſtrong deluſions from *Satan*, that overcame our firſt Parents with exceſſive deſire of knowledge, and hath bin more and more expert in Methods, and ſnares of deceiveableneſſe, to deceive *Adam*'s poſterity with curious Arts, mixing Theology with fraudulent witty ſhewes of High Philoſophy: Which God's Holy Word fore-warned His People of, to diſcern by their fruits in their end.

Alexander de Hales, renowned for Scholaſticall ſubtleties, Part. 3. Quæſt. 45. writeth [If a Dog or an Hog, ſhould eate the chaffe conſecrated: I ſee (ſaith He) no cauſe but the Lord's Body ſhould go therewith, into the belly of that Dog or Hog.]

Say ingenuouſly, whether here appeare not cauſe to ſuſpect the malice of that helliſh enemy toward Chriſt, as it were to deject his honour among Hogs, in revenge of his ſending the Legion into Hogs.

Did the Trent-Councell blame or correct this in her, *Alexander*, in that her curious examination, and cenſure of Books? did She not allow *Thomas* of *Aquine*, among the Canonized Saints of the

the Roman Church who writeth thus, *Part* 3. *Queſt.* 80. *Art.* 3. Some have ſaid, that aſſoon as the Sacrament is taken of a mouſe or dog, preſently Chriſt his body and blood ceaſe to be there: But (ſaith he) this is a derogation to the truth of this Sacrament (to wit; ſo to ſay that Chriſts body and blood there ceaſe to be when ſo taken of a dogge or mouſe:) and the multitude of his Sect approve his ſentence therein, and by name *Petrus de Palude*, pronounceth it hereticall to ſay with the Gloſſe [That Chriſt is caught up to Heaven ſo ſoon as the forms of the Sacrament are preſſed with the receiver's teeth; *Quod dicere eſt hæreticum*, ſaith He. Wherein *Antoninus* of *Florence* joyneth with him, *Part.* 3. *Tit.* 13. *Cap.* 6. Seſſ. *De defectibus Miſſæ*: ſaying,] Therefore the body of Chriſt and the blood remaine in the belly and ſtomach or vomit, and whereſoever elſe ſo long as the ſhews of bread and wine remaine, and if the ſpecies or ſhews of bread and wine be vomitted out uncorrupt (and ſometimes they are emitted not corrupt, as in them that have the flux) there is truly the body of Chriſt; ſaith he.

Did not the Prophet *Habbabkuk* ſay truly, *Cap.* 2. 16. Thou art filled with ſhame, the cupp of the Lord's right hand ſhall be turned unto thee, and ſhamefull ſpuing on thy glory? did the Trent councell judge that to be purged out which an other canonized Roman Saint *Hugo Cluniac* writ in the commendations of a Prieſt for eating the Sacrament which a Leper had caſt up with moſt vile ſpue; *Cum viliſſimo ſputo*:

Take heed it be not found yet more vile through adoration of the body; ſo dejected. Idolatry Chriſt loaths: It is ſomething for which he threatneth to ſpue out of his mouth the rich and flouriſhing though profeſſing Chriſtianity, *Rev. cap.* 3. God make us truly penitent and zealous for his true glory, ſpecially the Church of *England* as warned ſpecially.

Steven de Luſignan a Dominican Fryar in his book, the Title whereof is: [The great *Miracles* of the right Reverend Mother Prioreſſe of the Monaſtery *De la Annuntiada* in *Liſbon*, approved by the reverend Father *Lewis de Granada* and others worthy of credit.] The Provinciall *F. Antonio de la Cerda* ſent to *F. Ferdinando de Caſtro* Proctor in ROME for the Province of *Portugall* that he ſhould ſhow unto the Pope his Letter, which tranſlated into Italian was with Licence of their holy Inquiſition printed in ROME, and *Placentia*; and afterwards tranſlated into French, ſaith *Luſignan*; The contents whereof, are: That our Lord Jeſus Chriſt appeared unto this Religious woman to recompence her merits, and took her to his wife, granting her very many particular graces, ſpeaking and converſing with her as one friend doth with another, as God talked with *Moſes*. From the right of Jeſus Chriſt in his appearance, a beam of fire on her left ſide made a mark as bigge as the ſtroak of a Launce, from which wound o-

pening every Friday, iſſued certain drops of blood. On the Wednesday in the holy week, the holy place (the pix) opened of its own accord, and one of the conſecrate forms went forth without any viſible help, and offered it ſelf to the mouth of that religious woman. Upon atteſtation of ſuch miracles, Marvaile not that She was bleſſed of the Pope, and afterwards choſen to bleſſe the Standard that was ſent with her promiſe of victory for invaſion of *ENGLAND* 1588. In which very year after failance, She was tryed and convicted before a Grand Commiſſion in *Spain* for honour of their Juſtice againſt ſuch an hypocrite: Will yee beleeve that the good Spirit would exhibit Chriſt's body by miracle unto her, for ſuch a bloody intention? The delight of that old Murtherer, overcome by Chriſt his bloodſhed yet not ſatiated with Chriſt his bloodſhed: but exciting whom he can to be greedy for renewing dayly the ſacrifice of Chriſts blood unſeen in depth of ſubtelety to buſie the curioſities of witty men, at unawares to ſteal from them the benefit of Chriſt his true bloodſhed at death, by ſtealing from them the Communion in the Cup of bleſſing as the covenant in Chriſt his blood: Without which covenant, their hold of Chriſts bodily preſence otherwayes, is but their own vain imagination upon their miſtaking, partly the books partly the meaning of ſome ancient Fathers.

The learned on both ſides having confeſſedly diſcovered that (ſince invention of Printing), diverſe books were publiſhed in the names of thoſe ancient Fathers who did not write them.

And alſo the miſtaking of their meaning is ſufficiently diſcovered by ſeven Rules of good conſideration, approved by thoſe ancient Fathers of great renown as beſt interpreters of their own meaning.

Their firſt Rule is; That Chriſt his ſpeeches herein are figurative, *Aug. de Doctr. Chriſti.* lib. 3. cap. 16. [If the Scripture ſeem to command any vile or evill Act; The ſpeech is figurative: Except ye eate the fleſh of the Son of man, and drink his blood, you ſhall have no life in you. Chriſt (ſo ſaying) ſeemeth to command a wicked and ſinfull Act: It is therefore a figurative ſpeech; *figura eſt ergo*, ſaith he.

By the way note how in caution againſt ſcandall it ſeemed good to the holy Ghoſt and the Apoſtles in their Conciliar act to forbid blood, and therefore Saint *Auguſtin* might well inſtance as he did, againſt the drinking of blood in a litterall Senſe.

The ſecond Rule giveth a reaſon of this figurative ſpeech; In that the Signs and Things ſignified are called one by the others name, for the ſimilitude that is betwixt them and Gods co-ordinance of them together.

Aug. ad Bonifac. ep. 23. [If Sacraments had not a certain ſimi-

litude

litude of the things whereof they be Sacraments, they ſhould be no Sacraments at all: And by reaſon of this Similitude, they uſually take the names of the things themſelves.]

The Third rule; In this mutuall change of names, underſtandeth the Signes to retain the ſame nature, ſubſtance, and matter, which they had before the ſanctification.

Chryſoſtom. ad Cæſarem Monach. [Before it be ſanctified, we call it bread: but, the divine grace once ſanctifying the ſame, it is by the miniſtery delivered from the name of bread, and counted worthy to be called the Lord's body, though the nature of bread continue there ſtill, *Theodoret. Dialog.* 2. The myſticall ſignes after ſanctification, do not depart from their owne nature: for they remain in their former Subſtance, Figure, and Form.

Gelaſ. contr. Eutychen: In the Sacraments, which we receive of the body and blood of Chriſt, ceaſeth not the ſubſtance, or Nature of bread and wine to be. Their intention arguing againſt *Eutyches*, openeth their mind herein to be, That Chriſt his human nature remaineth after conjunction with the God-head; As the nature of bread and wine remain after myſticall ſanctification, in the name of Chriſt his body and blood: *Non deſinit eſſe Subſtantia vel Natura panis & vini.*

The Fourth rule; The eating of Chriſt his fleſh in the Sacrament, is but after a ſpirituall manner, as promiſed in the ſixth Chapter of *John*. Where Chriſt ſaid, The fleſh profiteth nothing, my words are Spirit and Life, *Chryſ. hom.* 38 on *Matthew. Aug. contr. adverſ. Legis et Prophet.* lib. 1. cap. 24. When Chriſt ſpake of the Sacrament of his body, they ſaid, This ſpeech is hard, upon *Luke*, Serm. 33. [Provide not thy jawes, but thy heart: Tract. 26. upon *John*; To believe in him, this is to eate the living bread: Man is inviſibly fed, becauſe he is inviſibly regenerated; he is inwardly a Babe, inwardly renewed; in what a man is new born, in that part is he fed. The unbelieving Jewes, were far from this Heavenly bread; the jawes of their hearts were dull, and this bread requireth the jawes of the inward man, ſaith He.

Take heed, Brethren; Eate yee this Heavenly bread Spiritually. *Quo modo in cœlum mittam manum, ut ibi ſedentem teneam? Mitte fidem, & tenuiſti:* How ſhall I ſend my hand into Heaven, to hold him ſitting there? Send thy faith, and thou haſt held him, ſaith *Aug.* upon *John* 50. *De doctr. Chr.* lib. 3. cap. 5. *Cavendum eſt ne figuratam locutionem ad literam accipias; ad hoc enim pertinet quod ait Apoſtolus; Litera occidit, Spiritus autem vivificat. Cum enim figuratè dictum ſic accipitur tanquam propriè dictum ſit, carnaliter ſapitur.*

Cyprian. de Cœna Dom. What food is to the fleſh, that faith is to the ſoul; the life of the Spirit is maintained with his proper nouriſhment.

The Fifth rule; that faith feedeth on the fleſh of Chriſt (in this Myſtery) by believing the new Covenant of Chriſt, for his Holy Communion in Him.

Cyril

Cyrill. Catech. Myſtag. *Noſtra quippe & ipſius conjunctio nec miſcet perſonas, nec unit ſubſtantias; ſed affectus conſociat, conſœderat voluntates.* Chriſt his conjunction with us, doth neither mingle our Perſons, nor unite our Subſtances; but aſſociate our affections, and confederate our wills.]

Our will, therein covenanting, as Chriſt willeth, for our Communion in Him: who taketh on his account the debts of our ſins, and imputeth to us what He did, and ſuffered in his body, and blood-ſhed.

The ſixth rule; Faith in the Covenant, applying the merits and benefits of Chriſt his true reall Sacrifice on the Croſſe, unto us in the Sacrament. The Sacrament is by the Fathers called a Sacrifice memorative, of gratulation, for that former true ſacrifice of Chriſt. *Aug. contra Fauſt.* lib. 20. cap. 21. The fleſh and blood of this was yielded in very truth, when Chriſt was put to death, after his Aſcention it is now ſolemnized by a Sacrament of memory, *Aug. de fide ad Pet.* cap. 19. [Hold moſt firmly, neither doubt of this in any caſe, That the onely begotten Son of God, taking our fleſh, offered himſelfe a ſweet ſmelling Sacrifice to God; to whom Preiſts under the Law Sacrificed brute beaſts, and to whom now in the New Teſtament, the Holy Catholick Church throughout the world, doth not ceaſe to offer the Sacrifice of bread and wine, in faith and charity. In thoſe carnall Sacrifices, there was a figuration of the fleſh of Chriſt which He ſhould offer, and blood which He ſhould ſhed for remiſſion of our Sins; in this Sacrifice there is a thankſgiving, and remembrance of the fleſh, which He hath offered, and blood, which the Son of God hath ſhed for us.]

Euſeb. de Demonſtr. Evang. lib. cap. 10. Chriſt offered a wonderfull Oblation, and moſt excellent Sacrifice, for the ſalvation of us all, and gave us the memory thereof, in ſtead of a Sacrifice; We therefore, offer the remembrance of that great Sacrifice, in the Myſteries which He delivered.

Theodoret. in Cap. ad Hebræos, [It is clear to them, that are inſtructed in our Myſteries; That we do not offer an other Sacrifice, but continue the memory of that one and healthfull Sacrifice: for ſo the Lord commanded us, Do this in Remembrance; that in beholding the figures, we ſhould remember the pains, He ſuffered for Us.]

Theoph. in *Cap.* 10. *ad Hebræos.* [He was once offered, and yet we offer him alwayes, or rather we celebrate the memoriall of that Oblation, when He ſacrificed himſelfe.

Obſerve, how the Fathers correct their owne ſpeech, with prudent Caution: which Papiſts now neglecting, they catch all words without the meaning, which with St. *Aug.* we lament as a miſerable ſervitude in minds, ſo miſſe-taking without the warrant of any one among the ancient Fathers, upon good examination

tion of them, as may appear by tryall, if Inſtance be made of any Father, or of any place of Scripture, by interpretation of the Ancient Fathers.

As firſt about that in *Malachi*.

Irenæus, lib. 4. cap. 23. [Well ſaith God; in every place incenſe is offered unto God, and a pure Sacrifice. Now *John* in the Apocalyps, calleth the Prayers of the Saints Incenſe. cap. 24. The Altar is in Heaven, thither are our Prayers and Oblations directed, cap. 34. We offer unto Him not that He wanteth, but giving him thanks for his gift, and ſanctifying the Creature, (to wit with Prayers and other Chriſtian duties, which *Irenæus* there nameth, as clean thoughts, faith without hypocriſie, ſure hope, fervent love.)

Cyprian, *ad Quirinum*, lib. 1. cap. 16. expoundeth the New Sacrifice, to be *Sacrificium laudis & juſtitiæ*: The Sacrifice of Praiſe and Righteouſneſſe.

Juſtinus Martyr, *in Dialogo cum Triph. adverſus Judæos*, [That the prayers and thanks of the Good are the onely perfect Sacrifices, and gratefull to God, I alſo do confeſſe: For theſe onely have the Chriſtians received, to be done in the Celebration of that their dry and moiſt Commemoration of food, in which is renewed the memory of the death of the Son of God.

There is yet a better, and ſurer interpretation of the Prophetick Word, even Gods owne written Word.

In the New Teſtament, which expreſſeth not, but rather ſufficiently diſproveth Papiſt's imaginary reall, externall Propitiatory, new daily Sacrification, of Chriſts bodily preſence here below, in true fleſh and blood, either as made by the voice, or offered by the hands of Maſſe-Prieſts: unknown to *Peter* in his firſt Epiſtle Generall, cap. 2. commending in the Spirituall Houſe of Chriſt his Church, onely the holy Prieſt-hood, to offer up Spirituall Sacrifices, acceptable unto God by Jeſus Chriſt: a Royall Prieſthood, that yee ſhould ſhow forth the praiſes of Him, who hath called you out of darkneſſe, into his Marvellous Light; which had not obtained mercy, but now hath obtained mercy.

To the Glory of the Miniſtery of the ſpirit of the Lord, the Spirit that is the Lord, 2 *Cor.* 3. the Spirit whereby we are all baptized into one body, and have been all made to drink into one ſpirit, the ſelfe ſame ſpirit dividing to every man, ſeverally as He will, and working All in all, the diverſities of gifts, 1 *Cor.* 12. That our ſouls and bodies may be living Sacrifices, holy and acceptable unto God, *Rom.* 12. in newneſſe of the ſpirit, walking after the ſpirit, ſavouring the things of the ſpirit; for to be carnally minded is death, but to be ſpiritually minded, is Life and Peace.

For nouriſhment of which ſpirituall life, Chriſt who ſaid, The words that I ſpeak unto you, they are ſpirit and they are life,

(having ſaid; I am the living bread which came down from Heaven, if any man eat of this bread, he ſhall live for ever. [A conditionall affirmative conſiſting with other affirmative conditionalls as needfull co-ordinatts) Verily, verily, I ſay unto you; except yee eat the fleſh of the Son of man and drinke his bloud ye have no life in you, meaning the ſpirituall work of their faith in uſe of the myſticall bread and wine, by interpretation of the Fathers above alleadged. All which concludeth for communication of the conſecrate cup of Bleſſing unto the faithfull, not avoidable by that imaginary trick of the Maſſe prieſt, as if the conſecrate cup were only needfull to compleat their act of externall Sacrificing Chriſt's body and bloud againe inviſible under ſhew of bread and wine: for which, their ground is inviſible, as neither warranted by the Text of holy Scripture, nor by the Fathers interpretation according to their meaning in theſe their own Rules: for accompliſhment whereof, they adde

This ſeventh Rule, That in this Myſtery Chriſt did perform his Prieſt-hood after the order of *Melchiſedech*. *Aug.* 83. *Queſt. Cap.* 61. [Chriſt is our high Prieſt after the order of *Melchiſedech*: which yielded himſelf a ſlain-Sacrifice for our ſinns and gave us a ſimilitude and image of that Oblation to be celebrated for a remembrance of his paſſion: inſomuch, that we ſee that which *Melchiſedech* offered to God, now ſacrificed in the Church of Chriſt throughout the world.

Cyprian. Lib. 2. *Epiſt.* 3. [The ſelfe-ſame which *Melchiſedech* did.

Here in 26. *Math.* [When the Paſchall Lamb was eaten, Jeſus taketh bread which ſtrengthneth the heart of man, that as *Melchiſedech* had done offering bread and wine in a Prefiguration of him: So he likewiſe might repreſent the truth of his body and bloud.

Chryſoſt. in *Pſa.* 22. [This Table hath He prepared for his Servants, that he might every day for a ſimilitude of the body and bloud of Chriſt ſhew forth in a Sacrament unto us bread and wine after the manner of *Melchiſedech*.

In which words, the Rule of thoſe ancient Fathers hath directed us to note;

1. That Chriſt yeelding himſelf to be ſlain did ordain the remembrance thereof to be celebrated by a ſimilitude.

2. That yieldance was at his laſt Supper when he gave bread and wine, by way of ſimilitude to celebrate the remembrance of his paſſion perpetually through his Church:

3. The celebration of this myſtery by bread and wine was the ſame which *Melchiſedech* did 2000. years before Chriſt incarnate: Therefore, as the bread and wine of *Melchiſedech* had no fleſh under them: So the bread and wine in this holy Myſtery now come not to have fleſh under their ſhew: But rather, by Similitude

tude in breaking and powring out, repreſent what Chriſt willed at his yieldance to be ſlain.

4. That, as bread and wine both were given by *Melchiſedech* : So bread and wine are both given by Chriſt in his laſt Will and Teſtament.

5. That, as in participation of both bread and wine the bleſsing was given by *Melchiſedech* . So by Chriſt , he bleſſed the bread ; and adjoyned the Cupp of Bleſsing for communion in his blood.

6. That the bleſsing of *Melchiſedech* was to *Abraham* the faithfull unto whom was intended the Seale of the Covenant : So Chriſt intended his Bleſsing to the faithfull that will be Scaled with the Covenant in his Bloud at the full Communion.

7. That the bleſsing was in the name of God with prayer unto God for his ſervant *Abraham* ; and thankſgiving unto God, who ſo Bleſſed *Abraham* and made him a bleſsing unto all Nations of the earth, that all might bleſſe Gods holy name for all his bleſsings in Chriſt the bleſſed ſeed of *Abraham*.

8. That Chriſt in bleſsing the Inſtitution at his laſt Supper, eſtabliſhed an Ordinance of Grace to faithfull Communicants for ever.

Where *Matthew* hath εὐλογήσας, bleſsing : *Luke*. 22. hath εὐχαριστήσας, well-gratiating. The common Tranſlation hath, given thanks. The principall uſe of Grace is Thankſgiving unto the Glory of God : 2 *Cor*. 2. 14. τῷ θεῷ χάρις : Grace to God : But Grace comprehendeth alſo the beginning and the means.

Grace is that Eternall Fountain-love of Gods free mercifull good pleaſure : χάριτι θεοῦ, by which Grace of God Chriſt was ordained to taſte of death for all : *Heb*. 2. 9. The purpoſe and grace of God, given to us in Chriſt Jeſus before the world began : 2 *Tim*. *Chap*. 19. χαρισάμενος, pardoning all your ſinns by Grace, raiſing you up with Chriſt : *Col*. 2. 13. ἐχαρίσατο, as Chriſt hath forgiven you in his Grace : ſo do yee forgive one another, *Col*. 3. 13. 17. whatſoever yee do in word or deed, do all in the Name of the Lord Jeſus εὐχαριστοῦντες, euchariſting unto God the Father by him : Grace in words that give grace to the hearers : *Eph*. 4. 29. *Cap*. 5. 4. εὐχαριστία Grace in alms-deeds : χάριν : 1 *Cor*. 16. 3. we are bound to graciate unto God alwayes for you, becauſe your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth: 2 *Theſſ*. 1. 3. ὀφείλομεν, we ought εὐχαριστεῖν, to be eucharifting alwayes, πάντοτε, at all times : χάρις, my grace is ſufficient for thee, ſaid God to *Paul* : 2 *Cor*. 12. by the grace of God I am that, I am ſaid *Paul*; the profeſſed pattern of mercy to us Gentiles : 1 *Tim*. 5. χαρισθήσομαι, I ſhall be given to you by your prayers, *Phil*. 1. 29. ἐχαρίσθη, by grace it is given to you for Chriſt

Christ not only to believe in him but also to suffer for him, *Phil.* 1, 29. God who spared not his own Son but delivered him up for us all, How shall he not with him gratiously give us all things or gratiate all things to us, χαρίσεται : *Rom.* 8. 32. as every one of you hath received the gift (χάρισμα) minister the same one to another as good Stewards of the manifold grace of God, χάριτος ποικίλης: 1 *Pet.* 4. 10. and *Cap.* 5. he concludeth in prayer; [The God of all grace who hath called us unto his eternall glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you on the foundation; Note how the grace of God worketh from the beginning in all to the end: The grace of God in the people toward each other: The grace of God in the Minister: The grace of God in Christ the Lord: We saw his Glory full of Grace and Truth, and of his fullnesse we have all received grace for grace, χάριν ἀντὶ χάριτος, as in a looking-glasse, face to face, Grace both in active and passive signification as received from God in Christ gracing us as passive in receipt, yet to make us active toward the gracing of others: So working the will and the deed in us all: that we might all will and doe our dutyes for the common Salvation as bound thereunto by the New Covenant of grace confoederating wills; the will of God, the will of Men, and the will of Christ as Mediator betwixt God and men in such Covenant of grace all comprehended in this word of Christ εὐχαριστήσας, Eucharisting, indefinitely put and therefore applyable to whatsoever notions of his well-gracing in that New Covenant of Grace.

1. By the will of God the Father who so loved the world that he gave his onely begotten Sonne to take away the sinnes of the World.

2. By the will of God the Son, who took unto him man's flesh that therein he might dye for the redemption of men.

3. By the will of God the holy Ghost sanctifying that flesh by pure conception in the Virgin's womb, that it might be without sin, to suffer death only for the sins of other men.

4. By the obedientiary will of Christ, saying; My meat is to do the will of him that sent me, and to finish his works; with speciall application to that great work of dying for the sinnes of men. O my Father, if it be possible let this Cup passe from me. Nevertheless not as I will but as thou; O my Father if this Cup may not passe from me except I drink it, thy will be done, *Matth.* 26. I seek not mine own will: but the will of the Father that sent me: I am the good Shepheard and I lay down my life for the sheep: No man taketh it from me but I lay it down of my selfe, I have power to lay it dovvn, and I have power to take it again; this Commandement have I received of my Father, *John. Cap.* 10. accordingly when Jesus had cried with a loud voyce He said,

Father

Father into thy hands I commend my Spirit; and having ſaid this, He gave up the Ghoſt, *Luke.* 23.

5. By the Teſtamentary will of Chriſt bequeathing his body to be broken and his bloud to be ſhed for remiſſion of ſins : A Teſtament addeth the publication of his will unto witneſſes. A title of great truſt in duty and dignity to be the choſen witneſſes of Chriſt, as the Apoſtles were at his laſt ſupper : after which it was then morally true, to ſay of his body ; This is broken : And of his bloud ; This is ſhed, ſpecially conſidering that all his enemies had not ſuch power over him one hour before he bequeathed himſelf ſo to ſuffer : The day of his Paſſion is noted in that effuſion of his blood and in that fraction of his body deſigned for the preſent in that his laſt Will and Teſtament, as not of compleat authority before the death of the Teſtator.

He had ſaid before unto the twelve. Behold, we go up to *Jeruſalem* and the Son of man ſhall be betrayed to the Chief Prieſts and to the Scribes ; and they ſhall deliver him to the Gentiles to mock and to ſcourge him and the third day he ſhall riſe again : *Matth.* 20. Thus he ſpake as a Prophet for a blame upon his Adverſaries, without bequeathing any legacies then ; untill he publiſhed that his bloud, unrighteouſly ſhed by them, but gratiouſly willed by him (through the divine all-over-ruling mercy) to be the bloud of the New Teſtament for the redemption of men.

6. By his will Confoederatory to ſave ſuch as do the duties of this New Covenant betwixt him and them ; the duties covenanted by a token being a notion further than that of Teſtament, though both Teſtament and Covenant were ordained at the ſame time and under the ſame name for good of others.

7. By the will of Covenanters, who truſt Chriſt in his Teſtament, bequeathing his body and bloud to death once for all ; and in his Covenant by token applying the benefit thereof effectually through all poſterity to ſuch as believe by that way of Covenant often to be partakers in faithfull remembrance of that body and bloud which was at the laſt ſupper bequeathed to dye but once for them.

The manner of ſpeech is uſuall throughout the Holy Scriptures, to call the token by the name of the bleſſing betokened : as *Geneſis.* 17. Circumciſion is called the Covenant ; and yet there expounded to be the token of that Covenant. So the Cup is called the Covenant in Chriſts bloud as the Token of Covenant in his bloud, aſſuring faithfull receivers of benefit in his bloud by faithfull receiving the token thereof in Communion of the Sacramentall Cup : from which while Popery barreth Laypeople upon pretences of reall and externall adducing the body and bloud of Chriſt again dayly to be in their Maſſe by ſeverall Tranſubſtantiation of his body under the Shew of bread and of his

blood, under the ſhew of wine, to be there really the ſame Sacrifice, which Chriſt offered on the Croſſe, though in another manner unſeen: Unduly, they preſume againſt all the wills, which ſo well agreed by way of Covenant in Grace.

Firſt, Againſt the will of God the Father, who for the glory, both of his Juſtice and Mercy, did ordain and accept the ranſome of Chriſt, as Head, in his pretious blood-ſhed once for all His Members, beloved Children of God, whom His fatherly commiſeration compelleth not to pay the ſame whole again really, more than Thouſand Thouſands of times again and again, age after age, in more than Thouſand Thouſands of places at once, by Land and Sea, and beyond Sea, on the four quarters of the Earth; to pay, and daily repay the ſame debt, wholly bidding us; As He dealt to us, ſo to deal One with an other: He certainly would not have us deal one with another, in courſe of continued exaction, ſo ſhewing againſt the ſweetneſſe, as well of Juſtice as of Mercifullneſſe.

Secondly, Againſt the will of God the Son, whoſe infinite dignity did appretiate his blood, once ſhed, to be ranſome enough, through his perſonall Union, that He may to His Glory be called, The Lord our Righteouſneſſe, *Jer.* 23. Aske yee more?

Thirdly, Againſt the will of God the Holy Ghoſt, the æternall Spirit, through whom Chriſt offered up his blood at death: And to whom alone Chriſt commended us for guidance, comfort, and operation, by the graces of his Holy ſpirit, as the Lord working All in All for ever after; The Holy Ghoſt, being that great *Jehovah*, who promiſed to make that new Covenant of Grace, as He did, *Hebr.* cap. 10. 15, 16, 17, 18. The Holy Ghoſt having ſaid before, This is the Covenant that I will make with them, ſaith the Lord, I will put my Lawes into their hearts, and their ſinnes and iniquities will I remember no more, now where remiſſion of theſe is, there is no more offering for ſin.] O more offering for ſinne yet, ſay yee! Againſt the Will of God the Holy Ghoſt, in this new Covenant of Grace.

Fourthly, Againſt the Obedientiary will of Chriſt the Son of Man, becoming obedient unto death: mark the bounds of his meritorious obedience, even to the death of the Croſſe! Wherefore God alſo hath highly exalted him, and given him a name above every name: In what name can you plead for his bodily poſiture of Diſ-exaltation here, or exact any more payment for ſin, from him, having had, ſince his Exaltation, all power in Heaven and Earth at His diſpoſall, our Surety, Witneſſe, Advocate, and Judge of all? How dare Sacrificall Prieſts be fingering pay again?

Fifthly, Againſt his Teſtamentary will in his laſt Teſtament, bequeathing His Life a ranſome, ἀντίψυχον, ſufficient to weigh againſt, what He undertook in the b allance of the Sanctuary: for which

which He proclaimed on the Croſſe; It is finiſhed, and gave up the Ghoſt) τετέλεσται It is ended, for eſtabliſhing the new Teſtament, for opening the new door of Paradiſe, and giving right of partaking in the Tree of Life: ξύλον, the dead wood of the Croſſe by Chriſt yielding Life, *Rev.* 22. for conqueſt over the enemy, for blotting out the hand writing, that was againſt us, nailing it to His Croſſe, and having ſpoiled Principalities and Powers, He Triumphed over them in it, (the Croſſe) or in Himſelfe there upon the Croſſe, *Col.* 2. By death overcoming the devill, which had the power of death, *Hebr.* 2. So by ſuffering death, Chriſt finiſhed his Meritorious work of Ranſome, and was Himſelfe finiſhed to be Captain of our Salvation, through ſuffering, *Hebr.* 2. 10. as it became him to make perfect the Author of our ſalvation, τελειῶσαι, to conſummate or finiſh: an end not by failance but performance, and excellence: in reſpect of the Prieſt and His Sacrifice.

Prieſts under the Old Teſtament were many, ſucceſſive by reaſon of mortality: But this Prieſt of the New Teſtament, is but One, becauſe He continueth for ever; having a Prieſt-hood, which paſſeth not from one to another; Wherefore He is able to ſave to the uttermoſt, the commers unto God by him, παντελὲς, every way to the end, *Hebr.* 27. 23, 24, 25.

The former Prieſts were made without an Oath: But this, with an oath by Him, that ſaid unto Him; [The Lord ſware, and will not repent; Thou art a Prieſt for ever, after the order of *Melchiſedec*, *Hebr.* cap. 7. 22. Chriſt glorified not Himſelfe, to be made a High-Prieſt: But He that ſaid unto Him; Thou art my Son, this Day have I begotten thee: As He ſaith alſo in an other place; Thou art a Prieſt for ever, after the order of *Melchiſedec*, *Heb.* 5. v. 5, 6. Believe yee God ſwearing, the Holy Ghoſt revealing thus the time of that ſworn Prieſt-hood of Chriſt, when the Lord *Jehovah* ſaid; This Day, have I begotten thee; But that was the Day of Chriſt his Reſurrection, *Acts* cap. 13. 32. We declare unto you glad Tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that He hath raiſed up Jeſus again, as it is written in the ſecond *Pſalme*: Thou art my Son, this Day have I begotten thee. Behold the firſt of the dead, *Rev.* cap. 1. 5. On that day of his new Birth, the day of his Reſurrection was He made Prieſt, after the order of *Melchiſedec*: What He ſuffered (before that day) finiſhed the Sacrifice of blood, which prepared Him for that New-Prieſt-hood, after the order of *Melchiſedec*: But was no proper Act of that his perpetuall Prieſt-hood to continue after the Order of *Melchiſedec*, in Heaven; the true properly cœleſtiall exerciſe whereof, is by conſequence hindred in your ſuppoſing his body, ſtill under that former præparatory Sacrificall Act, as really the ſame with that at the laſt Supper, and on the Croſſe, ſtill

conſum-

conſummating, yet conſuming, how then unchangeable? And if your Poetry can imagine Him unchanged at the ſame inſtant, yet under a leſſe Title than your *Melchiſedec* at *Rome*, called *Pontifex Maximus*, controlling the Teſtament of Chriſt, and over-ruling his Atonement daily, to ſerve the Roman Exchequer, in iteration of the ſame great Propitiatory Sacrifice of his materiall blood, at the word of a petit-Prieſt on earth, for making their Maker, and mediating for ſanctification of their Mediatour: whereas, *Aaron* the Saint of the Lord had no man with Him in the Temple, when He made Atonement but once a year, *Lev.* 16. in figure of Chriſt, to be ſacrificed but once at His Death.

Chriſt needeth not daily, as thoſe High-Prieſts of the Law, to offer up Sacrifices for ſins; for this He did once, when He offered up himſelfe, ὃ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας: Chriſt hath no neceſſity to offer up Sacrifice day by day, *Hebr.* cap. 7. 27.

Nor yet that He ſhould offer Himſelfe often, as the High-Prieſt entreth into the Holy Place, every year with blood of others; For then muſt He often have ſuffered: But now once in the end of the World, hath He appeared, to put away ſin by the Sacrifice of Himſelfe. And as it is appointed for man once to dye: But after this the judgement: So Chriſt was once offered to bear the ſins of Many, *Hebr.* Chap. 9. 26, 27, 28.

What *David* fore-ſaw, *Pſal.* 40. Chriſt performed when He came; ſaying, Lo, I come to do thy will, O God: By the which Will, we are ſanctified through the offering of the body of Jeſus Chriſt, once for All: after He had offered one Sacrifice for ſins, Chriſt ſat down for ever on the right hand of God, from henceforth expecting, till his enemies be made His foot-ſtool: For by once offering, He hath perfected for ever, them that are ſanctified, whereof the Holy Ghoſt alſo is a witneſſe, ſaying; Their ſins and iniquities will I remember no more: Now where remiſſion of ſins is, there is no more offering for ſins, *Hebr.* cap. 10.

By his owne blood, He entred once into the Holy Place, having obtained eternall redemption, by God's acceptation of Chriſt, his payment for them, and by application of his eternall benefits unto them, and internall ſanctification of them, purging their Conſciences, to ſerve the Living Lord; that they might receive the promiſe of eternall Inheritance, *Hebr.* cap. 4. 12. 14, 15. Thus having deliverance from ſinne, and aſſurance of eternall Inheritance, purchaſed by that one Sacrifice of Chriſt, his blood once offered: The Papiſt's by-imagination of Maſſe-ſacrificing the reall blood of Chriſt oftentimes, is againſt the Excellence of Chriſt, His one Sacrifice, offered but once by His Teſtamentary will.

Sixthly, And againſt that Fœderatory Will of Chriſt, in His new Covenant, binding us to the remembrance of Him, (as at His laſt Supper, by His laſt Teſtament, He gave Himſelfe to death for us, His body to be broken, and His blood to be ſhed for us)

and

and ordaining the New Covenant in that His blood, and the tokens of that His Covenant, to be received for minding us of what He promiſeth unto us, and what He requireth of us, therein.

Seventhly, And againſt our Fœderatory will, as to ſettle that Covenant of Salvation in Chriſt's blood, by our owne full conſent, to be witneſſed and ſealed on our parts, in receiving that token, inſtituted by Chriſt, but forbidden by the Roman Spright, under pretences of daily new offering Chriſt his materiall blood again for us; and drinking his blood materiall, under the ſhew of bread: thereby confounding the Primitive Church-principles of likeneſſe, betwixt the ſigne and the thing ſignified, co-ordained for help of our faith: Alaſſe, what likeneſſe betwixt Bread and Blood, to countenance the neglect of that other ſigne, choſen by Chriſt the true Vine, to communicate the fruit of his blood-ſhed for us, to us in ſanctification of His Spirit, to ſeal our hearts faithfully believing, rather than fill our mouths in eating fleſh of Chriſt, in truth forbidden to us; As in figure thereof, God did forbid to eate the fleſh of any Sacrifice, whoſe blood was carried into the moſt Holy, to make atonement for ſins, *Levit.* 6. 36. Neither do the people, thus defrauded, receive any recompence by that other fraud of Maſſe-Prieſts, pretending to offer All Chriſt for them again: Since the Holy Ghoſt hath taught, That one offering of Chriſt, once for all at His Paſſion, in ſuch ſenſe as there is no more offering for ſin: By virtue of the new Covenant: Except the Spirituall offering of our duties, by the graces of the Spirit.

As the offering of Prayer, at the end of that Epiſtle to the *Hebrewes*; [Now the God of Peace, that brought again from the dead, Our Lord Jeſus Chriſt, that Great Shepherd of the Sheep, through the blood of the everlaſting Covenant, make you perfect in every good work, to do His will, working in you, that which is well pleaſing in His ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen! Amen is a note of aſſurance in Chriſt's Name, for prevalence of the faithfull in Prayer, believing the Covenant in Chriſts blood.

Here is required the Spirit of faith, for taking hold of the Covenant in Chriſt's blood, as offered once for us.

And for offering our ſelves unto Chriſt, as bound in conſcience to the duties of the Covenant, *Rom.* 12. I beſeech you Brethren, by the Mercies of our Lord Jeſus Chriſt, that yee preſent your bodies a Living Sacrifice, holy, acceptable to God, your reaſonable ſacrifice, that this may be a living Sacrifice: yet, that it may have the right of Sacrificing, ſomething muſt dye, to wit the ſinfullneſſe of our corrupted wills and affections, *Eph.* 4. putting off the Old man, which is corrupt according to the deceitfull luſts. *Gal.* 5. 24. They that are Chriſts, have crucified the fleſh with the affections and luſts, cap. 6. 14. God forbid, that I ſhould glory,

ſave in the croſſe of Chriſt, δι' ὃ by whom (or by which croſſe of Chriſt) the world is crucified unto me and I unto the world : If *Paul*, the pattern of mercy for us Gentiles, gloried in no more; what need have wee of more propitiatory ſacrification of Chriſt beſides that on the croſſe and our conformity thereunto by crucifying the ſinful luſts of our own fleſh and of the world ? And by preparedneſſe of our willing mind to ſuffer for Chriſt our head, and for our fellow-members of Chriſt's myſticall body, the Chriſtian incorporation (*Phil. cap.* 2. 17.) If I be offered upon the Sacrifice and ſervice of your faith, I joy and rejoyce with you all, for the ſame cauſe do ye joy and rejoyce with me : what is that cauſe, for them alſo to rejoyce ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, the Sacrifice and Leiturgie of your faith, if I be offered σπένδομαι, powred out all, for this Sacrifice of your faith ?

Not a penny for the Maſſe Sacrifice of Chriſts body without the croſſe ? Is this the joy of *Paul* to be ſacrificed for the faithfull of Chriſt, and their joy to have ſuch a Miniſter as will ſacrifice his life for their good ? As Chriſt our chief Shepheard laid out his life for us his ſheep, in love toward us ; ſo ought we to love one another : To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed, *Heb.* 13. 16. God well pleaſeth himſelf, working ſuch ſacrifices of his graces of communion and beneficence, εὐποιΐας ; Let brotherly kindneſſe continue, forget not hoſpitality : for thereby ſome have entertained Angels at unawares. Did not *Abraham* and *Sarah* ſo *Gen.* 18. ? was not that Angell (whom he called Lord) the Angel of the covenant ; The Angell of the Face or Glory ? which ancient Fathers interpreted to be viſionally preſentative of Chriſt (The word of God, ſecond Perſon in holy Trinity) viſionally preſcribing in likeneſſe of man how he would afterwards in the true nature of man officiate for Salvation of men ; bleſſing God and in Gods name bleſſing the faithfull in the Spirit of *Abraham*, as he bleſſed *Abraham* in Prayer unto the God of Heaven and earth.

This true formall and continuall work of Chriſt his Prieſthood after the order of *Melchiſedech*, is often commended by the holy Ghoſt in that Epiſtle to the *Hebrews Cap.* 7. 25. [He is able to ſave them to the utmoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them, *Cap.* 8. 1. We have ſuch an high Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens, *Cap.* 9. 24. Chriſt is entred (not into the holy places made with hands) but into Heaven it ſelfe now to appear in the preſence of God for us, *Cap.* 10. 12. 19, 20, 21, 22. This man, after he had offered one Sacrifice for ſinns for ever, ſat down on the right hand of God ; having therefore boldneſſe or liberty to enter into the holieſt by the bloud of Jeſus by a new and living way through the vaile (that is to ſay his fleſh) which he hath conſecrated for us : An high prieſt over the houſe of

God

God for us: Let us draw neer with a true heart in full assurance of faith: Thus recommending that exhortation, *Hebr. Cap.* 4. 14. 16. Seeing that we have a great high Priest, that is passed away into the Heavens, Jesus the Son of God: Let us therefore come boldly with confidence or liberty to the Throne of Grace that we may obtain mercy and find grace to help in time of need, *Rom. Cap.* 8. 26. The Spirit helpeth our infirmities: The spirit it self maketh intercession for us, with groaning that cannot be uttered: And he that searcheth the heart knoweth what is the mind of the Spirit, v. 32. God who spared not his own Son, but gave him up for us; How shall he not with him also freely give us all things: it is God who justifieth, who is he that condemneth? It is Christ that dyed, yea, that is risen again, who is at the right hand of God, who also maketh intercession for us. Behold his royall Priest-hood; interceding Priestlily, yet Royally; giving all that is needfull, and forgiving Soveraignly; so that none other condemneth when he hath forgiven, he justifying them by his own righteousnesse accepted by their faith, believing the Covenant in his bloud for remission of their sinns, so that there remaineth no more offering for sin: *Rom. Cap.* 5. Therefore being justified by faith we have peace with God, *Eph.* 2. 14. 16, 17. Christ Jesus is our peace who hath made both (Jew and Gentile) One, reconciling both unto God in one body by the Crosse and preaching peace unto us as fellow-citizens of *Salem* (that is Peace) Behold the King of *Salem* our *Melchisedech*, that is, King of Righteousnes: Behold our offerings now in the graces of the holy Spirit, to do spirituall duties of repentance, crucifying our lusts, and of charity yielding our selves in works of charity toward the comfort and help of others the faithfull Servants of Christ for his sake praying for their perfection as well as our own in holy full communion with faith in prayer, that we may all both Jews and Gentiles in soul and body be offered up a Holy Sacrifice acceptable unto God through Jesus Christ, as the Prophet foreshewed, *Esai. Cap.* 66. 18. 20, 21. [I will gather all Nations and Tongues, and they shall come and see my glory, and they shall bring all your brethren for an offering unto the Lord.

Malach. cap. 3. I send my messenger, and the Lord whom ye seek shall suddainly come to his Temple, even the Messenger or Angell of the covenant. Behold he shall come, saith the Lord; and he shall sit a Refiner and Purifyer, and he shall purifie the Sons of *Levi*, and purge them as Gold and Silver that they may offer unto the Lord an offering in righteousnesse, an offering of brethren in prayer of one for an other through Christ his intercession rendring our prayers acceptable in his name, *Rev. cap.* 8. An Angel stood at the Altar having a golden Censer and there was given unto him much incense that he should offer with the prayers (or of the prayers) of all Saints upon the golden Altar

which

which was before the Throne, and the ſmoak of the Incenſe which came up with (or of the prayers) of the Saints aſcended up before God out of the Angels hands, and *Rev. cap.* 11, 12. The Angel ſtood ſaying; Riſe, meaſure the Temple of God and the Altar and themthat worſhip therein; αὐλὴν ἔξωθεν τοῦ ναοῦ, meaſure not the place without the Temple: There was the Altar for expiatory Sacrifice. No more ſuch. And therefore that was to be left out at meaſuring for edification of the new myſticall Temple; and therein no more Altar now, but that of Incenſe ſignifying the prayers of the Saints, called the golden Altar before the Throne, *Rev.* 8. in accompliſhment of the figure, *Exod.* 30.3. The Altar over-layed with pure Gold was put before the vaile by the Arke of the teſtimony before the mercy ſeate, *Levit. cap.* 16. 12, 13. *Aaron* ſhall take a Cenſer full of burning coales of fire from off the Altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and ſhall bring it within the vaile; and he ſhall put the incenſe upon the fire before the Lord that the Cloud of the Incenſe may cover the mercy ſeat that is upon the Teſtimony. 14. And he ſhall take of the bloud of the bullock and ſprinkle it with his finger upon the mercy ſeat, and likewiſe the bloud of the goat he ſhall ſprinkle it upon the mercy ſeat and before the mercy ſeat, *v.* 16. And he ſhall make an atonement for the holybecauſe of the uncleanneſſe of the Children of *Iſrael* and becauſe of their tranſgreſſions in all their ſinnes.

offering

How did all accord in the figure; the people praying without, the high Prieſt within ~~obſerving incenſe~~ (ſignificantly ſanctificative of the peoples prayers) before the mercy ſeate by the Arke of the Covenant ſprinkled with bloud of beaſts not ſacrificed there again in the moſt holy, figurative of Heaven: where Chriſt his continuall interceſſion ſanctifieth our prayers before the Throne of Grace by vertue of the Covenant in his bloud once ſhed on earth but for ever preſented in Heaven for our intereſt aſſured by double oath: one oath of God the Father for his Son to be Prieſt of the true *Melchiſedecian* Prieſt-hood: Another of God the Son in that Angell of the preſence, Viſionally preſentative of Chriſts glory for bleſſing all nations and families in Chriſt the ſeed of bleſſed *Abraham*: By vertue of which oath (in which it was impoſſible for God to lye) the Faithfull lay hold upon Hope as an Anker of the Soul both ſure and ſtedfaſt and which entreth into that within the vaile whither the fore-runner is for us entred, Jeſus an High Prieſt for ever after the order of *Melchiſedech*, *Heb. cap.* 16. 19, 20. *Cap.* 5. 11. Of whom I have many things to ſay and hard to be interpreted, becauſe ye are dull and need milk and not ſtrong meat when by reaſon of time yee ought to be maſters. Strong meat; belongeth to them that are of full age by reaſon of uſe having their ſenſes exerciſed to diſcern both good and evill: Therefore let us go on to perfection. And this

this will we do, ſaith he, if God permit. Note how this myſtery ſhould not deterre by difficulty, but rather as meat encourage chriſtian diſcretion to be exerciſed herein, a perfective way; wherby you find no ground for dayly ſacrifice of Chriſt in the Maſs but exerciſe in hope of perfection, by thoſe graces of the Spirit in the new covenant, hoping to run the race of godlineſſe after Chriſt our fore-runner. If the Spirit of him that raiſed up Jeſus dwell in you, he ſhall alſo quicken your mortall bodyes by his ſpirit that dwelleth in you. Behold, how the ſpirit intereſſeth you in the fellowſhip of Chriſt his reſurrection: as Chriſt was raiſed by covenant, ſo yee by the prayer of faith in that covenant. Here is the perfection unto which the Holy Ghoſt exhorteth by the *Melchiſedecian* Prieſt-hood of Chriſt, at the concluſion of that Epiſtle to the *Hebrews*. Now the God of peace that brought again from the dead our Lord Jeſus that great Shepheard of the ſheep by the bloud of the everlaſting covenant make you perfect to do his will unto the glory of Chriſt.

Thus the brightneſſe of Chriſt his glory ſpirituall under the new covenant in his bloud-ſhed betokened by communion of bread and wine, as the glory Viſionall in the *Melchiſedechian* ſimilitude had Prophetiquely premonſtrated how Chriſt in that his order of perpetuall Prieſt-hood would effectually deal, having taught us not to truſt in ſuch imaginary pretences of dayly Maſſe Sacrifice, as objecting againſt Chriſt his expreſſe for communion of the Cup by way of covenant in his bloud: It is encouragement to conſider how the ſame myſtery ſeemeth to be managed more triumphantly by that *Apocalypticall* Angell, unto whom Chriſt aſſigned the buſineſſe of the *Revelation cap.* 1. v. 13. in officiative likeneſſe of himſelfe as the Son of man: The deſcription of which his officiative likeneſſe is by parts repeated in the ſpeciall Epiſtles to the Paſtors of the ſeaven Churches and throughout the whole Revelation, as the whole Revelation alſo was ſent unto thoſe ſeven Churches, *cap.* 1. & *cap.* 8. 3. That Angelicall officiative ſimilitude of Chriſt his Prieſt-hood offered incenſe with Prayers of all Saints; when the ſeven Trumpets were ſent out with proclamation: And *Chap.* 10. The ſame Angelicall mighty repreſentation of Chriſt with a Rain-bow about his head myſtically betokening the covenant, and his face ſhining (as it were the Sun) holding in his hand the book opened, to ſhew that the whole progreſſe of myſtery ſhould be performed as Prophetiquely preſcribed in the book, and *Cap.* 15. 8. The Temple being filled with ſmoak from the glory of the Lord. So that none could enter untill the plagues of the ſeven Angels were finiſhed. One event whereof was *Cap.* 16. 3. that in the Sea (a Generall councell, the laſt Generall as the Trent councell affected to be) there was death by deadly corruption of doctrine, about making the bloud as of a man dead ἐγένετο αἷμα ὡς νεκροῦ, *factus eſt ſanguis tanquam*

quam mortui : The wiſdome of the Holy Ghoſt poynting at the very phraſe of the Maſſe-ſacrificing, to make bloud as of Chriſt dead, as figured by that Plague of *Egyptians* drinking bloud for vengeance of their bloud-thirſtineſſe, declared afterwards at large, *Cap.* 20, through war among the Nations by the deceit of Satan looſed again to Dragonize after the 1000. years, as before ſaid. The Seaven headed Roman mightineſſe under the Seaventh head, beginning the pretended holy war againſt Infidels and imploying the Armies ſo raiſed, againſt chriſtians through neglect of the brotherly covenant unto which they ſhould have ſtood bound by Communion in Chriſt's blood : The bleſſed cup of communion being then diſuſed for expediting the Souldiers of that warfare upon conceipt of ſufficience in the conſecrate bread ; whereas the cup of bleſſing, as the communion in Chriſts blood, had formerly ſealed up chriſtians from the dragonly bloud-thirſty works, *Rev.* 20. 1, 2, 3. That Angell preſentative of Chriſt having the key of the bottomleſſe pit (one of the keys of Chriſt, *Rev. Cap.* 1. 18.) laid hold on the Dragon and bound him 1000. years and caſt him into the bottomeleſſe pit and ſhut him up and ſet a ſeal that he ſhould no more deceive the Nations till the 1000. years ſhould be fullfilled, and after that being looſed he deceived the Na ions to war on the breadth of the earth by the cup of *Rome*, as New *Babylon* like that Old *Babylon*, *Jeremiah. Cap.* 25. So that all the bloudſhed was found in that ſeaven-hill'd city, New *Babylonian Rome*, as foreſhewed, *Rev. Cap.* 18. 24. after after whoſe deſtruction for neglect of converſion great joy was to be celebrated among all that bleſſedly come to full communion at the ſupper of the Lamb, *Rev.* 19. unto which they were called by that voyce ; come out of her my people and communicate not with her in her ſinns, leſt ye receive of her plagues both temporall and eternall, her Admirers not having their names written in the book of the Lamb, for refuſing the communion in his bloud by refuſing the bleſſed cup which he calleth the covenant in his bloud; and therefore condemneth her as an Oppreſſive new *Babylon* by the voyce of his preſentative Angell lightning the earth with his Glory, *Rev. Cap.* 18. 1. ἐκ τῆς δόξης, the glory of him ſeen by St. *John* to whom it was ſaid, *Rev. Cap.* 1. 19. Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter : St. *John* had ſeen the glory of Chriſt as the brightneſſe of the Sun in the Goſpell : 2 *Cor.* 4. God who commanded the light to ſhine out of darkneſſe hath ſhined in our heart, the light of the knowledge of the glory of God in the face of Jeſus Chriſt, a light to lighten the Gentiles and the glory of the people *Iſrael*, now to walk on plainly by this light of the glorious Goſpel of Chriſt.

Chriſt in the whole courſe of the Goſpell directly calleth but one thing the covenant, or teſtament. The word is διαθήκη, *Luke.*

Cap

cap. 22. The *Doway* Annotation, well putteth it ſo, Teſtament or Covenant. And again upon *Hebrewes*, cap. 8. *Doway* Annotation acknowledgeth it in the margin, (Teſtament or Covenant) eſtabliſhed and dedicated in the Chalice, *Luk.* 22. Where Chriſt ſo called the Chalice, the Teſtament or Covenant in his blood; it being his Teſtament, for ſetling his new Covenant in his blood, or the Covenant ſetled by his laſt will and Teſtament, wherein He (our bleſſed Saviour) ſpake by the Holy Ghoſt, according to the uſuall phraſe of Holy Writ, inſpired by the Holy Ghoſt: as *Geneſ.* 17. 9. 10. This is my Covenant, which yee ſhall keep between me and you, and thy ſeed after thee. Every man-child among you ſhall be Circumciſed, v. 11. And ſhall circumciſe the fleſh of your fore-skinne, and it ſhall be a token of the Covenant betwixt me and you, v. 13. my Covenant ſhall be in your fleſh, for an everlaſting Covenant, v. 14. And the uncircumciſed, that ſoul ſhall die, he hath broken my Covenant. Expreſſe mention of *Abrahams* ſeed, here, may teach them all, (even his Spirituall ſeed alſo) to take notice, that God calleth the token of his Covenant, by the name of His Covenant, yea of his everlaſting Covenant, as it were to make them carefull alſo, leſt by refuſing the token, they refuſe the Covenant of God for everlaſting. One token whereof is at Baptiſm, for the beginning, by conſent of Sureties in our name, which afterwards is to be ſetled with our owne full conſent at the Holy Communion; where our bodies are engaged to eate and drink, in token of our full conſent; not to eate onely, but to drink alſo: for as much as our Saviour hath fixed the name of the Covenant, unto the ſacred Cup, with direction, expreſſe for all to drink thereof. For the more warrantable obſervance whereof, Chriſt appeared afterwards to Saint *Paul*, and ſent him in ſpeciall manner, to the effectuall ſalvation of the Gentiles. This elect Doctor of us Gentiles acquaints us with one circumſtance, more then the four Evangeliſts writ; that Chriſt added theſe words at the inſtitution of the ſacred Cup, (This do yee) wherefore, [as by theſe words (this do) about inſtitution of the ſacred bread, you acknowledge] all faithfull Communicants are engaged to receive it] they are ingaged by the words, [This do yee] to receive alſo the other ſacred ſpecies of Wine, in the ſacred Cup, by virtue of Chriſts Inſtitution, recited by Saint *Paul*, 1 *Cor.* 11. I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame night in which he was betrayed, took bread, and, after the ſame manner the Cup, when He had ſupped, ſaying, This Cup is the new Teſtament, (or Covenant) in my blood, This do yee, as often as yee drink it, in remembrance of me: for as often as yee eate this bread and drink this Cup, yee ſhew the Lords death till He come. Wherefore, whoſoever ſhall eate this bread and drink this Cup of the Lords unworthily, ſhall be guilty of the body and blood of the Lord: but

let a man examine himſelfe, and ſo let him eate, and ſo let him drink. Wherefore? Becauſe it is the Teſtament or Covenant, (whereof Chriſt ſaid, This do yee) the duty covenanted to be done by ſuch as can examine themſelves, let them drink of this Cup, which is the Teſtament or Covenant in Chriſts blood, whether they be of the clergy or of the Laytie, the Holy Ghoſt ſpeaking in Saint *Paul* unto all, by this, 1 *Cor.* 1.2. to them that are ſanctified in Chriſt Jeſus, called Saints, with all that in every place call upon the Name of Jeſus Chriſt our Lord, both theirs and ours, Grace be unto you, &c. And, 1 *Cor.* 10. 16. the Cup of bleſſing, which we bleſſe, is it not the Communion in the blood of Chriſt? and cap. 12, 13. to make us all one body with Chriſt our head, as one amongſt our ſelves, as fellow Members, whether we be Jewes or Gentiles, whether bond or free, having been all made to drink into one Spirit: ſo then by drinking, the faithfull did gaine ſpirituall union with Chriſt, and Communion in his merits, and his benefits, remiſſion of ſins, reconciliation unto God, adoption, in grace, and glory, coheirs with Chriſt of eternall Inheritance; ſo that they can thirſt for no more than is covenanted in Gods name, and ſealed unto them at the full communion, if with due conſent of heart, they perform the act covenanted on their part; which act, if they finally refuſe, they loſe all thoſe Mercies: and the cauſe of that great loſſe, is the Roman Church, cauſing them to refuſe that act of Covenant in Chriſts blood: Are yee awaked, O recuſants, to ſee in what danger of eternall curſe your ſouls are, by refuſing this cup of bleſſing, which is the Communion in Chriſts blood? Is the Roman Church your friend, which cutteth you from this Communion, and accurſeth all which adminiſter this cup of bleſſing to the Laity: though Chriſts inſtitution of it was for all, and the Primitive Church of *Rome*, enjoyned it unto all; as you may find in the old Service-book of *Rome*, for communion of the Chalice to Laicks. Wonder yee, that we follow *Rome* in her Primitive practice, while ſhe followed Chriſts inſtitution, rather than in her novell preſumption, ſince the Thouſands years are expired, after which the Dragonly government was to be looſed in her again, *Rev.* 20. And what more likely relaxation, than omiſſion of that charitative practice, ordained finally, to bind up all Dragonly malice, by virtue of Chriſts laſt Will and Teſtament? A moſt dangerfull omiſſion, a ſtrange change, in the moſt publick ſervice of God, to debarre the people of God, from uſe of his bleſſed Teſtament or Covenant, by pretence of communicating all unto them, under the other halfſigne. How ſoever Chriſt be there, and how rich ſoever he be in himſelfe, he bleſſeth them onely, who perform the faithfull act, covenanted on their part: on the contrary, Recuſants finally refuſing that act, covenanted on their part, as required to ſeal the covenant of love to Chriſt, do preſumptuouſly forfeit all intereſt

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in him, who thereupon, as the revenger of his Covenant poureth out the viall of his wrath againſt them: in fear whereof, it was high time to forſake *Rome*, when ſhe forſook her firſt love to Chriſts inſtitution, with a *non obſtante*, notwithſtanding, that Chriſt had inſtituted communion of both kinds, and her owne practiſe had ſo long allowed unto Laicks both kinds, the contrary corruption growing into cuſtom, and cuſtom being allowed for a law, at the Councell of conſtance, *Seſſ.* 13. condemning to puniſhment, as Hereticks, all, who reſolutely ſtand to have the Laity, communicate of the ſacred cup, *pertinaciter aſſerentes oppoſitum præmiſſorum, tanquam hæretici arcendi ſunt & graviter puniendi.* What tongue can expreſſe the horrour, amazing Chriſtians then in Schiſm, and ſuſpenſion from this cup of bleſſing? the *Bohemians* magnanimouſly reſolving to continue the communion thereof, had leave of the generall Councell at *Baſil*: others earneſtly deſired the ſame and hoped for a time. Amongſt all, D. *Luther*, adviſed fairly to regain it by the providence of another generall Councell. *Conſultum videtur quod eccleſia in communi concilio ſtatueret Laicos ſub utraque ſpecie communicandos.* Would any think a Propoſition with ſuch modeſty ſhould be, amongſt errours, condemned by Pope *Leo* 10. in his Bull againſt *Luther*? Nevertheleſſe to the ſame intent, other inſtances moſt earneſt were for a generall Councell, and to the next generall Councell aſſembled at Trent, inſtances from Biſhops, from the Emperours, and from the King of *France*, who certified, that 100000 of his ſubjects would fall away, if communion of the ſacred cup were not allowed unto them: yet was not that communion of the ſacred cup allowed unto them, but the want thereof eſtabliſhed as a law of the Roman Church, and her ſubjects bound to believe, that want to be no want. O cruell wounds of patience and conſcience, under her curſe, to forſake the cup of bleſſing, the Teſtament and Covenant in Chriſts blood? and not have leave to be ſenſible of their loſſe, nor to complain of their grievance? O more than Ægyptian bondage of ſouls! Concil. Trident. *Seſſ.* 21. *Cunctis Chriſti fidelibus interdicit ne poſthac de iis, aliter vel credere, vel docere, vel prædicare audeant, quàm eſt his decretis explicatum atque definitum,* cap. 1. *Nullo divino præcepto Laicos & Clericos non conficientes obligari ad ſacramentum ſub utraque ſpecie ſumendum, neque ullo pacto ſalva fide dubitari poſſe quin illius alterius ſpeciei communio ad ſalutem ſufficiat,* cap. 2. *Licet ab initio Chriſtianæ religionis non infrequens utriuſque ſpeciei uſus fuiſſet, tamen progreſſu temporis latiſſimè jam mutatâ illa conſuetudine, gravibus & juſtis cauſis adducta hanc conſuetudinem ſub altera ſpecie communicandi approbavit & pro lege habendam decrevit,* cap. 4. can. 2. *Si quis dixerit ſacram Catholicam eccleſiam non juſtis cauſis & rationibus adductam fuiſſe, ut Laicos atque Clericos non conficientes ſub panis tantummodo ſpecie communicaret aut in eo erraſſe, anathema ſit.* And whereas the queſtion was put, whether ſome,

upon occaſion, may not be exempted from this prohibitive Law of the Councell, the Councell anſwered not expreſſely, but by reference of it, to the Pope confirming the Councell, and compoſing the decrees thereof, to be received under the greateſt curſe to contradiction; Here ended their hope, who deſired help by a Generall Council. [*Decrevit, integrum negotium ad ſacrum Dominum eſſe referendum, prout præſenti Decreto refert, qui pro ſua ſingulari prudentia id efficiat quod utile Reipub. Chriſtianæ & ſalutare petentibus uſum calicis fore judicaverit*, Sect. 22.

While the Trent peremptorily cutteth off all Roman means, of Laick's full Communion, but by ſpeciall grant from the Pope, who granteth it not unto you, dear Country men, at this height above Generall Councills, by conſent of Generall Councill above the power of Chriſt, with full power to will what Chriſt willed, as the laſt Teſtament in His blood, ſaying, Drink yee all of this; This do yee. For the Pope, now to approve the contrary cuſtom, as a Law under pain of a Curſe for Prieſts, if they adminiſter the cup of Bleſſing to Chriſtian People, though inſtituted by Chriſt, and adminiſtred by his Apoſtles to them with grace; and now under a curſe to the People, if they believe the ſame means of grace, needfull to them: Have you never an eye to behold on the top of this Top-gallant, how the full of his arrogancy bloweth your ſilly Ship againſt the Rock, Chriſt; in aſmuch as againſt his laſt will and Teſtament, or Covenant in his blood? See yee not a threefold accord of theſe three Arguments, concluding the Trent-Councill to be the fatall Anti-chriſtian Councill, as (1) Laſt: as (2) Contradictorious: as (3) againſt the Covenant of Chriſt. A cord very notable to diſſwade any longer truſt, in the ſuppoſed Prærogative of *Rome*, ſince His deniall of Chriſts Covenant, and Conciliar contradiction were conſummate in Her laſt Generall Councill: The laſt Myſticall Sea of confluent Nations, with conſent obſtinate in ſupportance of Her: Then the Myſticall Woman in God's Judgment. As thus our Second and Third Argument depend upon the former; So the ſecond hath a wonderfull accord with the third, in the Propheſie, preſcribed by Chriſt his preſence Apocalypticall, and in event procured by the Roman Church againſt her ſelfe, by publique interpretation at her Conſtantiall Councill, ſolemnly praying in the tenour of her high judicative Sentence, that her ſentence might proceed from Him, out of whoſe mouth proceedeth the two-edged ſword. Accordingly behold; how He, out of whoſe mouth proceedeth the twg-edged ſword, [condemning Her obſtinate up-bearers into the Lake of fire, *Rev.* cap. 19, 20, 21. cap. 20. 10. 15. as not having their Names writ in the book of the Lamb, for refuſing communion in the blood of the Lamb] over-ruleth that curſe againſt Her, and her followers in event of ſelfe-curſing Contradiction.

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The conciliar contradiction is proved by the Bull wherein the Pope approved this denial of the covenant : A dreadfull concurrence by Divine Providence over-ruling that fierce Bull at unawares. God give us grace to conſider it aright unto his Glory.

The learned Opponent, to decline this conſequent of fatall contradiction betwixt their generall councils (upon their pretended ſupream infallible judgment) exacting to have it proved that the *Conſtantian* council was approved as General when it made the decree for ſubjecting the Pope to Councils which was afterwards contradicted by the decree of the Lateran councill for ſubjecting the Councils to the Pope : For ſatisfaction, our diſpute of that poynt formerly, cleered, How the Bull which extendeth the Popes approbation to the *Conſtantian* council as general in the former Acts for prohibition of the Laity from Communion of the Sacred Cup (the covenant in Chriſt's blood) the ſame Bull by the very ſame way extendeth the Popes approbation to the councel as General Repreſentative of the Univerſall Church at the time of their profeſſing the ſupremacy of General councils as to be believed *De neceſſitate ſalutis* : Thus the firſt part of that great contradiction ſetled in this Bull of Pope *Martin* the fifth, for condemning *Huſs*, and for inquiſition to puniſh his followers their chief Tenent being for Laicks communion of the ſacred Cup : as their ambaſſadours from *Bohemia* ſignified, That notwithſtanding the manifold accuſations and calumnies which had aſſaulted them, they indeed ſtood but upon four points: which all with moderation were allowed by the councel of *Baſil*; three of them more readily.

Firſt, That Clergy-men ſhould not exceed in terrene impediments.

Secondly, That notorious Offences ſhould be publiquely reproved.

Thirdly, That the word of God ſhould be freely Preached.

Fourthly, That about Communion of the ſacred cup, the Baſilian councell would have deferred, but that the *Bohemians* deſired ſatisfaction in that firſt, and eſpecially ; [*dicentes ſe nolle dare reſponſum ſuper prædictis niſi prius, ſuper materia communionis quid eſſet iis offerendum audirent ; ſuos articulos pertinaciter defendebant preſertim primum*, pag. 7, and 8. *ante concil. Baſil* : being the chief poynt which the *Bohemians* required firſt and eſpecially : the *Baſilian* councell at laſt granted liberty for *Laicks* to receive the full Sacrament within the territories of *Bohemia* ; which the Conſtantian councell before might have done, had they not been angry for reproofe of exceſſes as antichriſtian, which had been adjudged antichriſtian by themſelves on both ſides of the Schiſm

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as you have heard ; not ſparing the Pope who was choſento redreſſe all, and who proteſſedly to that intention called this very Councell at *Conſtance* wherein he heard how he was indited as contrary to Chriſt in life as called vulgarly, *Diabolus incarnatus ac vir omnium peccatorum*, Seſſ. 11.

How fit was a viall of Gods wrath for that time, and how fit was that time for that exclamation of faithfull Saints, *Rev.* 15. Lord God Almighty juſt and true are thy wayes, thou King of Saints: who ſhall not fear thee O Lord and glorifie thy name? For thou only art holy, thy judgements are made manifeſt: O how fit to cleer this accord in prophecie, there while renevving the Song of *Moſes* for renewed deliverance, through the Sea (the myſticall Sea of generall councells parting aſunder with contradiction) the Temple of the Tabernacle was then opened, *Rev.* cap. 15. and therein the ark of the covenant, *Rev.* cap. 11. 19. to teach by the figure how the faithfull ſhould be ſafe in following the token of Gods covenant, when his wrath ſhould fall upon them which are againſt it. The Vialls of which juſt wrath prepared, *Rev.* cap. 15. poured out on the Sea, *Rev.* cap. 16. expounded, *Rev.* cap. 17. for damnation of the myſticall woman ſitting on thoſe myſticall waters in the laſt Sea, the Roman Church applyeth to her ſelfe by conſequence of her own explication in her laſt generall councell at Trent, applying that which the meſſenger of Gods wrath expounded of the waters as ſignifying people, to the people under her Roman ſubjection as ſignified by the water in her chalice for their union with Chriſt. *Conc. Trident.* Seſſ. 21. cap. 3. *preceptum eſſe ab eccleſia ſacerdotibus ut aquam vino in calice offerendo miſcerent-------cum aquæ in apocalypſi Beati Joannis populi dicantur, ipſius populi fidelis cum capite Chriſto unio repræſentatur.* And ſo leaving the people that conceipt of water as if they were united thereby to Chriſt, the Trent councell with their law hindereth the people under Roman ſubjection from the true ſacramentall union with Chriſt, by drinking of the ſacred chalice ordained by Him to be the teſtament or covenant in his bloud, the fruit of the true vine, whereof Laicks as well as Clericks are branches drawing ſap from his root, and the bloud of their grapes, his blood in his judgement of love owning them as fleſh of his fleſh through faith eqnally precious with the faith of *Peter*, as 2 *Epiſt. cap.* 1. 1. himſelf profeſſeth though proud Romiſh Prieſts diſdain Chriſtian people as unworthy: for *Gerſon* (in his tract *de utraque*) giveth this reaſon of the peoples non-communion for their unworthineſſe to be equall with Prieſts in participating this outward ſacramentall ſpecies of wine, for profeſſing of their common faith in the common Saviour, who prepared it as a communion for union of all his in him, as the grains are united in one loaf, the graps

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are united by their infuſion into one chalice, after expreſſion in one wine-preſſe for tryal of what is in every one. Conſider the great wine-preſſe mentioned before, *Cap.* 14. and afterwards *Cap.* 19. as it were to mind us of this great myſtery for bleſſed communion of the faithfull: which the Roman Church perverting with ambition to be dignified above the people as waters herein, as if ſhe had been ambitious of the fate, is thereupon to be forſaken in Gods judgment, ſaying; Come out of her my people and communicate not with her, *Rev.* 18. Why not? Becauſe while ye ſtay in her obedience, ye cannot receive the communion in Chriſt's bloud; ye cannot receive the Chalice which is the Teſtament or covenant in the blood of the Lamb, nor have your names written in the book of the Lamb, *Rev. cap.* 13.8. and *cap.* 17. 8. but are in danger of the Lambs wrath to be powred out upon her and her followers, untill ſhe be burned. And thence followeth the voyce (foretold, *Rev. cap.* 19.) of a great multitude of many waters ſaying *Alleluiah*, Let us be glad and rejoyce and give honour to him for the marriage of the Lamb is come and his wife hath made her ſelfe ready. The true Church (new *Hieruſalem*) then giveth her full conſent at the Communion, and ſo confirmeth marriage at the ſupper of the Lamb: which full confirming of marriage-communion while the Roman Church in her laſt Councel forbiddeth unto the people under her, ſhe (thus above the people as waters) is juſtly to be forſaken. Alaſſe weak people as waters, renouncing God their ſtrength in renouncing his covenant: And weak in imagination, as if in eating the ſign of dry bread they drank his bloud as dead or ſacrificed, and conſumed his fleſh on earth again, or as if it were acceptable ſervice to worſhip the ſigns of bread and wine: Weak phancies deluding Popiſh admirers of Roman-Church-myſteries in Trent-councel which *Cap.* 5. acknowledgeth it a cuſtome in the Roman-Church to yield divine worſhip to the Sacrament and requireth it to be yielded, even the Divine worſhip of λατρεια which is due to the true God, although they know, and yee all know, the name of Sacrament doth contain the ſign and thing ſignified: Awake, and hear the very words.

[*Nullus dubitandi locus relinquitur, quia omnes Chriſti fideles, pro more in Catholicâ Eccleſia ſemper recepto, latriæ cultum, qui vero Deo debetur huic ſanctiſſimo Sacramento in veneratione exhibeant*] That they intended to exclude in that worſhip the Species or outward ſigns, appeareth in that they ſpeak of what was inſtituted.] *Neque ideò minus eſt adorandum quod fuerit à Domino ut ſumatur inſtitutum, nam illum eundum Deum præſentem in eo eſſe credimus*]: Thoſe words [*inſtitutum*] & [*in eo*] referre to the inſtituted ſign confeſſedly by the interpretation of the moſt acute Jeſuits, *Suarez.* 3. p, *Thom.*

qu. 79: *art* 8. [*Eccleſia totum Sacramentum adorat & Concilium Tridentinum non ſub nomine Chriſti, ſed ſub nomine Sacramenti docet adorandum eſſe, hoc S. S.——Hoc totum Sacramentum poteſt uno actu adorari, quo primò & per ſe adoratur Chriſtus——Co-adorantur ſpecies tanquam Chriſto conjunctæ, & cum illo unum conſtituunt, & Sect.* 2. [*Etſi ſpecies nunquam per ſe, neque diſtincto actu adorantur, ſed adoratione Latriæ abſolutâ & perfectâ ordinariè co-adorantur cum Chriſto : Siquis tamen velit mente diſjungere quod poſſit, ſolas ſpecies adorare adoratione reſpectivâ & ſecundariâ : Qualis eſt Imaginis quando hoc modo & ſeparatim adoratur à Prototypo*] *Bellarm. lib.* 4. *de Euchar. Cap.* 29. [*Cultu Latriæ, per ſe & propriè dicimus Chriſtum eſſe adorandum, & eam adorationem ad Symbola etiam panis & vini pertinere : quatenus apprehenduntur ut quid unum cum Chriſto.*] *Greg. de Valentia tom.* 4. p. 3. *Thom. diſp.* 6. qu. 11. p. 2. [*Quod autem nullo modo iſti* (*Proteſtantes*) *ſentiunt ad ſpecies illam venerationem pertinere ; in eo hæretici pugnant contra perpetuum uſum & ſenſum Eccleſiæ.*] For love of truth, affirme it no more to be the perpetuall ſenſe of the Church which in purer times of Antiquity counted Adoration an argument of Godhead, in Chriſt and in the holy Ghoſt ; and accuſed the evill ſpirit for deceiving to adore creatures that hee might inſinuate himſelfe to be adored therein.

Almighty God the Son rebuke thee Satan and thy Complices in myſtery, by the Myſticall Angell of his preſence which bids, worſhip God : And by conſequence, God onely ; becauſe forbidding adoration as of himſelfe the more excellent Similitude of Chriſt his Glory now living for ever : Much rather of any leſſe worthy Similitude in other ſigns of his humility : Such are the ſigns of his mortified fleſh and blood, the Sacramentall ſignes which the Lord commanded us to receive in remembrance of him, not to worſhip : Avant Ghoſtly Enemy! that in the depth of ſubtlety (projecting moſt dangerous idolatry by plauſible ſhew of worſhipping thoſe ſigns) attempteſt to ſteal away all the benefit and vertue thereof, by ſtealing away the Seal of the covenant in Chriſt's blood : Chriſt the Author and avenger of his Covenant, by the two edged Sword of his mouth (committed to his officiative Angell) in the Angell hath prepar'd the effuſion of his wrath againſt ſuch Dragonly practices of Chriſt-killing again as it were in ſacrifice to the utmoſt of Maſſe-prieſts intendement for ſeparation of Chriſt's life in his bloud from his ſeparately tranſubſtantiated body : by deceiveableneſſe thereof have they contemned the Covenant in his bloud, *Rev. Cap.* 16. 7. An Angell out of the Altar ſaid, Even ſo Lord God Almighty true and righteous are thy judgments : In accord to what was then premiſed by the Angell of the waters

ſaying;

ſaying ; Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus, for they have ſhed the bloud of Saints, and Prophets ; and thou haſt given them bloud to drink.

Here (as *Exodus* cap. 14. 19. the Angell of God betwixt the *Ægyptians* and *Iſraelites*) now betwixt ſpirituall Ægypt and the ſealed thouſands of *Iſraelites* in ſpirit, the Angell of God again at dividing the waters againe, the people as waters on the one ſide under the Seat of *Rome* continuing obſtinate ; on the other ſide faithfull in love of the Covenant ; and joyfull in thanks and praiſe, ſinging the Song of *Moſes*, and the Song of the Lamb : *Rev.* cap. 15. prepared for thanks and praiſe, as at the wedding Supper of the Lamb, *Rev.* cap. 19. 1. 6. A great voyce of much people, and as the voyce of many waters, and as the voyce of mighty thunderings : Almighty God manifeſting his judgements againſt the Great oppreſſive Roman Church for abuſing his people as waters under her, ſo deceiving them of the Covenant of holy communion in the bloud of Chriſt, and from his holy Supper of wedding love by recuſancie cutting them off at heart. Next cutting out the Popes pretended venerable tongue by contradiction advancing above the holy tongues of God's written word.

A Third ſelfe-Conviction of Roman-Church *through her Trent Councill, by Contradictory judgment above Tongues, as Waters,* Rev. chap. 17. *diſcovering a Third part of the Beaſt's mark; unreaſonable Service in a Tongue not underſtood.*

THe Roman Church required men of all Countries, to uſe one Tongue in publique Service of Religion: To the intent, that her Supremacy might more eaſily ſlide over all, (in myſtery therefore, called *Babylon* here) for accompliſhment of the old Babylonian Policy: which affecting univerſall Kingdome, rather than to have men ſcattered on the face of the earth, (by diverſity of Governments) would have built *Babell*, the higheſt Tower poſſible, for the Higheſt Commander of all: But was prevented by diviſion of Languages, *Geneſ.* 11.

In figure of this Myſticall new Babylonian Tranſcendence, affected by this laſt Head-ſhip of the fatall ſeaven-headed State, in the ſeaven-hilled City, *Rome*, again prevented by diviſion of Languages, as re-ſanctified by the Holy Ghoſt, to the end that all Nations might hear the wonderfull works of God in their owne Tongues, and praiſe God, and pray unto God with underſtanding, which is a reaſonable ſervice unto God, *Rom.* 12. Otherwayes, if thou knoweſt not the meaning of the voice, thou ſhalt be to him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto thee, 1 *Cor.* 14.

As in Babylonian confuſion, not knowing what is ſaid, nor what to ſay, nor what to think: Who ſo ſerveth without underſtanding, is he not a Beaſt? a dumb, and deaf Beaſt? or limb of the Roman beaſt, by brutiſh obedience under the Roman Church-ſervice, in an unknown Tongue?

Behold her at once, ſitting above the Beaſt, and above the Tongues: and above the People as waters, in the laſt Myſticall Sea, of her laſt Generall Councill at Trent.

That her laſt Generall Councill at Trent, requiring them of what Tongue ſoever, to uſe the breviary Miſſall and Bible in her Latin Tongue, yea authorizing the vulgar Latin Tranſlation, as authenticall, not to be refuſed upon any pretences, [*Sacroſancta Synodus ſtatuit & declarat ut hæc ipſa vetus vulgata editio in publicis lectionibus, diſputationibus, prædicationibus, & expoſitionibus, pro authentica habeatur: & ut nemo illam rejicere quovis prætextu audeat, vel præſumat.* Seſſ. 4.] If not to be refuſed upon any pretence,

then not for diſcordance from the Originalls, from which it differeth much. Thus, advancing above the ſacred Originalls, Hebrew and Greek, wherein the Word of God was written, is ſhe not thereby ſhamed in ſuch Anti-chriſtian haughtineſſe, her ſins reaching to Heaven, *Rev.* 18. 5. as the figurative Babylon aimed above the waters in the higheſt Clouds.

If Chriſt had intended any ſuch elevation of the Latin Church, would He not have intimated it in a word by Himſelfe, or His Apoſtles? would the Holy Ghoſt have ſo uſually named the Greeks for all the Gentiles, rather than the Latins? Why gave He an Hebrew and Greek name to Antichriſt, without a Latin name, *Rev.* 9. 11. unleſſe it were to ſignifie, that Antichriſt being himſelfe the chief of the Latin-Church, would not allow the uſe of that name to himſelfe, though he were to be Antichriſt indeed; the name of *Lateinos*, containing the very number of the Antichriſtian-Beaſt's name, as *Irenæus* obſerved, ſaying, It was very likely, *Valde veriſimile*, &c. but of that elſe-where. It was high preferment of the Hebrew Tongue, that Chriſt ſpake from Heaven in Hebrew to Saint *Paul*, the Doctor of us Gentiles, *Acts.* 26. that the Hebrew was bleſſed, when the Latin with other Tongues were accurſed, *Gen.* 11. where, Is not this your *Doway* Annotation? [to no man was given more than one Language, and to the more commodity of mankind, they were forced to part into ſundry coaſts of the earth, which they inhabited and repleniſhed with diſtinct Nations, in particular: it was profitable to the good, who being before oppreſſed by the united power of many wicked, were relieved, (as Saint *Gregory* Teacheth, l. 3. Mor. cap. 4. *Job*) when their perſecutors were divided. Theſe good were the family of *Heber* (as Saint *Chryſoſtom*, and Saint *Auſtin* prove, l. 6. cap. 4. *de Civitat.*) For ſeeing the change of Tongues was inflicted for puniſhment, it appeareth, that *Heber* and his family were innocent of the vain attempt, whoſe Tongue was not changed; and of him was called the *Hebrew* Tongue, for diſtinction ſake, after there were many Tongues, though before it had no diſtinct name, being the onely Tongue of all men: again, touching the offenders, (who were puniſhed in their Tongues, that they could not be underſtood commanding one another, becauſe they would not underſtand God juſtly commanding them all) they alſo reaped this profit, that they were forced to leave off that bad work, and manſlaughter would have been committed among ſo many, for poſſeſſion of that one City and Tower: finally the Fathers note, that as God wrought here much good by diviſion of Tongues, ſo he wrought much more by communion of Tongues, given to the Apoſtles, thereby enabling them to gather one Church of all Tongues, and Nations.] Apply this figure to the figured, and it may appear plainly; That, as departure from the Babylonian aſſembly, was profitable for the good, then, under the old Teſta-

ment,

ment, it is profitable for the good now; And that, as the meane then, were divers Languages; ſo the means of departure now, are divers Languages, which the Holy Ghoſt hath ſanctified all to the Praiſe and Service of God: whereas, if he had intended to re-Babylonize all the Church-Militant, under one terreſtriall Monarch, as he had made men ſuddainly forget their common, and learn ſeverall Tongues, he could as eaſily have made them forget their ſeverall Tongues, and learn one Common: which he hath not done. His Almighty good pleaſure, appointing rather for his owne glory, to make all one by unity of Spirit, than by unity of Language: Here's the caſe, good neighbour, thou canſt not ſpeak a word to the underſtanding of the new Babylonian-head at *Rome*, nor can he ſpeak to thy underſtanding. Hath Chriſt appointed to Teach thee, by ſuch a Teacher as cannot ſpeak unto thee? or to ſave thee, by ſuch a guide as cannot teach? Meſſengers in his name, have deceived in his name, by counterfeit Bulls: his Emiſſaries pretend not perſonall infallibility, therefore, it is not ſufficient warrant of ſafety to truſt them: he who pretendeth perſonall prærogative of infallibility, cannot perſonally ſpeak to thee; God hath not enabled him with Languages to ſpeak unto the underſtanding of all, therefore, no warrant of ſafety for all to truſt in him: he may command, and not be underſtood: he may command for his owne pride, and not for thy good, but to keep thee more in bondage under him: it was ſo then at *Babylon*, God fore-warned, it would be ſo again at *Rome*, a myſticall new *Babylon*: under the ſeventh kind of head, the ſeventh kind of head is come; commandeth all to ſerve in one Tongue, all cannot underſtand. Behold a new Babylonian confuſion, it is good to depart again, in obedience to ſuch Governours, whom we can underſtand every one, as in conſcience bound to our ſupream guide, whom God in Wiſdome, and goodneſſe infinite, hath ſet over us in any Nation, that we may underſtand the Covenant betwixt God and us, in our owne Tongue, and ſpeak our deſires to him in publique congregation, and hear him by his Holy Word ſpeak to us in a known Tongue, that we may our ſelves underſtand, what his laſt Will and Teſtament requireth of us, and promiſeth unto us: A ſigne of deceitfull executors on the other ſide, with their utmoſt skill, ſo long to conceal the Father's Will from the Childrens view, in the Latin Tongue unknown to them: and at laſt to puzzle them, with contradictory tenours thereof in Latin, what can they do but, in Prayer unto God, humbly requeſt their truſty Counſellours may bleſſedly conſult with their Heavenly Father's originall Writ, to diſcern, whether is the true tranſlation thereof: as they were beſt and ſafeſt, who followed *Heber*, then in uſe of the originall Hebrew Tongue: Was not the figure ordained to guide the figured people of God, in their departure, at ſuch diviſion again, to the eternall ſhame of the Roman, new Babylonian

bylonian Trent Councell, impoſing upon all men, a neceſſity to receive the Latin Tranſlation as authenticall, which is divided againſt it ſelfe, O Juſtice of God's vengeance, with the ſword of his Word ſtriking the proud Roman head aſunder, if there be heart to hear unto Gods glory.

Concil. Trident. *Seſſ.* 4. Anno. Domini, 1546. præfacing, [*Si ex ommibus Latinis editionibus quæ circumferuntur Sacri Libri, quænam pro authentica habenda ſit*:] do thereby teſtifie, that at that time there were divers Latin editions in uſe, and decreeing, that the vulgar Latin edition ſhould be amended and re-printed, *ut poſthæc vulgata editio quàm emendatiſſimè imprimatur*, do ſuppoſe, that the vulgar Latin then needed emendation: whereby may be perceived the Babylonian-like amazement of thoſe times, ſo confuſed by the diverſity of Latin editions, and corruption of the vulgar Latin, and impoſition of it, ſo corrupted by diverſity of lections, the Trent decree impoſing it to be received as authenticall, before it was amended: amazement affrighting tender conſciences thereby, for a long time; in apprehenſion whereof, about 27 years after the Trent decree, for execution thereof, the Lovain-Univerſity, did accurately print the vulgar Latin with this Præface, [*Cum Scriptura, Dei Optimi Maximi benignitate, fidelibus data ſit, tanquam certiſſimum catholicon fidei & religionis fundamentum, ideóque indignum ſit & ejus Majeſtate & Chriſtianorum pietate eſſe eam ullis aut vitiis aut mendis contaminatum; viſum fuit Facultati noſtræ Theologicæ omni conatu & ſtudio in hoc incumbendum ut vetus & vulgata Bibliorum Latina editio (quam ſacroſancta Synodus Tridentina, in publicis lectionibus, diſputationibus, prædicationibus & expoſitionibus, authenticam habendam declaravit) accuratiſſimè caſtigaretur, idque hac via & ratione ut diverſa exemplaria manuſcripta quàm diligentiſſimè conferretur, & quæ in illis diverſimmodè legi deprehenderentur ad divinarum literarum fontes veterumque patrum commentarios examinarentur, & examinata commodis ſignis margini adjicerentur iſtis, ut adjutis præſidiis quæ lectio germana, quæ adulterina ſit, prudens lector facili negotio dijudicare poſſit. Quamobrem elegit Facultas noſtra profeſſores quoſdam ſuos & eruditione & ſedulitate præſtantes qui quæ à ſacrarum literarum ſtudioſis in ſuperioribus editionibus deſiderari poſſent, fideli diligentia perfici curarent: Dat. Lovan. 7. idus Maii.* Anno Domini 1573.] They pretended perfection in that their excellent work, but they procured confuſion to the greater amazement of ſuch, as thereby perceived the vulgar Latin edition, exceedingly to diſcord from it ſelfe, being teſtified in the Margin of that Lovain-impreſſion by notes of the various Lections, with the number of Manuſcripts, Exemplars, which read ſo variouſly: the diſcord from the Originall, being alſo teſtified in the Margin with this note, (H) when the Latin diſcordeth from the Hebrew, and with this, (G) when it diſcordeth from the Greek: the Latin thus diſcording from the originalls of Greek and Hebrew, in many

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thouſand places: the Lovanian-Impreſſion nevertheleſſe held in the Text which they judged to be falſe as themſelves profeſſe. [*Nec germanæ lectiones in Textum relatæ ſunt, nec ſpuriæ textu pulſæ*] yet affirming it eaſie for a prudent Reader to diſcern the true lection, it is plain that they judged the lections to be true which accord with the originall Greek and Hebrew, but for want of that accord the Latin in the text to be ſpurious. How now? Did not the world hereby ſinke deeper in amazement, finding it ſelfe bound to the Latin eſteemed ſo ſpurious and diſcordant? If the Pope could have helped this, but would not; where was this Holineſſe? If he would, but could not; where was his Fulneſs? Was his long ſilence for want of ſcience in the tongues? or for want of conſcience? in policy to hinder the determination of controverſies about faith by the Scriptures. In this Chriſtian ſuſpence either his impoſition of the Latin or his omiſſion to correct all that time, or both, were guilty of that confuſion againſt which he complaineth [*Nequiſſimus hoſtis, ut cœleſtem divini Verbi ſementem aut naſcentem opprimeret, aut extirparet enatam, aut adultam vitiaret, id tentavit ut quædam corruptiſſimæ ſacrorum Bibliorum editiones prodirent; atq; ita impietas ſub pietatis figura deliteſceret, & populis ſcoria pro argento, fel Draconum pro vino, pro lacte ſanies, obtruderetur: cumq; non in hæreticis tantum, ſed in catholicis etiam quibuſdam ſubortum ſit nimium ſtudium, & quaſi libido Scripturas Latinè interpretandi; idem malorum omnium artifex Satanas per illos, licèt nihil tale cogitantes, ex hac ipſa tam incerta ac multiplici verſionum diverſitate & varietate ſumpta occaſione, ſic miſcere omnia ac in dubium revocare, ſi fieri poſſet, contendit, ut nihil certi, nihil rati ac firmi----ita ut hoc ſeculo valde timendum fuerit, ne in priſcum illud editionum chaos reducatur, de quo Beatus Hieronimus inquit; Apud Latinos tot ſunt exemplaria quot codices. Itidemque Sanctus Auguſtinus dixit, Latinos Scripturarum interpretes nullo modo numerari poſſe. Quare huic morbo ſacroſancta Synodus Tridentina mederi cupiens, ſtatuit ut vetus vulgata pro authentica habeatur: hæc autem vetus vulgata editio cùm una eſſet, variis lectionibus in plures quodammodo diſtracta videbatur: quarum licet nonnullas aut veterum codicum, aut Sanctûm Petrûm invexit authoritas, plurimas nihilominus vel ex injuria temporum, vel ex librariorum incuriâ vel ex impreſſionum imperitia, vel ex recentiorum interpretum audacia, qui eccleſiæ Filii cum ſint, minus tamen Eccleſiæ doctoribus quàm Judæorum Rabbinis morem ſibi gerendum putârunt, &c. ——nihil profuiſſet hujus editionis authoritatem graviſſimo ſanxiſſe decreto, ſi neſciret quæ eſſet ejus Germana lectio: id igitur nos indignè ferentes eóque indignius quòd per hoſce jam viginti duos annos, qui à dicto Tridentini concilii decreto ad noſtri uſque Pontificatûs exordium interfluxerunt, nullum huic imminenti malo remedium adhibitum fuerit-----& ab omnibus Dei Eccleſiis expoſitum--ad nos in Cathedra Petri totum hoc judicium propriè ac ſpecialiter pertinere, &c. *Bulla Sixti.* 5ti. prefixed to his edition of the Vulgar Latin] If the power of edition were ſo pro-

per to the Papacy blameable for non-edition, and for continuance of the confuſed (Satanicall) confuſion all that while: yea, and after the Trent-decree had affrighted and galled mens conſciences in awe of the Latin Vulgar authorized for authenticall while it was ſo confuſed: unreaſonable perverſeneſſe! Though the Pope in this Bull ſmoothed it over with note of unprofitableneſſe only, while the variety of lections continued: which he pretending to remove in his edition, the Learned of the Univerſity ſaw their labour in ſtudy neglected, their marginall notes out of the Greek and Hebrew rejected, and the ſpurious Latin (ſo corrupt) impoſed upon all (hope failing to find an edition truly correct in accord to the originall): Complaints like the noiſe of waters, awake Pope *Clement* 8. to authorize another edition reſpective to pleaſe all; in 2000. places correcting the Latin by the Greek and Hebrew, and leaving thouſands more uncorrect which pleaſed not, but more deeply drowned men over-head and eares in amazement, betwixt two ſo different editions, authorized by Popes, both under the greateſt curſe of excommunication, impoſing his own as that very Latin edition which the Trent-councell authorized for authenticall, without leave of refuſall upon any pretext whatſoever, yea without leave of alteration, without adding or detracting the leaſt particle: at ſuch exigence impoſſible to comply with both ſo diſcordant, and accurſed if varying from either, yet neceſſitated to vary. Behold the tongues of the learned like murmuring waters divided, ſome in accuſation, and ſome in excuſe of the Roman Church, as Queen on the laſt myſticall Sea of that Trent generall Councell in her commands over tongues as waters, contrary commands as winds preparing a foord for our ſafe departure by that warrant, *Rev.* 18. Come out of her my people and communicate not with her, leſt ye receive of her Plagues. The ſore Plague of an amazed conſcience infected all under her ſoveraign command in Trent-councell, to receive the Latin for authenticall as now editioned. Theſe two new editions by papall authority being impoſſible to be ſo received through contrariety, teach us through neceſſity to unbend ſuch exact obedience unto the mind of that Roman Queen in Trent-Councel about authenticating the vulgar Latin of the Pope's editions, being ſo contrariant one againſt another and ſo diſcordant from the originall, though one more than the other.

Excuſe. Was the former any more than an attempt, as of a private Doctor?

Solut. He profeſſed his undertaking as conſtitute in St. *Peters* Chaire, *de apoſtolicæ poteſtatis plenitudine*, for the publique.

Excuſe. But an attempt undertaken is not finiſhed alwayes through the Divine Providence in ſpeciall to preſerve the Honour of that Roman Sea.

Solut. For the ſpeciall diſhonour of that Roman Sea, the divine

vine providence ſuffered this work to be finiſhed compleatly: what defect imagine you?

Excuſe. It was not perfectly Printed * *non pauca prælii vitio irrepſiſſe, quæ iteratâ diligentiâ indigere viderentur,* as Pope *Clement* complaineth in Preface: Have we not reaſon to beleeve him more than ye?

Solut. No reaſon to beleeve him more than Pope *Sixtus*, who commendeth his Impreſſion * *prout optimè fieri potuit emendatam & in Vaticana Typographia impreſſam* his Vatican-preſſe was eſteemed the beſt [*Hæc typographia Apoſtolica Vaticana, & elegantia ac varietate, ingentique characterum copia, nec non characterum pulchritudine ac bonitate, aliiſque rebus Imprimendi Arti neceſſariis, cæteras typographias longè antecellit, viris eruditiſſimis ad exemplaria, quod caput eſt, recognoſcenda, &c. Angelus Roccha. append. Bib. Vat.* p. 414.

And, which ſeemed the beſt way of accurate work, there was on purpoſe commiſſioned and endowed a Colledge of the Learned, elected out of moſt nations, * *Ad ejus curam, congregationem aliquot Sanctæ Romanæ Eccleſiæ Cardinalium, & inſigne Collegium doctiſſimorum virorum, fere ex omnibus Chriſtiani orbis nationibus & celeberrimis ſtudiorum generalium Univerſitatibus, amplis opulentiſque redditibus dotatum deputavimus,* ſaith Pope *Sixtus*: *in præf.* who dayly ſuperattended the work himſelfe with great diligence as he profeſſeth *adeò ut in hoc laborioſiſſimæ emendationis curriculo, in quo operam quotidianam eamque pluribus horis collocandam duximus, aliorum quidem labor fuerit in conſulendo, noſter autem in eo quod ex pluribus eſſet optimum* &c. ibid. And that his commendation may not come of his own mouth alone, there was a device in Letters of Gold inſcribed in the Vatican Library for memoriall thereof unto his honour, for that his moſt amended impreſſion (*Sacram paginam emendatiſſimam*) as *Angelus Roccha* writeth, *bib. vat.* p. 223. *Quarta quæ ſequitur inſcriptio ingentem indicat curam & vere pontificiam, quam Sixtus. 5. toto ſuſcepit conatu pro Bibliis vulgatæ editionis emendandis & imprimendis, juxta Concilii Tridentini præſcriptum. Qua in re præſtanda tot ac tantos diu noctuque perpeſſus eſt labores, ut ipſe videns non ſemel tanquam oculatus teſtis obſtupuit. Univerſa enim biblia antequam prælo committerentur, ad verbum perlegit; etiamſi quotidie in omnes totius Chriſtiani orbis curas, & graviſſimas quidem, totus incumberet, & in dies ſingulos & res ſane pias & heroicas ac pontifice dignas produceret. Sacroſanctam igitur paginam perlegit univerſam, & emendavit: atque ita, ut omnes ſacri codices juxta ejuſdem Concilii decretum cum omnibus ſuis partibus legantur, prout in eccleſia Catholica legi conſueverant & in veteri vulgata Latina editione habentur: nec eo contentus, univerſa item biblia ſic emendata & retenter impreſſa de integro perlegit, ut omnia fideliter recognita in lucem prodirent, quam rem inſcriptio quæ infra legitur apertis hiſce verbis breviter patefacit.* ſc.] according to what Pope *Sixtus* had boaſted in his preface. [*Hanc editionem à variis erroribus accuratè emendavimus & purgavimus*

mus, atque in priſtinam veritatem ſumma diligentiâ reſtituimus---- Item, --ea res, quò magis incorrupte perficeretur, noſtrâ nos ipſi manu correximus, ſiqua prælo vitia obrepſerant.] The renowned Dr. *James*, firſt keeper of Oxford Bodleian-library, would not have been angry, that with this intelligence we borrow his words of expoſtulation, [I would know of the Jeſuit, whether there be any one Typographicall fault in all the Bible, which is not carefully amended ſometimes by the pen, if the correction were not great; ſometimes, with paſting on of whole words: and a very laborious work it was, no doubt, to go over ſo many Thouſand Bibles as were then Printed. I have ſeen four or five, and they are all in like ſort very exactly mended: I have noted the places in my præface to my Book, (*Bellum Papale.*) If this be true, what madneſſe then is it to ſay, that he found ſuch a multitude of faults? Another learned Jeſuit, *Norrice* the Italian Doctor, who had been at *Rome*, and heard the caſe diſputed, ingenuouſly confeſſed unto me, that This bible of *Sixtus*, was printed fully according to the mind of Pope *Sixtus*; That he intended to have decreed theſe Bibles, and no other, to be authenticall Copies: but that Almighty God being Merciſull to the Church, took Pope *Sixtus* out of the World.

Excuſe. An impreſſion, howſoever perfect, obligeth not, if not publiſhed by decree.

Solut. If this of Pope *Sixtus*, had not been ſo publiſhed; how came it abroad into this, and other Kingdomes? how ſhall this, and other Kingdomes truſt any thing in the Pope's name, if bibles come out in the Pope's name without his decree? when his Bull præfixed to the bibles, profeſſeth his decree for publication. *Decernentes eam in omnibus Chriſtianæ orbis Eccleſiis legendam evulgamus.*

Excuſe. Evulgamus, here may prove no more than *obligamus*, with blanks in a Writ undated, or the like word of ſoveraigne ordinance, in a Parliamentary Statute præpared, but not enacted.

Solut. The blank is in ſuch Excuſe, rather than in the Pope's Mandate for the edition of the bible, which hath the expreſſe date in this tenour. [*Volumus autem præſentes literas in valvis Baſilicæ Lateranenſis, ac principis Apoſtolorum de urbe, & cancellariæ apoſtolicæ de more publicari, & intra quatuor menſes eos qui citra montes ſunt, qui verò ultra montes intra octo menſes, à die publicationis hujuſmodi numerandos, perinde arctare & afficere acſi eorum cuilibet intimatæ fuiſſent. Nulli ergo liceat hanc paginam noſtri Statuti declaratam decretorum contraire ——— Si quis attentare præſumſerit, indignationem Omnipotentis Dei, &c. Dat. Romæ apud Sanctam Majorem*, Anno Domini MDLXXXVIII. *Kalendis Martii, Pontific. noſtri* Anno 5.]

How hope yee to decline this curſe of Pope *Sixtus*, who thus attempt to diſ-obey, yea, to diſ-ordain his decree for edition of the Bible: that he thus actuated, it appeareth by the Decree it ſelfe,

and

and alſo by the golden inſcription, in the Vatican Library, for perpetuall honour of that act, [*Sacram paginam Concilii Tridentini præſcripto divulgari mandavit, Aug. Roccha.* ibid.

Excuſe. Are all mandates performed? How if the Currer failed in his act of divulgation commanded?

Solut. The principall act of divulgation is in the Pope's authoritative decree, to bind the Church by his own Cathedrall declaration, (*Decernentes evulgamus*) Decreeing, we do divulge this Edition of the bible for authenticall: the very decreeing is divulging in the moſt principall manner; and moſt manifeſt for our purpoſe, to ſhew that the indicative Decrees of theſe two Popes, contradicting one another, about edition of their vulgar Latin, there was Babylonian-like confuſion in that High Chair; and that mandate, for divulging this edition at Lateran, the principall place of the ſeven-hilled City, more engageth *Rome*, in the Myſticall ſignification of this new Babylonian woman, who was to ſuper-ſede above the ſeven-hilled City, when ſhe ſuper-ſeded above Tongues, the Myſticall waters, *Rev.* 17. as Commandreſs by ſuch her mandates contradictory, cauſing Babylonian-like confuſion, *de cæteris parùm attenditur.* What care we, though an idle Currour fail, if a currer may fruſtrate the Pope's mandate, and the decree of your Trent Councill, authorizing ſuch mandate of the Pope, about the publication of Gods mandates in holy Writ. O high and mighty Currer! ſurpaſſing the man of *Rome* in his chair, who unfallibly knoweth not, thou knoweſt thy divulging act: and how ſhall we know ſo farre off? canſt thou tell of any infallible Currier, that neither hath, nor poſſibly can bring lies, untruths, or contrary reports from *Rome*? or in thy own conſcience? Are thy reports unfallible or unvariable? is not thy tongue *inſtrumentum mobile in utramque*? didſt thou never at Lateran proclaim one Pope to day, and another of the contrary faction, Pope to morrow? nor divulge contrary decrees of Popes at any time? doeſt thou divulge the Bulls for determination of ſecret myſteries, in Tranſalpine Countries? or canſt thou certifie whatſoever bulls were divulged by thy fellowes, or predeceſſors? is not ſuch abſolute dependance upon thy report, a way to make voidable ſo many bulls of importance? will not your common Lawyers rather admit of practicall rules, *Quodcunque Papa mandat de more præſumitur fieri, præſumitur fieri ſolemniter, ut teneat mandatum donec appareat contrarium*: It being not proved, that the Currer omitted his Cuſtomary ſervice, and therefore, to be ſuppoſed, that it was done as commanded; there concurring on the contrary, ſuch proof of ſufficient divulgation.

1. The Printed book it ſelfe abroad in other Kingdomes, with præface of apoſtolick approbation, and injunction.

2. The copy recorded in the Vatican Typographicall-office, with the Pope's warrant, and injunction for all other Printers of

the Bible whereſoever, to conform themſelves exactly to that Copy.

3. Pope *Sixtus*, his Cathedrall Decree of publication, *pro nunc, Latinam Editionem hanc ipſam nunc legendam vulgamus, decernentes eam, &c. quæ nunc prodit noſtro excuſa prælo.*

4. The golden inſcription, in the Vatican Library, for honour of Pope *Sixtus*, his preterperfect act, mandatory for divulging it, (*divulgari mandavit.*) What honour had it been, either if he had ſuffered the baſeneſſe of a Curver, to defraud the Chriſtian world of the bible, in ſo commended authentick edition; or if himſelfe had recondemned it.

Excuſe. It was an honour, to have endeavoured ſo much in ſo good a work; and it might be more for his honour to revoke it, that it might be done more perfectly.

Solut. This might be ſaid for another Church, and her doctors in humble reverence, and diligence of their beſt endeavours, more to perfect the Tranſlation of Gods holy word, as their skill in languages increaſeth more: but this ſufficeth not in excuſe of the Roman Church, and her Arch-doctor, who thus having once by peremptory decree, as it were Apoſtolique, perpetuated his Latin edition, as perfect and authenticall, as a rule of faith, in all diſputes of faith, according to the præ-decree of that Trent Councell: how could a perpetuall ſanction of that your generall Councell, accomplished with conſent of an approved Pope, be re-called by a ſingle Pope, whether the ſame or another? had not ſuch revocation been void, *De jure veſtro*, doth there appear any proof, *De facto*, that it was re-called of that Pope *Sixtus* 5. or of the ſucceeding Popes, *Gregor. Urban. 7.* Innocent 9.

Excuſe. After theſe, *Clement.* 8. in his præface, intimateth that Pope *Sixtus* had a purpoſe to recall his former Impreſſion. Sixtus 5. *animadvertens non pauca in ſacra biblia præli vitio irrepſiſſe, quæ iterata diligentia indigere viderentur, totum opus ſub incudem revocandum cenſuit atque decrevit.* Hereupon *Gretzer*, thus, [*Biblia priora quæ Sixtus ediderat, ipſemet Sixtus ſub incudem revocare & accuratius recognoſcere decreverat, offenſus mendarum quæ irrepſerant multitudine, quam tamen cogitationem ſuam præpoſterâ morte abreptus reipſâ perficere non potuit. Quod ergo Sixti conſilium imperfectum manſit, tandem Clemens. 8. perfecit, & mentem voluntatemque Sixti ad rem contulit, recognitis illis Sixtinis bibliis, quæ cauſa cur & Sixti nomen præſcriptum gerunt.*

Solut. Doth not this rob God of his Glory, which *Sixtus* gave in acknowledgment, as for his perfected work of edition, *ad laudem & gloriam omnipotentis Dei ſtatuimus ac declaramus eam vulgatam ſacram paginam, editionem cenſendam eſſe hanc quam nunc prout optimè fieri potuit emendatam vulgamus*: or if not in them robbery, was it not mockery for him, to put the glorious Name of God upon the work, as perfect, if himſelfe judged it faulty with ſo-

manifold

manifold errata's? After such elaborate emendation, by Pope *Sixtus* his own hand, to revoke it upon pretense, of so great multitude of errours in the Print, is no small argument of falshood on the other side.

And consider also, that other argument, under such pretended correction, of his erronious print in his name, to change the very Text, authenticated by him, with Thousand of changes, admitting the Greek and Hebrew, where he had rejected it, and had so blamed the former admitters thereof, as over-reached by Satans malicious subtilty.

There appeareth a third argument, of no lesse falshood in pretence, (notwithstanding those many Thousands of changes, towards the Greek and Hebrew) to follow the vulgar old Latin, as it were without change, [*Propositum non fuit antiquam interpretem ulla ex parte corrigere vel emendare, sed veterem suo paritati restituere*] this triple-crown'd appearance of falshood, gives little encouragement to trust such posthumous report, of change in the mind of *Sixtus* too late, howsoever, in respect of his owne, and the generall Councell's prejudice in authenticks of faith: after which, if one Pope should change, all your ground of infallible certainty were lost: yet notwithstanding, such losse in change of the former edition, yee follow the latter.

Excuse. The latter also groundeth it selfe upon that decree of the Trent Councell.

Solut. The more miserable is their confusion, whose conscience tieth it selfe unto the Trent Councell, if yee mark the exigence of this fatall opposition, in Thousands of places, some more of importance than others. Doctor *James* hath instanced

1. In sentences or words, added by Pope *Clement*, which were not in Pope *Sixtus* bibles.

2. In sentences or words, left out by *Clement*, that were in *Sixtus* bibles.

3. The contradictions, or contrarieties of reading, in the two bibles, of *Sixtus*, and *Clement*.

In which three notable respects, it is impossible to receive both bibles, as imposed by those Popes, who commandeth each for his owne edition, without allowance of any change in re-printing. *Libri imprimendi sunt juxta illud exemplar in Typographia Vaticana, Ne minimâ mutatâ particulâ vel additâ vel detractâ.* Sixtus *in Bull. præf.*

On the contrary, for the latter edition, Pope *Clement.* 8. thus, *ad perpetuam memoriam nos authoritate Apostolicâ districtius inhibemus, Ne minima quidem particula de textu mutatâ, vel additâ vel ab eo detractâ, &c.* neither allowing any variation from his Edition, whether in adding or detracting the least particle, and each of the Popes authorizing his edition, to be received under pain of the greatest curse, as the very same edition, which the Trent Councell

cell authorized *Sixtus* thus, [*ut hæc vetus editio quæ nunc prodit, nostro excusa prælo ejusdem Synodi præscripto modis omnibus responderet*——*ex certa scientia deque apostolicæ potestatis plenitudine statuimus ac declaramus eam vulgatam S. paginæ Latinam editionem quæ pro authentica h. concilio Tridentino recepta est sine ulla dubitatione aut controversia, censendam esse hanc ipsam quam nunc prout optimè fieri potuit emendatam & in Vaticana Typographia impressam in universa Christiana republica atque in omnibus Christiani orbis ecclesiis legendam evulgamus, decernentes eam priùs quidem universali sanctæ ecclesiæ ac sanctorum patrum consensu, deinde verò generalis concilii Tridentini decreti, nunc etiam apostolica nobis tradita authoritate comprobatam, pro vera legitima authentica & indubitata in omnibus publicis privatisque disputationibus, lectionibus, prædicationibus, & explanationibus recipiendam & tenendam esse*——*districtiùs inhibemus ne unquam perpetuis temporibus*——*si aliud exemplar ab eo quoquo modo discordans ad imprimendum tradiderit vel impressum approbaverit, etiamsi patriarchali vel alio nomine fulgeat dignitate, interdicti ingressus ecclesiæ, mandantes universis & singulis per universum orbem & præsentem constitutionem curent perpetuò firmiter & inviolatè ab omnibus observari, contradictores & inobedientes per censuras ecclesiasticas compescendo. Non obstantibus constitutionibus & ordinationibus apostolicis atque in generalibus conciliis editis: Nec non universitatem juramento confirmatione apostolica, vel quavis firmitate alia roboratis & statutis. Nulli ergo liceat hanc paginam contraire*——*. Si quis attentare præsumpserit, indignationem Omnipotentis Dei*, &c. according to the usuall forme of accursing all contradictors. How can Papists escape this curse since they reject this Bible of Pope *Sixtus* notwithstanding his perpetuall edict for it, and against all receavers of another? How can Papists escape this curse since they now all receive another edition of the Bible so different from this? Pope *Clement* the eighth for that other edition thus prefacing it also to be that which was authorized at the Trent-Councell *Mandamus universis & singulis ut præsentes literas ab omnibus inviolatè perpetuò observari curent ac faciant: contradictores per censuras ecclesiasticas*, &c. *non obstantibus constitutionibus & ordinationibus apostolicis ac in generalibus conciliis generalibus, atque universitatum etiam studiorum generalium juramento confirmatione apostolica vel quavis alia firmitate roboratis. Si quis post datum præsentium*, &c:

Behold a most peremptory contradiction of the two Pope's buls inforcing two discordant Latin editions of the Bible in malediction contradictory both by vigour of the Trent-Councell for perpetuity; behold an impossibility to obey the Trent-Councel's decree for acceptance of the Latin vulgar as authenticall by a Pope's edition! an impossibility to escape the contradictory curse of a Pope and of the Trent-Councell, while thou art under a Pope and his Trent-Councell! a necessity therefore to forsake a

Pope's

Popes Latin edition of the Bible, though authorized by the Trent-Councell.

O juſt neceſſity by the wonderfull judgement of God to forſake the contradictory judgement of Popes in the name of their Trent-Councell when they would compell all, eſpecially learned Univerſities to forſake God, againſt conſcience, in breaking their oaths; and againſt their ſcience, in forſaking the Greek and Hebrew Text of Gods holy Word.

Excuſ. The Greek and Hebrew are not utterly rejected, but to be conſulted in ſome caſes by the Pope's direction commending thoſe originall tongues as fountains, and commending what *Hierom* and *Auguſtine* ſaid to that intent. [*Sixtus Bull. præf. Sapienter B. Hieronymus admonebat, ut in novo teſtamento ſiquando inter Latinos quæſtio exoriatur, & eſt inter exemplaria varietas; ad fontem Græci ſermonis quo novum teſtamentum eſt ſcriptum, recurri ſolet: ita ſi quando inter Græcos Latinoſque diverſitas eſt in veteri teſtamento, tunc ad Hebræam recurramus veritatem, & quicquid de fonte proficiſcitur, hoc quæramus in rivulis: quod etiam B. Auguſtinus iis qui Scripturam tractant inter alias regulas tradidit.*]

Sol. This is reſtrained, in caſe where the Latin vulgar is doubtfull or various in it ſelfe: but when the Latin varieth from the originall, the original is rejected by the Pope, and the Latin authorized for authenticall: inſomuch, that no faith is allowed by him to Bibles of the former edition wherein were Notes indicative of the Greek and Hebrew lections, ſo far as they differ from the Latin [*Si manuſcripta vel impreſſa Biblia hujus etiam vulgatæ editionis, ob characterum venuſtatem, ſeu ob aliquod inſigne codicis ornamentum ſive ob impreſſionis præſtantiam, vel ob notationes ad marginem ſcriptas aſſervantur, et juxta noſtrum hoc exemplar emendata non fuerint, Ea in iis quæ huic noſtræ editioni non conſenſerunt, nullam in poſterum fidem, nullam auctoritatem habitura eſſe decernimus ac declaramus. Sixt.* ibid.] Hear you the Pope forbidding to beleeve the notes which declared the Greek and Hebrew lections, and ſo forbidding to believe the Greek and Hebrew whereſoever different from the Latin?

Pope *Clement* the eighth (to pacifie the complaints and groans of the learned) did admit ſome of theſe Greek and Hebrew lections into his text: but thouſands (which ought to have been as well admitted) he both excluded from the Sacred Text, and baniſhed alſo from the margin (*ut lectiones variæ in marginem ipſius textûs minimè annotentur*) in Policy, but againſt the confeſſed light of his own conſcience [*in hac pervulgata lectione ſicut nonnulla conſultò mutata; ita etiam alia, quæ mutanda videbantur, conſultò immutata relicta ſunt: tum quod ita faciendum eſſe ad offenſionem populorum vitandam*, &c. Alas, for offence of the people! As if they underſtood the Latin, or they, who could underſtand, would be offended to have a corruption amended! Was it not ra-

ther to hide the prevarication which had authenticated what was ſo corrupted? *Iſidorus Clarius in præf. Bibliorum*, having obſerved 8000. errours in the Latin tranſlation of the Bibles; and the Lovanes, and John *Benedictus* having obſerved many thouſand differences from the originall Greek and Hebrew. John *Mariano edit. vulg.* c. 22. p. 107. *Si concilii Tridentini patres noſtram editionem omni ex parte probare volebant, paremque cum fontibus auctoritate & fide facere, longa commentatione debebant ſingula interpretis errata caſtigare; quod factum certè non fuit*: like a Loyaliſt halting with Ifs [If they intended to approve the vulgar in every part, they ſhould firſt have corrected all errata's: but they did not] herein without Ifs acknowledging the vulgar Latin edition to be erronious. If ye aske the cauſe of ſuch precipitation at Trent, approving it for authenticall before the errata's were amended: as the door is ſhut in haſte before the Conſtable come; and then how they look and laugh out at the window againſt him as at an offender; as if the originals Hebrew and Greek offended; and were to be corrected by the Latin, rather than the Latin to be corrected by the original Greek and Hebrew Text of Gods Word. [*Et ſicubi ſit diſſenſus: dicam potiùs corruptum textum Hebræum quàm verſionem eſſe veterem: & hoc dicam, enixus Eccleſiæ columna & firmamento veritatis, quæ hanc verſionem ut authenticam nullo prætextu repudiari ſinit*, ſaith the Jeſuit *Gretſer. append.* 2 *ad l.* 2. *Bellar.* p. 1061. *Dicimus vulgatam editionem tantæ eſſe auctoritatis ut cum ſit recurrendum ad fontes Hebræos & Græcos, & fortaſſe irrepſiſſe errores quoſdam in origines, ut emendari potius debeant per vulgatam editionem eccleſiæ probatam, quàm vulgata editio emendari per eoſdem: Leon. Coq. præf. Mon. Jacobi Reg.* p. 379.

In this ungratefull courſe againſt the moſt ſacred fountains the preſumptuous waters parting in contradiction, afford us to depart from her who ſitteth Queen Regent over them; and at this departure again, we call to mind the Song of *Moſes* preſcribed for gratefull ſouls ſo departing, *Rev.* 15. as right ſeaſonable to abaſh the Pride of *Rome*, in audacious compariſon preferring Pope *Sixtus* beyond *Moſes* in water-works, for watering ſome of the ſeven hills at *Rome*: In honour whereof the Vatican Library walls (of his foundation) publiſh this blaſphemy.

Magna ambo: Si, quis fecit majora, requires,
Mons illi: Sixtus montibus addit aquas.

Fitly conjoyned with that other Inſcription about divulgation of his bibles in the Latin tongue, accurſing all *Ro. Cath.* and accurſed by all now following the Trent-Councell; in the depth whereof theſe mutuall accurſing Editions ſinke with the Pope's leaden Bulls, as *Moſes* ſang of his Figurative Enemies, that they ſank as lead in the mighty waters, *Ex.* 15. 10. which afforded departure

parture for bleſſed *Iſrael*. In conformity to which type, the people of God are exhorted to worſhip Him that made the Sea, and the fountains of Water,, *Rev.* 14. 7. the bleſſed means of their ſafety, though to the wicked unbleſſed, through the juſt Judgement of God, for abuſes, pouring the vialls of his wrath upon the Sea, and upon the Fountains, *Rev.* 16. 3, 4. Myſticall fountains, whatſoever in Gods Word, this being for conſummation of all he hath declared by his ſervants the Prophets: The Greek and Hebrew Tongues, being the originall fountains of Gods Word, may juſtly be ſaid, to have wrath poured on them, not for themſelves, but for their ungodly contemners, unto whom, that which was ordained for a ſavour of Life, becometh a ſavour of Death, 2 *Cor.* 2. All the plagues therein threatned, being in probability, moſt ready for ſuch, as adde or detract from Gods Word.

Behold herein alſo the preſumption of Papall *Rome*, adding and detracting from Gods Word! Again, to viſit the renowned protobibliothecary. Dr. *James* inſtancing in nine ſentences, or words, added by Pope *Clement*, which were not in the bible of Pope *Sixtus*; and inſtancing in twelve ſentences, or words, left out by *Clement*, that were in the bible of *Sixtus*. So that Pope *Sixtus* accompted that to be part of Gods Word, which Pope *Clement* accompted not to be part of Gods Word, both publiſhing their editions, as authenticall, to bind all conſciences by warrant of the Trent-Councell: one Pope of neceſſity, convincing the other to have erred, in publiſhing that for Gods Word, which is not, and in denying that to be Gods Word, which is.

What higher preſumption? What clearer conviction, that a Pope with warrant of his Trent Councell, hath not judgment infallible, to diſcern and certifie what is Holy Writ. If the Papall Church had ſuch unfallible judgment, why did ſhe not, through the vaſt temptation of 1500 years in generall Councell, definitively declare the completion of Canonicall Scriptures? Why did ſhe ſo poorly beg credit to her vulgar Latin edition, in the name of Saint *Hierome*, who not onely counteth divers of thoſe books Apocryphall, that this edition accompteth Canonicall; but alſo blameth this Latin Edition it ſelfe, as faulty, ſo much that he thereupon with great pains made a new Tranſlation, much commended by Saint *Aug.* and other Ancients: whoſe words of commendations, the Pope miſapplieth to this confeſſedly-corrupted and patched Tranſlation; as if this had been Saint *Hierom's* new, ſo much commended, whereas that was loſt, and Saint *Hierom* called this the old Latin Tranſlation: Had Saint *Hierom* lived to ſee this Latin preferred, as authenticall above the fountain-Tongues, and thoſe books which then were Apocryphall obtruded, as Canonicall, unto the faith of Chriſtendome, Saint *Hierom's* magnanimity would not have ſpared *Rome* now: which he accompted *Babylon* then, calling his friend thence, as from the purple Whore,

and

and advertiſing her, that by repentance, ſhe might prevent the vengeance revealed from Heaven againſt her; *potes per pœnitentiam, &c.* Argument enough, that ſhe had not, as then alas; much leſſe now, ſince the growth of her Babylonian myſtery wotſe and worſe.

Behold alſo, the preſumption of *Rome*-papall above the ſenſe of ſacred Text: here convinced, in that by warrant of Trent Councell, theſe Latin editions authorize, for authenticall, flat contrary, yea contradictory lections.

Joſ. c. 2. v. 18. *ſignum fuerit*, this purple cord a ſigne: ſo the bibles of *Clement*, and the Lovanes according to the Hebrew. *Signum non fuerit*, ſhall not be a ſigne: ſo the bibles of Pope *Sixtus*. Loe contradiction, in a matter concerning life and death, not onely Corporall, but Spirituall alſo, for as much as that purple cord, by way of ſignall covenant, may be conceived to have pre-figured ſalvation, the Covenant of Chriſts blood. *Rahab* being a figure of the Church of the Gentiles, all things happening there to the Jewes in figure.

What need we tranſcribe any more of thoſe 25 inſtances, collected by laborious Dr. *James*?

Excuſe. Inſtances in ſmall matters!

Sol. Some greater than other: but how ſmall ſoever the matters were, it is no ſmall offence to deny what the word of God affirmeth; and to deny it in Gods name, as it were to make God ſpeak againſt himſelfe, yea, and to impoſe upon the conſcience of Chriſtendome, to believe in Gods Name, what is falſe. If yee count ſuch papall preſumption ſmall, yet look upon them with St. *Pauls* ſpectacles, 1 *Cor.* 1. and tremble with aſtoniſhment, for that God hath choſen the fooliſh things of this World, to confound the wiſe, and God hath choſen the weak things of the World, to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen, and things which are not to bring to nought things which are, that no fleſh ſhould glory in his preſence.

By warrant of the decree in Trent-Councell, one Pope hath authoritatively contradicted another, about part of Gods Word, one Pope therefore of neceſſity, being concluded to judge falſe about the Word of God; and with utmoſt eagerneſſe of Papall Maledi&ction, to authorize that falſhood for Gods Word, by warrant of the decree in Trent Councell; the Trent Councell decreeing with conſent of a Pope, are therefore, concluded to have no infallible ſure judgment about Gods Word, by conſequence of this their owne judgement, ſo ſelfe-condemnatory through Gods moſt juſt judgement, againſt their preſumes over his Word, many wayes.

1. Reſtraining the publique lection of Gods holy Word, to one Tongue, in Babylonian affectation of univerſall Monarchy thereby,

by confounded again by diverſity of tongues reſanctified for divine ſervice by the help thereof, and through diverſities of lections in that vulgar Latine to which it was ſo reſtrained.

2. Authorizing that Latine Tranſlation as authenticall, though it diſcordeth in thouſands of places from the fountain-tongues of Hebrew and Greek, wherein the word God was writ by the Holy Ghoſt; this Preſume alſo being confounded in it ſelf by the various and contradictorious lections of the Latine.

3. Preſuming to detract from the ſacred Text, and to add apocryphalls for Canonicalls by like accurſed confuſion, through like contradiction of Popes, as not to forget ſome inſtances in the Book of *Wiſdome* cap. 2. 11. Pope *Sixtus* putteth the Law of unrighteouſneſs where Pope *Clement* putteth the Law of righteouſneſſe according to the Greek And *Eccl.* chap. 21. 15. Pope *Sixtus* putteth unwiſdome where Pope *Clement* putteth wiſdom; as likewiſe *Eccl.* chap. 5. 26. where Pope *Sixtus* putteth, folly.

4. Preſuming over the ſenſe of the ſacred text, even to pervert Gods affirmative word into negative, and by warrant of the Trent-Councill to impoſe this perverſion upon the faith of Chriſtians to beleeve it as the true word of God under pain of the greateſt curſe for refuſal, upon whatſoever pretence: yet upon neceſſity to be refuſed through Papall contradiction by the ſame warrant of Rome in Trent-Councill. The Trent-Councill upon the ſame neceſſity engaging it ſelfe to be refuſed through papall contradictorious Editions of the Bible, by warrant of her peremptorie Decree before-hand.

O welcome neceſſity by the ſweetneſſe of Gods providence, opening ſo fair way of rationall departure from her judgement, when her judgement (as divided by ſubmiſſion to contradictory Popes) cannot poſſibly be with reaſon obeyed or beleeved.

O foord of aſſured ſafety for paſſage (as through divided *Euphrates*, old figurative Babylon was ſurpriſed) here again for ſurpriſall of new Babylon in ſpirit through diviſion of waters: whereon the myſticall Church-woman of Rome ſitteth as miſtreſſe (the myſticall waters being tongues, Babel-like confounded through contradictorie diviſion.)

And theſe waters iſſuing from the myſticall ſea of a generall Councill, wherein nations meet as Rivers in the laſt ſea of a generall Councill; that at Trent affecting to be the laſt generall Councell: and that at laſt with finall obſtinacie ſupponing the people (as ſignified by waters in the ſacramentall dutie) but forbidding them to drink of the ſacramental chalice which is called the covenant in his blood: the communion thereof being uſurped by Prieſts alone, to dignifie themſelves above the people, ſo deſtroying the people by denying unto them the cup of ſalvati-

on the Roman people thus above the people (as waters) every way engageth her ſelfe in this accurſed myſterie, by Decree of her Trent-Councill, the laſt myſticall Sea ſeparating from the former Conciliar courſe for perpetuall uſe of generall Councills (hereby ſtopping in perpetual diſuſe,) and ſo leaving a Foord for us to depart, betwixt the Seas of her generall Councills.

Bleſſed be God upon whoſe call we thus ſeaſonably departed.

God bleſſe us and others, more and more departing as he ordained, to his glory, through Jeſus Chriſt our Lord Amen.

To declare his officitiation by viſionall ſimilitude, *Rev.* 1. 15.

Note his voyce as the ſound of many waters to condemne the Whore ſitting on the many waters, *Rev.* 17. expounded to bee tongues like waters; ſounding the voice of the Almighty: the ſacred tongues of Hebrew and Greek, wherein his holy word was voyced.

Avaunt, proud and moſt deceitfull Harlot, Babylon in myſterie; pretend no longer to ſit above thoſe ſacred Tongues, and therein above the voyce of Chriſt the onely wiſe Word of the Eternall God in his holy written word, above the ſenſe in ſenſeleſſe contradiction againſt the the truth of Chriſt, who is not yea and nay. Nor is there hope of helpe as when that fugitive Pope told how his adverſaries cut out his tongue, as if it had been mirably reſtored, to perſwade the *French* for aide by the ſword of civill Magiſtrates, now God turning their hearts againſt Rome, for her abuſage of them in many ſad experiences of her fraud and rage horribly-bloudthirſty.

Fierce execution through blind obedience for the Roman Church-advances, as required by the Trent-Councill: A fourth part of the Beaſt's mark, as foreſhewed about the diviſion of the Roman old Empire into ten ſhares: The ſhares allured by falſe Church pretences to ſubmit their powers to the Beaſt, on which the ſeven-hilled Citty Rome was carried up to domineer in other contries as over their lawes and civill lawgivers: About which, more is to be noted in the 33. chap. and therefore this may bee ſpared.

By

By waters of blood as of a dead man to be drunk in the Doctrines about Christ blood, as daily sacrificed, a Fift part in the mark of this Roman *Beast, which at first killed Christ in Deed, and now in Doctrine, as beforesaid for defence of Christ his Covenant (the blessed Cup of Communion in his blood,) So now in defence of Christ his onely Sacrifice offered but once and not often as presumed in daily Masse Saacre of Christ his true Body.*

BLessed be the providence of our most mercifull Heavenly Father in his Holy Son, the Word; preparing for defence of his truth and true children, a witnesse in set forme of a Song with joy to his glory from age to age: for Jewes and Gentiles to beware of the dragonly subtle malignitie.

The Song written to perpetuity by *Moses*, *Deut.*c.32.wherein are to be noted for our present enquirie, these five clauses.

1. My Doctrine shall drop as the raine, *v.* 2.

2. Thou didst drink the pure blood of the grape, *v.* 14. Their grapes the grapes of gall.

3. Their wine is the poyson of Dragons, *v.* 32,33.

4. Vengeance belongeth unto me. *v.* 35.

5. Rejoyce O ye Gentiles with his people, for He will avenge the blood of his servants, *v.* 43.

1. These clauses belong also to the New Testement in expresse reference thereunto.

2. The sense of these clauses continueth the same in the New Testament.

3. Where any one of these sentences is repeated in the New Teitament, for understanding the meaning thereof, the others are to be minded; forasmuch as the whole Song is, by God's command, to be had in perpetuall remembrance.

4. For Jewes and Gentiles that they may rejoyce together.

5. The joy of Holy Communion at the wedding Supper of the Lamb, *Revel.* c. 19.

Hereupon proceedeth our Commentary, thus: Ch. 10. to the Hebrewes repeateth out of that Song, *Vengence belongeth unto me, saith the Lord*: now, to know the mind of the Lord at his command,

command, remember that his other word [Thou didſt drink the pure blood of the Grape] in a Comparative, not in a Tranſubſtantiative ſenſe, as if the juyce of the Grape had been true blood ſubſtantially then.

That the mind of the Lord is for the Comparative ſenſe againſt the Tranſubſtantiative, appeareth by the occaſion of his vengeance here in the words immediately next before: Of how much ſoarer puniſhment ſuppoſe ye, ſhall he be worthy who treadeth under foot the Son of God, and hath counted the bloud of the Covenant a common thing, and hath done deſpight unto the Spirit of grace.

Weigh here four Arguments againſt the Tranſubſtantiative Senſe.

1. Firſt, in the word here tranſlated (treading under foot) it is the ſame word which ſignifieth (treading the winepreſſe. *Rev.* 14,20.) arguing that the blood of Chriſt is not ſubſtantially to be preſſed out againe.

2. Foraſmuch as it is the Sonne of God, whoſe blood was once ſhed for us; his infinite perſon appreciateth his bloodſhed, ſo that once ſhed it is acceptable for ſatisfaction of Gods infinite juſtice with mercy to his people, the flock redeemed by the blood of God. *Acts* 20.

Once ſufficient for the ſinnes of the whole world, the vengeance here threatned is for making that bloodſhed a common thing κοινὸν, as the Tranſubſtantiative ſenſe aimeth really to ſhed it by Sacrifice every day.

3. In that it is here called the blood of the Covenant, *Heb.* 10. The blood of the Everlaſting Covenant, *Heb.* 13. by which blood Chriſt entred once into the holy place, having obtained eternall redemption, *Heb.* 9. 12. not to offer himſelfe often, *v.* 25.

The pretended offering of Chriſt his blood often in ſacrifice for the People, having occaſioned the people to be ſhut out from the Communion of the Cup, which Chriſt calleth the New Covenant in his blood, and may juſtly be feared as a great provocation of the vengeance here threatned, *Heb.* 10. as it is in the 32. of *Deut.* The Lord will judge his people.

4. Foraſmuch as the Tranſubſtantiative ſenſe doth do deſpight unto the Spirit of grace, whoſe office is to apply unto us the benefit of Chriſt his blood as once offered ſufficiently for us, Chriſt through the Eternall Spirit offering himſelfe without fault to God, *Heb.* 9. 14. The Holy Ghoſt as a witneſſe to us having made the New Covenant to remember our ſinnes no more. So that there is no more offering for ſinne, *Heb.* 10,15,17,18. And giving us the Spirit of Faith to beleeve this Covenant of ſure, full, and free remiſſion unto us as one in ſpirit with Chriſt.

How dreadfull are the Romaniſts words in deſpight of the Spirit of Grace in all this, yet, that all this may come neer unto them;

Let

Let that expreſſe mention, *Rev.* 15. of *Moſes* his ſong, and the marriage-ſong of the Lamb (victorious over his murtherer the Roman beaſt, whereat emiſſion of the ſeven Meſſengers, with the ſeven Vialls of the wrath of God) awake them to note

Secondly, When the ſecond Viall was poured on the Sea, there was made blood as of a dead man; The third Viall was poured upon the Rivers, and Fountains of waters, and there was made blood. And the Angel of the waters ſaid, Thou art righteous, O Lord, becauſe thou haſt judged thus; for they have ſhed the blood of Saints and Prophets, in perſecutions: for the plague of Warre, by the conſpiration of Emiſſaries, is an effect of the Viall following, Thou haſt given them blood to drink. And another out of the Altar ſaid, Even ſo Lord God Almighty, true and righteous are thy judgments; This from the Altar importeth ſome notion of Sacrificing, and this righteous vengeance againſt it, referring to that prætaced Song of *Moſes*, mindeth of the pure blood of the grape in the Comparative way, as not Tranſubſtantiate, more pleaſing unto the Lord.

The Lord moſt mercifull, with patience deferreth his wrath, untill rivers are infected after the Sea, and Fountains infected after the Rivers: And in providence, thereby teaching; The Fountains may be cleared, firſt, before the Rivers, and the Rivers before the Sea Myſticall of Generall Councill, unto which Nations flow as Rivers, by Commiſſioned Emiſſaries of publique Authority. To which, humbly ſubmiſſive, Univerſities flow as fountains, fountains in the Plurall, gratiouſly conflowing as Chriſt the Fountain of fountains, opened in the fourth Chapter of his Goſpell by *John*, v. 14. Whoſoever drinketh of the water of Life, which I ſhall give him, ſhall never thirſt, it ſhall be to him a well of water, ſpringing up unto everlaſting Life; Which he ſpake of the holy Spirit, which believers ſhould receive, Chap. 7. v. 3. And which they ſhould receive by believing (as the Scripture hath ſaid) in drinking, and that at the Holy Communion drinking into the Spirit, by believing the words of Chriſt to be Spirit, and Life; ſpirituall nutrition of the new life of the ſpirit, begun by the new birth, at the water of Baptiſm, and to be nouriſhed by Communion with Chriſt, in newneſſe of Life, not in new ſhedding blood, to drink blood about, for which are poured out here theſe plagues of God. After the mark of the beaſt, in ſuch accurſed cruelty, ſhedding the blood of Saints, the Members of Chriſt; foraſmuch, as they are abhorrent from the errour of ſhedding again the blood of Chriſt, to drink it as the blood of a dead man; It is not the blood of God's ordinary ſervants ſhed for themſelves to drink, but the blood of a man ſingular in excellence, alive, yet as dead. His blood to be made, and to be ſubſtantially drunken: The very phraſe of Tranſubſtantiatours; Their own Apology pleading

the ſame efficacy, which turned the water into Blood, and the rod into a Serpent; but that was a divine Act of vengeance, to plague oppreſſive *Ægypt*: This to plague a more grievous oppreſſion of an other, ſpiritually called *Ægypt*, *Rev.* 11. *Exod.* 4. 22. Thus ſaith the Lord, *Iſrael*, my Son, my firſt born, let my Son go, that He may ſerve me; Then He departed in the loins of his fore-Fathers. Afterwards, He was ſent into *Ægypt* again himſelfe, as a place of leſſe unſafety, *Matth.* 2. when his murder was intended by *Herod's* cruell Hypocriſie, ſubordinate to the Roman ambition, then executing the decree, to taxe the World, at Chriſt his birth; and his death by the Romans execution, is called *Exodus*, by *Moſes*, *Luk.* 9. 31. So plainly, the onely wiſe providence of God, hath fore-warned his Children, by diſcovering the Roman, to be the great Malignant Inſtrument choſen by Satan, againſt Chriſt the ſeed of the Woman, in proſecution of Serpentine enmity, to bruiſe his heel, as when his feet were nailed one upon another: One heel indeed was bruiſed to the Croſſe, at his Crucifixion, the moſt infamous Roman-death, for the Roman cauſe under that ſixth Head of the Roman beaſt, after which another was at laſt to be found Antichriſt, by the Romaniſt's owne interpretation, to which after-time appertaineth this, *Rev.* chap. 16. as another plague, to drink blood as of a man dead: making deadly the water of the Councill, teaching ſo to drink in the laſt Sea of a Generall Councill, and that at Trent affectedly becomming the Laſt; This her Doctrine of blood is yet further condemnable in the ſentence of Gods wrath, embittering things of Heaven and Earth, by righteous vengeance, according as prepared in that Pſalm, for *Jewes* and *Gentiles*, for after-ages: *Deut.* chap. 31. and 32. *Give eare, O ye Heavens; and hear, O Earth! My doctrine ſhall drop as Rain*, v. 14. *Thou didſt drink the pure blood of the grape*, v. 32. *Their grapes the grapes of gall*, v. 33. *Their wine the poyſon of Dragons.* When, (*Matth.* 27. v. 34.) *They gave Him vinegar to drink, mingled with gall*, John 19. *When Jeſus had received the vinegar, He ſaid, It is finiſhed, and gave up the Ghoſt*: His ſacrifice was finiſhed; but that was not finiſhed, which God by that Song prepared, to direct after-times, alſo for the pure wine of grapes to be called Blood, though unſubſtantiated, (*Rev.* 15. The Song of *Moſes* having warned us thereof,) and alſo that about wine of the Dragons poyſon, as not finiſhed.

3. It is thirdly notable, That the ſeven Headed-Roman-Dragonly Myſtery, was looſed again for a thouſand years, *Rev.* chap. 20. And that after the thouſand years dreadfully concurred a new Doctrine, ſo ſuitable to that Dragonly gall as killing Chriſt again, in pretended maſſe-Sacrifice, under the new name of Tranſubſtantiation, admitted firſt in publique by that Pope, who was convicted to be Antichriſtian, by the ſentence of a Councill

Councill in Rome, with consent of an undoubted Pope *Nicholas* the Second.

Have patience with this earnestnesse of conscience in disputation by way of Christian heedfull caution against Satan's peremptory deceitfulnesse, of the fatall Roman Mysticalls, under the new name of Transubstantiation, (excluding all possibly-commodious sense of former expresses) in seeming-honour of Christ's sacrifice at death. To kill Christ in sacrifice daily, so far as lieth in the Church of *Rome*, and all her Priests; in professing to sacrifice daily, by making His body a-part from his blood, wherein his Life consisteth, (*Levit.* chap. 17. 11.) and intending daily to do that which is deadly to Christ, by such separation of his Life, abstractedly considered in their act and intention, unlesse He shift for his Life; (It may seem, *Judas* hoped his Master would have shifted for life) another way, which was not by vertue of Christ his owne Word of Institution: Nor of their imagined shift of Concomitance. And therefore, by consequence of such impiety, their masse-Sacrifice killeth Christ daily, that they may drink his blood as of a dead man; O guilty! For their conviction herein: Examine again, the former words of their Doctrine; by Transubstantiation, understanding a conversion of consecrate bread into Christ's body, yet not into his blood, and conversion of consecrate wine into Christ's blood, and not into his body: both, incredible conversions. For though Christ, who turned water into wine, can turn wine into blood; and bread into a living body: Yet, if here it were so, then as the same matter which had been under the form of water, continued under the form of wine; So the same matter, which had been under the form of wine and bread, should continue under an other substantiall form here in Christ's blood, and in Christ's body; by consequence of which materiall continuance, Christ should have a body materially, not produced from the *Virgin Mary*, which is against Christian faith.

And to avoid this absurdity, they say, that the matter of bread and wine also doth cease; that Christ's true body, born of the *Virgin Mary*, may take place.

This were another horrible absurdity, to make Christ's affirmative word, a negative, as if He had meant, (This is not,) when He said, (This is.) Saying of the bread which He took, the bread which He brake, the bread which He blessed, [*Hoc est*, THIS IS,] as if He meant, [This is not,] but ceaseth to be; Then had Christ's yea, been nay, and Christ himselfe had been Yea and Nay, against that, 2 *Cor.* 1. For Christ, who liveth for ever, were not there alive; if by such conversion, his flesh were confected, and not his blood, (for the Life of all flesh is the blood thereof, *Levit.* chap. 17. 14.) Supposing Transubstantiation,

ation, (as the Trent Councill expoundeth) to be converſion of bread into Chriſt's body , not into blood ; and a while afterward, converſion of wine into Chriſt's blood , not into Chriſt's body.

Now , Their hope to ſalve this ſeparation of Chriſt's body, from his blood, (and from his Life therein) by that other new name of Concomitance , is as vain, and incredible ; ſince it holdeth not of Chriſt's words , ſince by Chriſt's words for conſecration of bread, the bread is ſuppoſed, by you, to be Tranſubſtantiate into the body, not into the blood : And the wine to be Tranſubſtantiate into the blood , not into the body ; by Chriſt's words, for conſecration of the wine. Therefore, confeſſedly, this device of Concomitance holdeth not by Chriſt's words, and Chriſt's words are the Will and Teſtament of Chriſt ; If it holdeth not by the will of Chriſt, Who are ye, that preſume to curſe, and condemn Chriſtians, for not believing herein , what Chriſt willed not ?

Excuſe. The Scripture elſewhere teſtifieth , that Chriſt dieth no more ; And it were death unto Chriſt , if His body were Tranſubſtantiate without Concomitance of blood , wherein is the Life.

Sol. This rather diſproveth Tranſubſtantiation now , becauſe it cannot ſtand with Chriſt's life , unleſſe Concomitance could be proved ; which cannot be proved if Chriſt willeth it not : ſince it holdeth not primarily , by the words of Chriſt's will at his Inſtitution, which is ſeconded ſtill in conſecration by vertue of Chriſt's command, *Hoc facite*, Do this. Beyond this, it is unwarrantable to preſume of miracles continually , becauſe , Chriſt continueth Omnipotent ; Our ſimplicity preſumeth not about his Omnipotency, but ſoberly reſteth in his Holy will : Dare ye diſſolve Chriſt , (the work of Antichriſt) and kill Him, (ſo much as in you lieth) by diſſolution of his reall body, from his blood ? Dare ye thus ? becauſe He can live miraculouſly, though ye daily ſhed his reall blood ? What elſe is this which ye plead ? [*Id vi conſecrationis ſpecierum fit , quod ſi ſolum fieret, Chriſtus verè moreretur : Nam tunc ſub unâ ſpecie ſolum corpus, & ſeparatim in altera ſolus ſanguis poneretur, eaque ſeparatione diſſolveretur Chriſti vita.*]

Now this work of Divine, Omnipotent , and Supernaturall power ; if one ſhould obſtinately teach to be naturall, as by naturall force of Concomitance , would ye not call him Hæreticall ? as erring from the former declaration of it, to be *divinâ virtute* ? Your devout heart not doubting of Chriſt's words, becauſe He is Almighty , will deteſt ſo groſſe a conceit, as liker to the Capernaite, than the Catholique. The Roman Catholique is caught , is caught, here tardy ; For this is the conceit, or deceit, of his principall guide , the Councill of Trent, *Seſſ.* 13.

teaching

teaching it to be, [*Vi naturalis connexionis & Concomitantiæ,*] by force of a Concomitance naturall. If Saint *Peter* had conſecrated within the three dayes after Chriſt's death, as He ſeemed to need for ſtrengthning his faith at that time of infirmity, when his profeſſion ſo failed; the body being ſeparated really from the blood, the blood then had not by Concomitance been in the body, *ſub ſpecie panis*, nor the body by Concomitance been with the blood, *ſub ſpecie vini*. Was that force of Concomitance then not naturall, and naturall now? Should the words of Conſecration, (without change in themſelves) have had one ſence then, and another ſenſe now? Or is there other aſſurance for Concomitant efficacy now, that was not then? Is the courſe of nature ſo changed, for blood unbloodily, yet naturally, the body naturally, yet unbodily, without actuall extention of Length, Breadth, or Thickneſſe in one place; yet the ſame whole at the ſame time extended bodily, with actuall Thickneſſe Breadth and Length in another, extended thus, and viſible in Heaven, unviſible, unextended thus, in thouſand thouſands of places, on the four quarters of the Earth: at once by naturall Concomitance all this? Naturall Concomitance more vigorous, than ſupernaturall Omnipotence? or Omnipotence helping Chriſt his body, not to ſeparate from his blood, by naturall Concomitance, againſt Omnipotence, helping conſecration ſeparately, to make his body from his blood? or no: Such making his body ſeparate from the naturall blood, and ſo no Sacrifice in truth; yee no ſacrificing Prieſts: Your Roman Catholiques, no true Communicants, refuſing the Cup of Communion in his blood: ſo refuſing his Covenant obſtinately, never drinking into his ſpirit of grace, by the conſecrate Sacramental token of his blood, but defrauded of it in a dream, of unconſecrate Concomitance in a tongue not underſtood by people; and whiſpering ſecretly, that it be not heard, leſt a Prudentiall Heathen aske a reaſon, as Saint *Paul* bid, Be ready to give a reaſon, commending the Reaſonable ſervice of God.

At this low ebbe of incredibility, behold a Foord in the Trent-Councill; commanding Chriſtians to believe herein, what is not: *Vi verborum Chriſti*. Leſt thou alſo blame the reformed Religion, for ſeeming to hold as little of Chriſt's words; Herein hear, O heathen, our plain dealing.

4. It is Fourthly notable in agreement, with his words of the New Covenant, requiring free conſent with underſtanding: Our Lord and Saviour Chriſt, being God and Man in one Perſon, ſpake as his Fathers uſed to ſpeak in Holy Writ; *Jacob* bleſſed *Judah*, the Fore-father of Chriſt, to waſh his garments in wine, the blood of grapes, *Gen.* 49. 11. And King *David*, alſo Fore-father of Chriſt, 2 *Sam.* 23. 17. ſaid, *Is not this the blood of the men, that went in jeopardie of their lives*; He called water

blood, becauſe the three valiant Worthies that brake through their enemie's hoſt, jeoparded their blood to bring it: And Chriſt not onely jeoparded, but ſhed his beſt blood, to procure our Salvation, who faithfully drink according to his Ordinance, of this ſacred Cup, which He therefore calleth the New Teſtament, or Covenant in his blood, as God his Father had uſed, and Almighty God, Heavenly Father of Chriſt, uſed in the Old Teſtament, to call holy ſignes and tokens by the names of the things ſignified, and betokened; intimating thereby, not only the likneſſe, but the faſtneſſe, betwixt the ſigne and the thing ſignified, through his Divine Ordinance of them, to be both aſſuredly received, or both refuſed together.

Exod. 12. 48. That Feaſt of the Paſchall Lamb, is called the Paſſe-over, becauſe it was a ſigne of the paſſe-over, when the deſtroyer of the Ægyptians paſſed over the Iſraelites houſes, that had the Lamb's-blood ſprinkled on the door-poſts; And Chriſt our Saviour, thereby ſignified, is not onely called the Paſſe-over and the Lamb: but the very words ſpoken of the Paſchall Lamb, (that a bone thereof, ſhould not be broken) are applied unto Chriſt, (*Joh.* 19. 36.) as meant of Him alſo; the figure, and the thing figured, being meant in the ſame Name, and the ſame words, for expreſſing the Co-ordination of them; Chriſt for the accompliſhment of his Fore-father's bleſſing in the blood of grapes, calleth Himſelfe the true Vine, (*Joh.* 15.) No marvail, if the fruit of this Myſticall Vine be called the blood of grapes, and the wine of grapes be called his blood. Since Chriſt pleaſeth to call Himſelfe bread; May He not alſo pleaſe to call the bread his body, the one betokening the other, and as a morall ſigne aſſuring the receiver's intereſt in the other, by way of holy Covenant.

God ſaith to Father *Abraham* of Circumciſion, This is my Covenant, which ye ſhall keep between me and you, and thy ſeed after thee, *Gen.* 17. 10. But in the next verſe for explication thereof, He ſaith, It ſhall be a token of the Covenant betwixt me and you, engaging all (that will inherit the bleſſing) to learn that the name of Covenant, given to the token of the Covenant, on their part, importeth their conſent, and act covenanted. Thoſe Leſſons having been ſo long learned in God's School of *Iſrael*, throughout the courſe of all other Sacraments Old and New, for the ſigne, and holy things ſignified, to exchange names, and for the act covenanted, as token or ſigne of conſent, to be called the Covenant; Why ſhould any ſtumble at it here? Since Chriſt, who perceived the ſcandall, for removall thereof, anſwered, (*John* chap. 6.) It is the ſpirit that enliveneth; The fleſh profiteth nothing, the words which I ſpeak unto you, they are Spirit, and Life. The fleſh, if taken into the mouth alone, or into the ſtomack or belly, departing again, ſo

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ſoon as the ſhew of bread and wine depart; this cannot be the way of taking, which cauſeth to hunger and thirſt no more. The fleſh not entring into the Soul ſatisfieth not the Soul, it is the Spirit that enliveneth (the ſame word ſignifying the Spirit and Wind in the learned languages.) The Spirit is the influence of heavenly winde moving to new reſolutions of minde, a kind of new life begun at Baptiſm, but to be ſtrengthened and cheriſhed up in acceptance teſtified by that other Sacrament, wherein belief of God's Covenant by the Spirit of faith is a feaſt unto the Soul, ſpiritual Comeſtion of Chriſts fleſh, and ſpiritual Bibition of Chriſts bloud, to the end that ſpiritual aſſimilation may follow betwixt Chriſt and us (as betwixt the ſweeteſt nouriſhment and the party nouriſhed) for myſtical nutrition of us in the myſtical body through ſpiritual union of us with Chriſt, for He that is joyned to the Lord is one Spirit, 1 *Cor.* 5. 6. By one Spirit are we all baptized into one body myſtical, whether we be Jews, or Gentiles, and have been all made to drink into one Spirit, 1 *Cor.* 12. To drink into one Spirit? How, but by drinking of the ſacred Cup, in token of our full conſent to this marriage-Union in ſpirit of love to Chriſt, whereupon followeth marriage-Communion, The Cup of bleſſing which we bleſs is it not the Communion in the bloud of Chriſt? By the price of which his bloud, He purchaſed for us all that He hath purchaſed, and God aſſureth to us, when with upright heart our full conſent is teſtified in full Communion; drinking of the ſacred marriage-Cup in token of our full conſent unto Chriſt, and our full belief in Chriſt's moſt faithfull Covenant to make us partakers of Him, and of all his goods for ever: What is not here ſafe, and warrantable in this plain way of contentation? So that we need not hunger, or thirſt for more; as Chriſt promiſed to them, who eat his fleſh and drink his bloud thus ſpiritually, believing their intereſt in his fleſh, and in his bloud, and in all the fruits, profits, and benefits thereof by way of Covenant for ever; In which reſpect his bloud is called, bloud of the everlaſting Covenant, *Heb.* 13. And the Token covenanted on our part, being to drink of the Marriage-cup at the Supper of the Lamb, in token of our full conſent for accompliſhment of this ſpiritual agreement, the Cup being in this ſignification, called by Chriſt the Covenant in his bloud, *Luke* cap. 22. 20. As it was formerly proved to perſwade for the peoples right uſe thereof; and is not here unneceſſarily repeated to overthrow ſuch imagination of natural Concomitance, as *Rome* urgeth for her great Engin of myſtery to draw men from that Covenant in Chriſts bloud, and from that Communion in Chriſt's bloud, and ſo from ſalvation, which *Rome* compelleth her followers to refuſe while ſhe compelleth them to refuſe the Covenant, which Herſelf allowed to Chriſtian people a thouſand years. Afterwards ſhe failed

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as God foreſhewed by the Dragon's relaxation there, after the thouſand years ended: Upon the truth of which Divine Prediction, Heathens ought to embrace Chriſtianity rather then diſbelieve (through theſe fatal ſtrifes of Chriſtians, ſome holding with, and ſome againſt *Rome*,) that they may hold with Chriſt thus in his Covenant: Without Covenant, what hold of Chriſt? If it were ſuppoſed (what cannot be proved) howſoever, that Chriſt were inviſible there whole under the Petite ſhew of bread; as the Grand Landlord Paramount: What is that to ſuch obſtinate Covenant-breakers? By Covenant-breach the Tenant may forfeit his Copyhold: The ſubordinate Landlord may forfeit his Freehold; and hath not the King of Kings threatned Covenant-breakers to be outed as Reprobate, and that in ſpecial forewarning to the *Romans*, cap. 1. 31. In awefull fear whereof, if ye will not joyn with us (though our hearty prayer unto God be, that, for the good of your own Souls, ye would at leaſt pity this tenderneſſe, and faithfulneſſe of adherence to the Covenant of Chriſt in love unmoveable; rather ſuſpending from truſt in deviſers of ſuch Comitance (a new coyned word) without any need, or manifeſt warrant; yea, againſt warrant manifeſt enough in that.

5. It is fifthly notable, The Apoſtles by decree upon mature deliberation in their Councel, *Act.* 15. commanded abſtinence from bloud without exception of any, to prevent the Calumny of Heathens, who blamed Chriſtians as for bloudy banquets: (See *Juſtin Mart. Dialog. cum Tryph.* and *Tert. Apolog.*) to prevent the ſcandal of Chriſtianity, that it might not be miſdeemed, ſo bloud-thirſty to drink the bloud of man with their mouths indeed, though drinking of the Conſecrated Cup in living remembrance of Chriſts bloud ſhed for them, and gratefull Teſtimony of their ſpiritual union with Him, and delightfull ſatiation of their Souls by faith in Him.

Manifeſt alſo by the wrath of God againſt drinkers of bloud, *Rev.* 16. At pouring out the ſecond Viol in the Sea myſtical, the laſt general Councel there, the drinkers of bloud were accurſed: That this curſe falleth upon this occaſion, ye may perceive by this.

6. It is ſixthly notable, That the righteouſneſſe of Gods wrath herein is explained with a voyce from the Altar, ἐκ τοῦ θυσιαστηρίου, the Altar forementioned, and that was the Altar of Incenſe, *Rev.* cap. 8. where the ſeven Trumpets were given, and the ſeven Trumpetters prepared themſelves; the other Altar of ſacrifice being without the Temple: So that *Zacharias* was ſaid to be ſlain between the Temple and the Altar: And what was without the Temple, ἔξωθεν τοῦ ναοῦ, was to be omitted in re-meaſuring the Temple for ſpiritual reparation in Antitypes, *Rev.* cap. 11. The Altar there to be re-meaſured with the Temple being in it,

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ἐν αὐτῷ. From this Interiour Altar proceeded the Angels with Trumpets, at the laſt ſound whereof theſe Viols of Gods wrath were powred out: and this Altar of Incenſe (which ſignifieth Prayer) appears alſo to be the proper place for beginning ſuch wrath, becauſe prayer confuteth ſuch ſacrificers and drinkers of real bloud, as the event manifeſts, at the *Florentine* Council, *Seſſ.* 25. [*De divino ſacrificio quæſitum eſt à Latinis, quomodo prolatis Chriſti verbis, Accipite & Comedite, hoc eſt enim corpus meum quod pro vobis frangitur in remiſſionem peccatorum: Et illis, Bibite ex hoc omnes, hic eſt enim ſanguis meus novi & æterni Teſtamenti, myſterium fidei, qui pro vobis & pro multis effunditur in remiſſionem Peccatorum. Sacris donis per hæc verba ſanctificatis, vos hanc poſtea orationem additis, dicentes: Et fac panem quidem hunc, pretioſum corpus Chriſti tui, Sancto tuo Spiritu tranſmutans.*] If the Church of *Rome* here anciently believed *Prætranſubſtantiation* in the former words, had not this been an idle after-prayer unto God, To make the bread Chriſts body, the wine Chriſts bloud? Doth not this after-prayer argue rather that they intended it onely ſpiritually, foraſmuch as they deſired the tranſmutation by the Spirit in theſe remarkable words [*Sancto tuo Spiritu tranſmutans*] the conſecrated Elements being here meliorated (by the conſent of all) and therefore not annihilated, but extolled to more excellent uſe through ſanctification of the Holy Spirit, thereby ſealing, aſſuring, and effecting fœderal union with Chriſt in Spirit for ſalvation of faithfull Communicants by the benefits of his body and bloud. Chriſt Himſelf having profeſſedly finiſhed in his body the work of merit, He commended the work of application to the glory of God the Holy Ghoſt, who worketh All in All as He will, whereunto the fleſh profiteth not, the Spirit needing it not, aſſuring all deſireable efficacy through the New Covenant for remiſſion of ſins without any more offering for ſin, *Heb.* 10. 18. appliable ſufficiently by the ſacred Ordinances in effectual prayer of faith, which being by Chriſt bid to hunger and thirſt for no more than is here aſſured; This holy Spirit of faithfull prayer, or prayerfull faith is grieved, and incenſed with juſt anger at the unſavory device, which by conſequence compelleth Chriſt's body to the teeth; yea, into the ſtomach of Dogs and Hogs, and wicked men eating it, and thence into the excrement, or vomit, *in viliſſimum ſputum*, ſaith your St. *Antoninus*, and others aforeſaid, in books authorized, and unreformed, by the Trent Council: Herein, how like to *Goliah*, that deſigned *David's* body to the Beaſts of the field? How hath this Angel of Chriſt the *Revelator*, as the Son of *David*, prepared five ſmooth ſtones out of the Doctrines of bloud as waters; And waters whereon the *Roman*-Commandreſſe hath ſate over chief civil Governors in the Rivers of their Councils: over tongues as waters, over people as waters, over Nations as waters, at higheſt of her Haughtineſſe in

her forehead of Myſtery, to ſmite down, and cut off this papall, (her laſt kind of) Headſhip in ſelfe-conviction, by contradictory judgement, of her affected Plenitude in generall Councills, papally confirmed at extreameſt arrogancy, blaſted by vengeance, as from the preſence of Chriſt, out of whoſe mouth proceedeth the two-eged ſword, fatally to ſmite the papall exceſſes in Generall Councills, by their publique prayer, provoking ſuch ſentence, to cut off that elect Head, ſo degenerate, and unbleſſed.

Thus, *Rev.* 16. 2. where was made blood, as of one dead, ἐγένετο αἷμα ὡς νεκροῦ, while you unwarrantably preſume on what the Divine power can do; We, with trembling-reverence, magnifie the divine righteouſneſſe, over-catching you at unawares in your words: Read, what plainly followeth about biting your owne Tongues, no doubt, for being condemned by your owne words; ye followers of the blood-thirſty Roman beaſt, ſeeking really to drink the blood of Chriſt ſtill, which was really ſhed before, by the power of *Rome*.

Remember again, it was in the Sea: After which, no more Sea, the laſt Sea myſticall of a generall Councill; the proper affected note of the Trent-Councill, wherein, as this maſſe-Sacrifice is called, *Omnium ſacrificiorum conſummatio*, Seſſ. 22. it may be ſaid, that there in the Trent-Councill, was the conſummation of Popery: Some points thereof, having not been defined before, and others not ſo Conciliarly defined as is preſumed, by the way to expedite the true reaſon of this humble confidence; That the plauſible name of Catholique, may no longer countenance ſuch execrable Artifice of the Beaſt's mark.

The Florentine Councill was not Generall; a notable part of Chriſtendome, proteſting againſt it, as Schiſmaticall, for confronting another Councill then at *Baſil*, which had by Pope *Eugenius* been approved as lawfully Generall, when it determined, That the Pope had no power to call a Councill elſe-whither, without their conſent, and therefore, without the conſent of that Councill at *Baſil*: This Florentine Councill being aſſembled by *Eugenius* againſt right, was Schiſmaticall, not Legitimate; Nor their decree legitimate for inſtruction of *Armenians*, about matters in the name of that Councill. [*Orthodoxæ fidei veritatem Romana profitetur Eccleſia, per hoc decretum, approbante Florentino Concilio; Datum Florentiæ in publica ſeſſione ſynodali ſolenniter in Eccleſia Majori celebrata*, Anno Domini, 1439. *Decimo Calendas Decembris.*]

A moſt ſolemn note of falſity! That Florentine Councill being diſſolved before, on the 22d. day of *July*, when the *Græcians* and *Armenians* departed from *Florence*, as their owne records of that Councill undeniably do teſtifie; So the points of Popery receive diſparagement, rather then warrant by this falſe

falſe decree, in the name of that unlegitimate Florentine Councill.

The ſecond Councill at *Nice* uſed as falſe, wherein Counterfeits ſubſcribed in the name of three Orientall Patriarks, of *Alexandria*, *Antioch*, and *Jeruſalem*, who by reaſon of perſecution, did not ſo much as know of the Councill; You heard before the fraud diſcovered, and proteſtation of other Chriſtian Churches, againſt that ſecond Councill of *Nice*, as not generall, nor Orthodox, it being condemned by the great Orthodox Councill at *Franckford* under *Charls* the Great, and ſo abandoned out of eſteem, that the learned Thomas *Aquinas* is excuſed, not to have known of that ſecond Councill at *Nice*.

The great Laterane Councell under *Innocent* the third, propoſed many things, but by reaſon of Warre, impeding both freedome of acceſſe, and freedome of diſpute; having not time to ripen their Conciliar examination, they defined not. But, upon grant of Subſidies, departed; as Hiſtories do witneſſe.

[*Platina in vit. Innoc* 3. *Venêre multa in conſultationem, nec decerni tamen quidquam apertè potuit: Quòd & Piſani & Genuenſes maritimo, & Ciſalpini terreſtri bello, inter ſe certarent; Eò itaque proficiſcens tollendæ diſcordiæ Pontifex, Peruſtii moritur.*

Nauclerus, Anno 1215. *Venêre multa tum in conſultationem, nec decerni tamen quicquam apertè potuit; editæ tamen nonnullæ Conſtitutiones referuntur.*]

Falſe play: When the Councill would decree nothing openly, yet for conſtitutions to be publiſhed! By whom? here is Myſtery. *Matth. Paris*, who lived in the time of that Councill, reporteth thus. [*Concilium illud Generale, quod, more Papali, grandia primâ fronte præ ſe tulit, in riſum & ſcomma deſiit, quo Archiepiſcopos, Epiſcopos, Abbates, Decanos, Archi-diaconos, omneſque ad id Concilium accedentes ludificatus eſt. Illi enim cum jam nihil geri in tanto negotio cernerent, redeundi ad ſua cupidi, veniam ſigillatim petierunt. Quibus Papa non conceſſit, antequam ſibi grandem pecuniam promiſiſſent, quam à mercatoribus Romanis accipere mutuò Papæque ſolvere coacti ſunt, antequam diſcedere Romæ potuiſſent; Papa jam accepta pecuniâ Quæſtuoſum Concilium diſſolvit gratis, totuſque Clerus abiit triſtis.*]

This is alledged by the learned Reverend Catholique *Roger Widrington*: Lib, *de diſcuſſione decreti Concil. Lateranenſis*, part 1. S. 1. n. 5. and 21. who noted that *Matth. Paris* was a man of approved Life and Religion, by the teſtimony of *Innocent* himſelfe: He alledgeth alſo *Godofridus*, a Monk who lived then, *ad annum*, 1215. *Concilium ad Feſtum* S. Andreæ *protractum: Nihil dignum memoriæ quod commendari poſſit ibi actum, niſi quòd Orientalis Eccleſia ſe ſubditam Romanæ exhibuit.*

The tenour of the Canons, betraieth a falſification in them, ſpeaking of the Lateran Councill, thus, chap. 11. [*In Lateranenſi*

ranenſi Concilio fuit proviſum, chap. 29. *fuit in Lateranenſi Concilio prohibitum*, chap. 39. *Mediocritatem obſervent in Lateranenſi Concilio definitam*, chap. 46. *Volens immunitati Eccleſiaſticæ Lateranenſe Concilium providere, præſumptionem hujuſmodi prohibuit*, chap. 61. *In Lateranenſi Concilio noſcitur fuiſſe prohibitum.*] *Quiſquámne ſanæ mentis hæc Concilii verba putet?* as Dr. *Crakenthorpe, Expoſit. defenſ. Ecc. Angl.* c. 73. *Eudæmon Parallel. Torti & Tort.* chap. 4. pag. 183. confeſſeth diverſe Chapters to have been added by the Collectors, in the place of ſuch as were loſt, [*Multa quæ Lateranenſis hujus Concilii capita feruntur, verè Concilii iſtius capita non fuiſſe, ſed à collectoribus Concilii, loco eorum Canonum qui perijſſent, inſerta eſſe.*]

Thus while you report ſome, to have been added by the collectors of Councills; ſome to have been loſt; and others of you acknowledge, there was nothing at all defined: Yea, and ſince, about the Principall occaſion; *Pro recuperandâ à Saracenis Terrâ Sanctâ*: Nothing could be concluded there, as *Eudæmon* and *Bell* alſo do grant, *Reſponſ. ad Apolog. pro juram. fidei*, p. 77. Yet the tenour of the decrees, now containing a decree to this purpoſe: [*Ad liberandam terram ſanctam de manibus impiorum, Sancto Concilio approbante, definimus.*] This is a ſigne of corruption, in that which was publiſhed ſo long after the Councill; Here, therefore, is no ſuch ſufficient hold in decrees of generall Councills, as Papiſts imagine for maſſe-ſacrifice, or other boaſted ancient tricks of Popiſh myſtery.

N. 1. *A ſixth Self-Conviction of* Rome *in* Trent-*Council, adding a ſixth part of the Beaſt's mark, Image-Worſhip.*
N. 2. *A ſeventh part of the Beaſt's mark, in Prayer to the Dead.*

THis ſixth part of the Beaſt's mark in Idolatry (proved at large, cap. 15.) is here urged, but in ſpecial charge againſt the Trent-Council, as fatal for filling up the blame thereof in allowance of bowing to Images, Adoration decreed at *Trent* in receiving the Decree of the ſecond Council at *Nice*, though under pretence of Adoration to Chriſt thereby [*Conc. Trid. Seſſ. Imaginibus debitum honorem & venerationem impertiendam eſſe, quoniam honos qui eis exhibetur refertur ad Prototypa, ita ut per imagines quas oſculamur, & coram quibus caput aperimus & procumbimus, Chriſtum adoremus, & Sanctos quorum illi ſimilitudinem gerunt veneremur; id quod Conciliorum, præſertim verò ſecundæ Nicenæ Synodi, decretis contra Imaginum oppugnatores, eſt ſancitum, &c. concludimus, Siquis autem his decretis contraria docuerit aut ſenſerit, anathema ſit.*]

And yet you have already ſeen how far ſuch adoration of images in that ſecond Council of *Nice*, was prevented in a General Council at *Conſtantinople*, and condemned afterwards by the General Council at *Franckford*, which ſtood approved in the Church untill this of *Trent*, ſo revived that ſecond of *Nice* for adoring Images in coloured covetouſneſſe, and cruelty to gain the peoples vehemency for aid of their faction; the bloudy Beaſt's deſign for out-reaching, and advancing above the Emperours that had oppoſed adoration of Images, and broken them down: And you heard out of the Acts of Pope *Steven* 3. a publique Oath required of Chriſtians to deteſt Images as Idols: Againſt which Oath when Pope *Pius* 4. impoſed an Oath on the contrary for bowing in adoration of Images, and kiſſing them:

Remember this again, As the favour of Images had helped the Pope into the Imperial Revenues, and Temporal Headſhip at *Rome* in *Pipin's* conſpiracy, that Images have ſince continued notorious Sticklers for the Papal Myſtery, flattering, alluring, in a

mourning, weeping, ſweating, bleeding, ſpeaking in Hypocriſie for the Pope's cauſe; procuring Money, Silver, Gold, Plate, abundance; innumerable devices for the Popes, Agents, Advocates, Abettours: Idle they are not, but profitable Idols adored by Him for purpoſes; That others of all Kindreds, and Nations might adore His Pomp, an Image of the former Beaſt in imitation of the Romane Emperour: May you have ears to hear St. *John*, ſaying; Here is wiſdom to underſtand how ſubtily the falſe teaching Beaſt in the forehead of Profeſſion with Horns, like a Lamb, ſpeaketh like a Dragon that himſelf might be worſhipped, as were Emperours His Predeceſſours in Headſhip over *Rome*: As notorious theſe as thoſe for Image-worſhipping; as abominable, not onely to Chriſtians, but alſo to Turks and Jews.

All Countreys diſcern Romane Catholique obedience was unto the Pope by worſhipping Images; It is their pride to ſhew it in conſcience of obedience to their Guides, under that impious Oath of Pope *Pius* unlikely to be remitted, unleſſe grace reform ſuch accurſed ſlavery from under the mark of the Beaſt at inſtance of others prayers; for their own enſlave them more.

N. 2. [*A ſeventh part of the beaſt's mark, in practices of Romane Catholiques praying to the Dead.*] With preface of reverence to the dead: and to ſuch books about them in the names of Antients (many being confeſſed to be counterfeit) as were written by Chriſtian Authors: Although but as their private opinions dubitant and unconſtant, inſomuch that an ingenious adverſary may acknowledge much alleaged thence on our ſide as on theirs, or if he will hazard the credit of his ingenuity by denial, he may name any two Ancients for trial.

Howſoever unwary, then, before experience, their words be rack'd to the utmoſt imaginability, for countenance of Roman Church outrage and bribery ſince; yet our cenſure is not ſo rigorous, or unmannerly toward thoſe Fathers of Antiquity before any publique determination of the Church in the name of a General, as there was in that at *Conſtantinople* againſt Image-worſhip, and againſt Prayer to the Dead, in the year 754. Againſt which the Biſhop of *Rome* (becoming abſolute head of the temporalties at *Rome* the next year (ſo the ſeventh head) hath ſince inſinuated by magnifying his pretended favours to the dead: And authoritatively diſpencing the benefit of their aid, hath much aggravated his hideous beaſtly grand myſtery thereby.

It would have ſeemed an high preſumption to blame the prayers of Romane Catholiques to the dead, as enjoyned to be approved in profeſſion of faith upon Oath: By that Act of Pope

Pius,

Pius, the fourth Act approbation of the Trent-Council: If it had not been againſt a former ancient Oath of Chriſtians (that hold with the Holy General Council at *Conſtantinople* againſt worſhipping Images of the dead.) Not to pray unto Saints, nor to call any Holy, to wit, in any ſuch reſpect of Invocation.

It is a Prerogative of God's holineſſe acknowledged by the true worſhippers of God, ſuch as at the Reformation get victory over the Beaſt, and over his mark in their Song of Thankſgiving.

Lord God Almighty, Thou onely art Holy, *Rev.* cap. 15. v. 4. This betwixt mention of the Tabernacle of the Teſtimony, *v.* 5. And mention of the Ark of his Teſtament, *Rev.* chap. 11. *v.* 19. applieth to the Holy of Holies: And to Chriſt therein, our true High Prieſt, in accompliſhment of what was figured by the High Prieſt *Aaron*, to be alone in the Temple, in the day of Attonement, *Levit.* chap. 16. 17. And there ſhall be no man in the Tabernacle of the Congregation, when He goeth to make an attonement, *Heb.* chap. 9. *v.* 2. and *v.* 7. into the Tabernacle call'd the Holieſt of all, went the High Prieſt alone once every year, 1 *John* 2. Chriſt is our Attonement, ἱλασμὸς, whoſe blood maketh attonement betwixt God and Us, and our ἱλαστήριον, *Rom.* chap. 3. 25. Chriſt is our Propitiation, Propitiatory Mercy-Seat, whereon the blood was to be ſprinkled, to make attonement. And Chriſt is our High Prieſt, at the right hand of God making interceſſion for us: as in figure, the High Prieſt alone put Incenſe upon the fire before the Lord, that the cloud of the Incenſe might cover the Mercy-ſeat upon the Teſtimony; Thus one Mediator to one God, (by the blood of the everlaſting Covenant once offered and applied by continuall interceſſion, unto thoſe who come unto God by Him) is able to ſave them to the uttermoſt, *Hebr.* chap. 7. 25. παντελὲς, finally, finiſhingly, to every end: A perfect Attonement.

Secondly, The Tabernacle of Teſtimony thus revealed, as open, after the veile was rend at the death of Chriſt his fleſh; the figured new veile alſo thereby, rend, opened a way to Chriſt, our true Mercifull and Faithfull High-Prieſt, at his call, with freedome of entrance to every one by Prayer, unto the Throne of Grace, for effectuall grace in faith working, (of the middle voice, *Active* and *Paſſive*) by love to make a new moſt Holy Attonement-place, in every Faithfull and Loving Chriſtian heart.

Know ye not, that your Bodies are the Temple of the Holy Ghoſt, who dwelleth in you? The God of Love in you; And you in Him, and in Chriſt, who gloried thus; I am in my Father, and you in Me, and I in you. If any man love Me, my Father will love him, and I will love him: And we will come unto

to him, and make our abode with him. In hoped comfortable Joy whereof, our Apoſtle prayed for the *Epheſians*. chap. 3. And the like for others, of the Gentiles, that Chriſt may dwell in our hearts by faith, rooted, and grounded in love, to be filled with all the fulneſſe of God.

And the Catholique Epiſtle of *Jude*, exhorteth to keep your ſelves in the Love of God, by building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt.

Thus the ſpirit of Prayer for Faith and Love, and prayer of faith and love obtained by the Spirit, helpeth every member of Chriſt, according to the effectuall working in the meaſure of grace, given to edifie it ſelfe in the love of Chriſt, into an Holy Place, for the Glory of God to dwell in; and his Holineſſe to be ſerved in Spirit and in Truth, as in an Holy Temple.

Thirdly, For perfecting this ſpirituall edification, into the fulneſſe of Chriſt, Chriſt hath appointed the work of the Miniſtry, *Eph.* 4. therefore called the Miniſtry of the Spirit, and of Glory; The Miniſters, Miniſters of Chriſt: of the glorious Goſpell of Chriſt, in the Face of Jeſus Chriſt, as repreſenting His Preſence in his Ordinances of grace.

For the figurative Præſignification whereof, when the Holy annointing Oyle was by God's command rightly compounded, and therewith the Tabernacle annointed, and the Arke of the Teſtimony, and the Table and his Veſſells, and the Candleſtick and his Veſſells, and the Altar of Incenſe; The Lord addeth, Thou ſhalt ſanctifie them, that they may be moſt holy: Whatſoever toucheth them ſhall be holy, *Exod.* chap. 30. 29. And thou ſhalt annoint *Aaron* and his ſons, and conſecrate them, that they may miniſter unto me in the Prieſt's office, *v.* 30. which was proclaimed here to be moſt holy; certainly, to declare the moſt gracious preſence of the Lord in aſſiſtance, and acceptance of their miniſteriall Acts, about incenſe ſignificative of prayers for the People, by vertue of that ſolemn annointing ſignificative of grace, by ſanctification of that Incenſe, with part of the ſame oyle, which firſt ſanctified the Mercy-Seat, on the Arke of Covenant, *Exod.* 30. Anſwerable in truth hereunto, Chriſt having all power in Heaven and Earth, ſent his choſen Apoſtles in the Name of the Father, and the Son, and the Holy Ghoſt; and promiſed himſelfe to be with them unto the end of the World: the conſummation, (as the ſame word is tranſlated, *Matth.* 13. 39. but properly ſignifieth, finiſhing of the World.)

Living Miniſters, are to finiſh before death; as Saint *James* adviſeth, and not the dead to finiſh the Living.

Fourthly, The Angels are diſtinctly ſet about the viſioned living Attendants, *Rev.* 5. They and the Elders give thanks unto

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the Lamb, as men redeemed by his blood out of every Tribe and from all Nations; amongſt whom they had been ſcattered, as God had threatned: And according to his promiſe, again, ordered into an Army, as before in the wilderneſſe, on each of the four ſides of the Arke, three Tribes in a Regiment, *Numb.* chap. 2. and chap. 7. At Dedication of the Tabernacle, out of every Tribe a principall man, offered a golden Viall, or ſpoonfull of Incenſe for his Tribe, and for all the other, alike, that God might bleſſe them all; twelve golden Vialls, or veſſells of Incenſe, on the day of annointing, which ſanctified the veſſells of that Altar of Incenſe, to be moſt holy by God's gracious preſence, acceptance, and aſſiſtance of his grace vouchſafed us, according to His Covenant of Grace in thoſe miniſterial Acts, for bleſſing his Tribes of *Iſrael* in his Services and Servitours, as ordained in figures of ſanctification in the times of *Moſes* and *David*: For which the Key of *David* prepareth, *Rev.* chap. 3. And chap. the 5th. Harps are joyned with the Vials of Incenſe in the hands of thoſe 24 Principal men, 1 *Chron.* 24. in the ſervice of the Sanctuary: Thoſe on Viſional Thrones ſubordinately reigning on earth, as themſelves confeſſe in proſtration before the Lamb, Chriſt.

Fifthly, Though He (out of whoſe hand aſcended the ſmoak of Incenſe with the prayers of Saints) be called Angel, He was but Viſional: The Angel of Chriſt his preſence (ſaying, I was dead, but now am alive in Viſional Similitude like the Son of Man) is Chriſt in His office; As King with a Crown on his head; As Prophet with a book of *Prophetique* Senſe in his hand; As a High-Prieſt having a Golden Cenſer with much Incenſe, that He ſhould offer it with the prayers, or, of the prayers (the prepoſition being not expreſſed.)

Incenſe of the prayers of all Saints out of his hand upon the Golden Altar, which was before the Throne, *Rev.* cap. 8. where, to hinder any further offerings after his own, He viſionally caſt the fire of the Altar down to the earth: Whatſoever other intention thereof might be, This application alſo may be reaſonable in reference to the High-Prieſt, having a white Roab proper on the Atonement day, as the *Revelation*, Chap. 1. oſtendeth Chriſt his Repreſentative Angel with a long Roab down to the foot, entitling Himſelf, The firſt, and the laſt, which Chriſt owneth in the laſt Chapter of the *Rev.* I *Jeſus* have ſent mine Angel to teſtifie theſe things in the Churches: Whereupon that great Commination againſt *Adding*, as dreadfull as againſt *Detracting*.

Chriſt can, and will procure whatſoever we ask, according to His will in his name as the Spirit of his father *David* ſaid:

Lord, whom have I in Heaven (but Thee?) Christ is the Way and the Door: To go to others before him we cannot: To seek to others after Him, we need not. He is *Alpha* and *Omega*, the beginning and end, Authour and finisher, unto His Glory, from which to detract we ought not: And therefore to seek to any other Intercessour in Heaven we ought not, but to pray in His name onely, who commandeth so to pray, and promiseth help in so praying, as His Holy written word hath taught, without any commandment, or promise, or example of praying to the Soul of any dead (except that onely practice of the Rich man, who procured not a drop to cool his own fiery tongue) or for encouragement of others to pray so.

Christ the searcher of hearts espieth their secretest infidelity, so praying, as if He would not so readily grant: What need they be put to this trial of their own conscience in secret, when their open profession is for more ready grants of mercy from the Mother than from the Son: Christ on the Crosse at entrance into His Kingdom, He titled Her *Woman*: The Apostles Creed, *Virgin*; not *Lady Commandresse* in Heaven: The Acts of the Apostles, Chap. 1. *Marie* the Mother of *Jesus*, with silence sacred unto Posterity for women in Church-Assembly, saving in Psalms of heavenly thanksgiving, Her humility magnifying the Lord Her Saviour, as saved not as a *Savioures*; her self as Blessed, not as Blessing other men. The Gospel praiseth Her in grace highly favoured, accepted, graciously graced; laying up in Her hear what She heard: Piercing through her own heart as a Sword of the Spirit.

No Warrant, or Commendation of a war-like Sword as in Her name, through invocation of Her in Prayer, whereupon to warrant Her help for prevalence in that called Holy War, about the Sepulcher of Christ, in that called *Holy Land* of *Judæa*, most accursed in relation to the curse of Christ: An unholy bloudy war after the thousand years of letting loose the Dragon again, by the warlike Church-Head of *Rome* in war betwixt the Western, and Eastern World, advancing Armies against Infidels under a mask, and using them against Christians afterwards often at home, often in other Countreys: A bloud-thirsty Lesson preached so long, that in her is to be found the bloud of Saints, and all that were slain upon the earth, *Rev.* cap. 18. 24. Her self in Representation drunk with the bloud of Saints on the back of a Scarlet-coloured Beast, holding a Golden Cup in her hand, full of abominations: Whereas the Vials of the Temple before, were full of Prayers of the Saints of the earth; They, sowred into plagues of the wrath of God upon Her Throne, or Seat, and Beast of Her warlike mark, since the Thunder at casting down the Coals from the Altar of Incense, whereon Incense

cenſe the prayers of All Saints aſcended out of Chriſt our High-Prieſt his hand in Heaven, *Rev.* Chap. 8. 1. The *Roman*-High-minded Myſtery taking pride, and ſerving her pleaſure in bloud: An abomination in the ſight of God; who diſcovered Her Dorſory Seven-Headed Beaſt to conſpire with the Seven-Headed Dragon the Devil that old Serpent, as one with His Inſtruments the Beaſt, and falſe Prophet, out of whoſe three mouths together crawl the evil Spirits ſeducing to war upon the breadth of the earth, as this Diſcourſe elſewhere convinceth againſt the Principal, and Acceſſary, from the firſt plot of enmity confederate, as one in the name of Serpent againſt the Woman and Her Seed.

Old Policy ſtill deceiving: Then, the firſt Woman; Now, in the name of the beſt Woman; whoſe grace would have abhorred what is ſo practiſed againſt the Covenant, Honour, and Peace of Her Lord the God of Peace, with Armies having hair, as the hair of Woman (allurements in ſhew of Womens helpfull graces) and teeth as the teeth of Lions, *Rev.* 9. Their breaſt-plates as it were breaſt-plates of Iron, with ſtings of Scorpions; out of their mouths, iſſuing, fire, ſmoak, and brimſtone: How, like that *Romane* Catholique Monk *Berchtoldus*, in his invention of Gunpowder! God bleſſe us from ſuch Inſtruments, and pretences of Holy war in prayer to the dead, when we muſt, and ought to pray unto the living God of Peace (praiſed in the Epiſtle to the Old *Romans*, Chap. 16.) in the name of his Son, our Peace, through the Covenant of everlaſting Peace in His bloudſhed, to tread down Satan under our feet, as in Holy Communion of his Grace, and ſo to keep down Satan that He overcome not again by ſpiritual wickedneſſe in heavenly things; againſt which ſpiritual wickedneſſe we muſt wreſtle, *Eph.* 6. That they prevail not over us in whatſoever heavenly pretences; They are Satan's methods of wrath: By a mighty Beaſt, and thereupon a gorgeous Woman at unawares, to take men in Helliſh ſnares: Her ſins have reached unto Heaven, as by pretention of prayers unto the Saints in peace of Heaven, to plague the earth with war, for the Sepulcher of Chriſt. And as in ſeeming honour of Chriſt's ſacrifice once there at death, to kill Chriſt with utmoſt preſumption of Her ſacrificing Him dayly, ſo to deſtroy Chriſtians by ſeducing them to war, in her cauſe upon pretention of help to them after death, for deliverance of their Souls out of the part of Hell, called *Purgatory*, through Her Indulgence, and prayers for prayer, ſo counterfeiting merchandiſe of things in Heaven, and things in Hell to ſerve Her warlike Beſtial cruelty: Merchandiſe of Bodies and of Souls, as the *Rev.* Chap. 18. 13. accuſeth amongſt her high-crying ſins for Her damnation.

If prayer to the dead, and for the dead were lawfull: Yet

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ſuch deceitfull bloudy proud *Romane*-Camp, or Court-prayers were abomination out of Her Golden Cup of covetouſneſſe coloured under Sacred Fraud, as of Canonizing her Abettours for advance of intereſts, as in Pope *Boniface* his caſe; The Pope having accurſed whom another Pope had Canonized for the *Romane* Catholiques Invocation.

Sweet Jeſus our Perfect Mediatour, open their eyes that they may not everlaſtingly be deceived.

The Eighth part of the Beaſt's mark, in awe of Purgatory-fire.

N. 1. *The Perſonall way of triall, not ſo ſafe as Doctrinall.*

N. 2. *The ſpeciall Doctrine of reſt unto the dead, appointed for the faithfull, by providence of the true Spirit from Heaven,* Rev. chap. 14. *for the fall of the Babylonians, raiſed by the Doctrine of* Unreſt.

N. 3. *Roman practices of Indulgence, for freeing ſouls of the dead out of Purgatory-fire, hath not warrant, either in Holy Scripture, or in the Primitive Church, by confeſſion of diverſe learned Roman Catholiques.*

N. 4. *Purgatory defended by falſhood, in Books faſly fathered in the Name of ancient good Authors; And in ſhew of miracles by falſe ſpirits, or uncertain without any known rule of certainty.*

N. 5 *The ninth part of the Beaſt's mark: Seared in conſcience of vowes to abſtain from marriage, for encreaſing the treaſure of the Pope's diſpenſatory-Indulgences; though not guified to abſtain from concupiſcence.*

THe eighth part of her Beaſt's mark: In baſeſt ſervility for immortall ſouls, to depend on the Briberous Roman's help after death; All the World upon One with blind obedience againſt common Senſe, common Right, in common Counſell, about common Salvation. As if no man might deny to follow, no man might ſay, Why doſt thou thus? Though that one ſhould lead all to Hell. Notwithſtanding, all the ſweat, ſtudies, endeavours, decrees, definitions of former generall Councills, for a generall Councill within ten years, to meet for regulating the Popes moſt exceſſive abuſes, oppreſſive grievances, accurſed, and all accurſing Schiſms, errours, hereſies, experimentally convicted in publique courſe of Juſtice, by ſentence of Chriſtendome in ſo many precedent generall Councills, evaporated here in fume, as pleaſe the Pope, *ut ei viſum fuerit*, inſtead of the gracious, ſolemn, grave, form Apoſtolique, *Act.* 15. and of other

Generall Councills, at first it seemed good to the Holy Ghost, and to us: The Trent Alchimy melteth all, as it shall please the Pope, *Vt ei visum fuerit*: All to Him, whether to define, or to declare, whether deducting resolution of Controversies, or establishing Principles of faith, and good life in Catechism. All to him, whether about Masse, or other Services in divine worship, Breviary, Missall, all to Him; All books in the Christian world, whether sound, or unsound, all to Him, whether He can, or cannot read: The past present or future, all to Him; all as please the Pope: If Schisms come again, as there were betwixt two or three Popes at once, all to Him; all to Her, all to Him: Abbominable Hermaphrodite, of Roman fame. Tradition, how certain? Doubting, which to name first in the Succession.

Nutat ad huc mundus, sit primus, sit ne secundus. And titubating often since, as when their World was in amazement, Referring to a new chosen Pope, named *John* the 20th, or 21, or 22, or 23, or, *&c.* Devill incarnate, *Infallibility*, *Inerrability*, or *Certainty*, which diverse of themselves believe not, with reason, who can? If the same Pope, against himselfe again, as *Eugenius* fourth, or *Vigilius* again, all to Him? What if God send by the spirit of Prophesie, fore-warning, and commanding to forsake Him; as He did in the time of the Lateran Councill, under Pope *Leo* tenth, who thereupon, confessed it unlawfull to extinguish the light of Prophecy, yet extinguishing, in that He commanded; If any were endued with such light of Prophetique wisdome, it should be silenced, untill it were brought to Him, or his Officiall, that is, all in Office to Him: As *Herod* commanded the wise men to bring the Child to Him, that he might worship Him, for whom He killed others to find him: So the Pope, if all to Him. All with Him in his most private sense, most dangerfull for all in his corruption, to perish with him in Hell; as Pope *Gregory*, first of that name, Bishop of *Rome*, fore-warned all his Successours: That to consent unto the name of Universality, for one would bring all to perish in his fall by claiming, and having indeed, as here was indeed, all to him; And the Generall Councill at *Basil*, had sent *Universis Christi fidelibus*, warning for all Christians to take heed, that all power over Generall Councills, might not be yielded to the Pope, by consent of Generall Councill, for that would open the door of Perdition, by the great Deceiver, whom the Prophetique Scripture fore-shewed in this last Headship of *Rome*, to be the *Lawlesse Potentate*, that would judge all, and be judged of None; The Catholique Epistle of *John* assureth, That there needs no such man. For that the faithfull have annointing in them, to teach them by the spirit, as God's children by the spirit of Adoption, the spirit of Christ, as Christians, in the duties of His Holy Covenant, and

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His Ordinances, to know what is needfull by the Holy Ghoſt, promiſed by Chriſt, for teaching us all things, and fore-warning againſt ſuch a man as Antichriſt, by interpretation againſt Chriſt.

A mercifull warning from the Divine fatherly Goodneſſe and Providence, as prepared in his Holy Word, applied in event to the very door of entrance: That when all were thus enticed to him; All might depart from him, by ſuch timely fore-warning of a Generall Councill at *Baſil*, in ſenſe of Precedent Generall Councills, abhorring ſuch devolution of All to One.

In ſtrength of this, more truly Catholique word, proceeding now to the very point in hand, which the Generall Councill, at conſtance in their promiſe of Reformation, expreſſely writ down in the Catalogue of what was to be reformed, even this point of Indulgences: A grievance juſtly complained againſt, and ſo publiquely ſentenced, to need Reformation; accepting this acknowledgement with reverence, to the 900. in that Councill, to be Generall elect, as repreſentative of the Church Univerſall, in remembrance of their laid Prayer, that their ſentence againſt the Pope might proceed from his Face, out of whoſe mouth proceedeth the two-eged ſword, as in Event, it did by the righteous judgement of God againſt the Popes, and thoſe contradictory Councills, ſo beyond their imagination, in this very point of Doctrine; So quick is the word of God, and powerfull, and ſharper then any two-edged ſword, piercing even to the dividing aſunder of the ſoul and ſpirit, and is a diſcerner Κριτικὸς; The word is Critticall, as the written ſentence of the Judge: the Spirit is judge by the written word, appointed by God on purpoſe, to make wiſe unto Salvation; The *Bereans* were enobled for ſearching the Word, to find whether it were ſo or no, as they heard: And Chriſt, who biddeth him that readeth, conſider, *Matth.* 21. and foretold things, that when it is come to paſſe, it might be believed', *John* 14. 29. And forbid *John* to ſeal the Propheſie, for the time is at hand, *Rev.* 22. 10. thereby ſanctifieth Event with this his warrant, [Bleſſed is he that readeth, and they that hear the words of this Propheſie, and keep theſe things which are written therein, for the time is at hand.]

Thus from the beginning to the end of the *Revelation*, what is written, is bleſſed to guide the ſervants of God, read again the Title, [The *Revelation* of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things, which muſt ſhortly come to paſſe; and He ſent, and ſignified it unto his ſervant *John*, by his Angell in viſion, like the Son of Man, out of whoſe mouth went the ſharp two-eged ſword: He ſaid unto *John*, write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter.]

God

God give us ears to hear what is written; As about the former parts of the Beaſt's mark; So now about the doctrine againſt Indulgences.

This Doctrinall Examination, is ſurely the will of God, who therefore revealed onely the voice, which was to come from Heaven in theſe latter times, for the direction of his cheſen, without expreſſing any condition of the Preacher, as ſubject to ſlander, as to infirmity; The voice therefore, (as the ſureſt guide herein) let that over-rule us all: And if you pleaſe, let your own Cardinall *Bellarmine*, tell what was the prime voice of *Luther's* Doctrine. [*Noſtro ſeculo ab Indulgentiarum reprehenſione principium fecit Sectæ ſuæ Lutherus, ut perſpicuum eſt ex aſſertionibus à Leone* 10. *damnat. Bell. lib.* 1. *de Indulg. cap.* 1.] Pope *Leo* condemned *Luther*, for denying Indulgences, to be profitable and neceſſary for the dead.

In truth, Doctor *Luther* a Learned Divinity-Profeſſor in the Univerſity, began to diſpute, and write firſt againſt papall Indulgences; By which pardon-ſellers undertook, at a price, to deliver the ſouls of the dead men, from out the torments of fire, in an upper chamber of Hell, called Purgatory, by communicating unto them a part, either of Chriſt's merits, or other men's ſuper-aboundant oyle, which Chriſt knew not of, *Matth.* 25. 9. The ſatisfactory works of Super-erogation, done by the religious Monks, Friars, Nunns, and others; The over-plus of whoſe goods works, they ſuppoſe to be left to the benefit of the Church, as inviſible treaſure to be diſpoſed at the Pope's pleaſure, by Indulgentiary pardons to eaſe men from purgatory-torments after death. Indulgentiaries to eaſe the dead, *Luther* preached to be vain, foraſmuch as, without them, the dead are at reſt already; There, There was the voice from Heaven, the voice from Heaven, which, Saint *John* fore-told, ſhould prevail when the fall of *Rome* was to begin by the great Reformation, which was to ſtop the courſe of her gainfull proceedings, and to cenſure her followers as reprobates, *Rev.* chap. 14. When this fatall time of Reformation, for the ſtopping of *Rome's* pride, was fore-ſhewed unto Saint *John*, he then addeth in the 13 verſe, And I heard a voice from heaven, ſaying, Bleſſed are the dead, which die in the Lord, henceforth, ſaith the Spirit; write thus, that they may reſt from their labours: This is the Doctrine which the holy Spirit will utter, by the mouth of his preachers; Henceforth, that is, From the time, wherein the greatneſſe of that new *Babylon*, the great ſeaven-hilled City *Rome*, beginneth to fall by the ſaid fatall reformation: This is the Doctrine, that is to be followed as a voice from Heaven; No marvail then, if *Luther* by this very point of Doctriue, prevailed ſo happily, ſeeing it was God's work to fore-tell, and bring it ſo to paſſe: His onely be the glory.

Mark

Mark this, dear Countrymen, who muſt of duty try the ſpirits, governing in the diſtracted parts of Chriſtendome, for they are contrary: The one teaching, That the dead do reſt; And the other, That the dead do not reſt. God moſt wiſe, foreſeeing this variance in His mercy, fore-told, that the Spirit which teacheth the dead do reſt, is the true ſpirit governing in the proteſtant Church: Therefore, the contrary ſpirit cometh from Hell, which teacheth, that the dead reſt not, as being in torments of a purgatory fire; And this is the ſpirit governing in the Church of *Rome*: Therefore, now fly from *Rome*, which ſince the Trent-Councill moſt reſolutely preſumeth, to curſe this heavenly Doctrine, and commandeth to embrace the contrary, coming from Hell by degrees; Firſt, on a third part of the Rivers, and Fountains, by the fall of a Star, to whom was given the key of the bottomleſſe pit, as if he had power to ſhut in, and let out: A great Star by profeſſion, to ſhine in the firmament of the Church, as an angell of light, but by his fall, becomming an angell of the bottomleſſe pit, with the key, letting out the ſmoak of Ignorance, and therein, the Locuſt's, his Army to ſting with affrightment of fire after death, by way of imagined purgation for health's ſake; in reſpect whereof the name of the Star, ſeemeth to be called *Worm-wood*, *Revel.* chap. 8. for bitterneſſe, and ſeeming wholſomeneſſe, though wholſomeneſſe but in name: Many men dying in ſin at unawares, through their ſinfull lives, preſuming upon his *Purgatory Phyſick* after death, occaſioned by this ſmoak of Ignorance, darkning a great part of the Moon, and Sun, and Stars; Some Doctors, and Schollars of all degrees, renowned Luminaries, though not thereby noted, to have fallen themſelves from Heaven: at firſt, untill the voice of wrath was poured upon the whole Sea, *Rev.* 16. wherein every ſoul died a ſpirituall death of the ſoul, in a myſticall Sea of ſpirituall *Ægypt*, like the figurative Ægyptians, falling into the deep waters like a ſtone, *Exod.* chap. 15. *v.* 5. Like a ſtone, alſo was myſticall *Babylon*, to fall into the Sea, *Rev.* chap. 18. *v.* 21. the laſt Sea, *Rev.* chap. 21. *v.* 1. The myſticall Sea of a Generall Councill, the Generall Councill of Trent, aſſuredly the laſt, by conſequence of your owne expoſition, and this ſpirituall deadly fall appeareth to be the ſame, by the ſame voice ecchoing thus, *Babylon* is fallen, is fallen, *Rev.* 18. *v.* 2. which was before, chap. 14. *v.* 8. *Babylon* is fallen, is fallen; Theſe Ingeminations, exciting greater attention, with greater aſſurance of the ſame ſpirituall or myſticall fall, diſcovered in the next verſes, by the everlaſting fire, threatned to the followers of *Babylon*, and the eaſe promiſed to others after death, far otherwiſe than ſhe ſuſpected, in practice of her pretended great Key-keeper, promiſing to let out her followers from purgatory fire, to whom God threatned, that the ſmoak of their torments ſhould aſcend

for ever and ever, and threatning torments after death for 1000 years, to many thousands of the faithfull dying in the Lord Christ, to whom God promiseth rest from their labours. A point of Doctrine most notable among the people, and most seasonable, to distinguish betwixt such as believe and believe not that promise, even as it was prefigured by the death of unbelievers, calling themselves *Locusts*, *Numb.* cap. 13. and the preservation of the believing *Israelites* in their journey towards the Land of Promise.

Mark the Preface of this Mystery by an Oath again, *Rev.* 10. vers. 6. 7. in the wilderresse again, Cap. 12. vers. 6. Like that Oath in the wilderneſſe, *Numb.* 14. Where they that believed not God's promise, obtained it not, according as He swore that they should not enter, though they afterwards would have journeyed in hope thereof for the future. Notwithstanding which their expectation, they wanting faith for his promise for the then present; He sware that they should not enter into his rest, *Psal.* 95. applied by the Holy Ghost, *Heb.* cap. 3. vers. 7. and cap. 4. to the Church after Christ, whose word like a sword proceeding out of his mouth everlastingly separateth those, who believe his promise of rest presently after death; from those, who believe not that the dead are in such present rest, though they presume of rest in future after such purgation by fiery torments, or by purchase of the *Roman's* indulgence: A trick of Romish bribery for maintenance of Romish pride and tyranny, by such Doctrine from the bottomlesse pit of Hell.

I prove it for the strenghtening of this exposition by three Arguments; Because (1.) not from Christ; but (2.) from the Devil, that Hellish Seducer; and (3.) it leadeth men unto Hell: 1. Not from Christ expresly; because neither from his Apostles in Holy Scripture, nor from the fathers of the Primitive Church, by confession of your Cardinal *Cajetan*, who saith: For the beginning of indulgences, if certainty could be had, it would help to finde the truth; but because no Holy Scripture, nor written Authority of Ancient Fathers, Greek, or Latin, that hath brought to our knowledge, Indulgences for deliverance of Souls in Purgatory; [*De ortu Indulgentiarum si certitudo haberi posset, veritatis indagandæ opem ferret: Verùm quia nulla Scriptura Sacra, nulla Priscorum Doctorum, Græcorum aut Latinorum, autoritas scripta, hæc ad nostram notitiam deduxit.* 15. cap. 1.]

By confession of your Arch-Bishop *Antoninus*, there is nothing expresse of Indulgences, either in sacred Scripture, or writing of Ancient Fathers, but out of modern Authority. [*De Indulgentiis nihil expresse habemus in Sacrâ Scripturâ, nec etiam*, &c.]

By confession of your *Durund*, concerning Indulgences little can be said for certainty, because the Scripture expresly speaketh not of them; And the Holy Fathers St. *Aug. Hierom.* St. *Ambrose*,

broſe, Hilarie, &c. ſpeak not all of them. [*Pauca de Indulgentiis dici poſſunt per certitudinem; Sancti etiam* Ambroſ. Hilar. *&c. minimè loquuntur de Indulgentiis,* Durand. Sent. *Qu.*3.]

By confeſſion of your *Alphonſus à Caſtro,* there is nothing in Scripture leſſe opened, or whereof the Ancient Fathers have leſſe written than of Indulgences, and it ſeems the uſe of them came, but lately, into the Church. [*Harum uſus in Eccleſiâ ſerò receptus eſt: contra hæret.* 8. *verbo Indulgent.*]

And to muſter up no more in a matter of ſuch eaſie victory, by the confeſſion of your reputed Martyr, & Biſhop of *Rocheſter,* who ſaid, [It is not ſufficiently known, from whom theſe diſpurgatorying Indulgences had their Original. Of Purgatory there is little, or no mention among the Ancient Fathers: But after Purgatory began to terrifie men, after they had trembled awhile at the torments thereof; indulgentiary pardons began. As long as there was no care of Purgatory, no man ſought for indulgentiary Pardons, the valuation whereof wholly dependeth on the fear of Purgatory: Since therefore Purgatory was ſo lately known, and received of the whole Church (ſaith He) who can mervail that there was no uſe of indulgences in the beginning of the Church.] Yea, we may ſay rather, who can mervail that theſe Diſpurgatorying indulgences were not uſed at the beginning in the Church, ſeeing they are againſt Chriſt, againſt his Honour, againſt the perfection of his ſacrifice, as if it had left a remnant of many thouſand years puniſhment in Purgatory, the upper part of Hell-fire, for us to pay, unleſſe we purchaſe the Pope's Indulgence.

O Chriſt, the eternal Son of God! Could not the merit of thy obedience unto death ſatisfie the juſtice of thy Father? Or, if the bloudſhed by ſuch a Perſon of infinite dignity be ranſom enough, is it not againſt thy Honour, and againſt thy pleaſure, for One coming in thy name to exact more than enough, and covetouſly to prey upon the dead.

Doth it not rather befit *Antichriſt,* as indeed it prevailed after the ſame fatal manner, and at the ſame fatal time, which was appointed for his coming, it prevailed in a very ſupicious manner of deceitfulneſſe, both for proof and practice; The proof was partly by falſe writing, partly by falſe apparitions, of both which the Apoſtle forewarned in the ſecond to the *Theſſ.* Cap. 2. That the man of ſin was to come with deceiveableneſſe, when the *Roman* State that had long continued Heathen, after 300 years became Chriſtian, the opinion which the Heatheniſh Poets had deviſed of Purgatory, continued amongſt *Romiſh* Chriſtians in variable diſputation of Curioſity, ſometimes diſliked, ſometimes doubted of, ſometimes admitted, but with difference: Some conceiting it as a hot Bath of water, Some of fire;

fire; One doomed all Saints to paſſe through it: Another all men, and Devils too. The third opinion betwixt both aſſigning it onely to ſuch as being partly bad, partly good, are put in hope of heaven afterwards: For proof of this *Romane* opinion about Purgatory; ſeeing the true writings of the Ancients ſpake ſo uncertainly, books were forged, or ſuborned under the names of Ancient Fathers, and publiſhed with titles of great commendations to deceive the unwary: Do you deſire to taſte ſuch ſowred leaven? For Purgatory, there is a book *De miraculis Hieronymi*, under the name of St. *Cyrill*, Biſhop of *Jeruſalem* cited by your *Eckius* (*Luthers* firſt Opponent) with this earneſt expoſtulation. [*Si fidem adhibeamus Hiſtoriographis Ethnicorum, Liviis, Saluſtiis, Juſtinis; ec quâ fronte Sanctis patribus credere recuſabimus?*] Yea, rather with what forehead could *Eckius* boaſt thus of a book, under the name of that holy Father, which was not written by that holy Father, as it is confeſſed by your Cardinal *Bellarmine*, *Card. Baronius*, *Molanus Poſſevinus*, *Marianus Victorius*, and others: upon ſufficient reaſon, for that this book bringeth in for witneſſes of Purgatory, 3. dead men raiſed to life by touching the Sack-cloath of St. *Hierome* after his death, whereas that Author was dead long before St. *Hierome*. O miſerable proof of deceiveable Purgatory: For Purgatory there is another book *De diverſis quæſtionibus Sacræ Scripturæ ad Antiochum Principem*, under the name of *Athanaſius*, cited by your *Alanus pro Defunctis*, Cap. 5. fol. 168. with this terrible oſtentation. [*Sanctus Athanaſius, qualem quantumque virum* (*nomino, verbo & opere!*) *ipſum nomino cujus memoria in Eccleſia beata eſt, cujus ſolius verbum præponderat ad unum omnibus minutis Proteſtantibus: mirum in modum Adverſarii trepidant cùm eum nominatum audiant.*] No, we tremble not, *Alan*, but we rather laugh at your vain boaſting in the name of St. *Athanaſius*, when *Athanaſius* was not the Authour of that book, as it is confeſſed by your Cardinal *Bellarmine*, by your *Delrio*, your *Sixtus Senneſis*, and your *Poſſevine*, eſpecially for that in this book *Athanaſius* is cited by name, as another Authour and his opinion therein expreſly rejected, and therefore this Teſtimony can weigh down none, but *little Proteſtants* indeed.

For Purgatory there is another book under St. *Auſtin's* name, *De verâ & falſa pœnitentiâ*, cited by your *Alan* with intolerable preſumption boaſting thus; [*Ut mundus intelligat quàm iniquè ſe gerant Adverſarii, qui non erubeſcunt aſſerere, Auguſtinum quandoque negâſſe Purgatorium, quandoque de eò dubitâſſe.*] So may they ſay ſtill, notwithſtanding this baſtard book falſly fathered upon St. *Aug.* by confeſſion of your *Bellarmine*, your *Poſſevine*, your *Trithemius*, *Angelus Roccha Lopez*, and your *Louaines*; eſpecially becauſe this book, Cap. 17. citeth St. *Auſtin* by name as another Authour, and expreſly diſſenteth from his ſentence: O how

how lamentable is the case of our silly Countrey-men; into whose hands are usually suggested Pamphlets, citing, under the names of Ancient Fathers, such bastard-books, notwithstanding the learned of their own side after full examination have publiquely confessed them to be bastards, or counterfeits.

The falshood hath been as great in lying Apparitions, as plainly discovered oftentimes, and cannot by any honest heart without great ignorance be denied: divers have been false, none can be proved true, especially since all are rendred more than suspicable, by that absolute answer of Christ in the Parable of *Abraham*, sending none from the dead to *Dives* his brethren, but referring them to the writings of *Moses* and the Prophets: Neither will they be perswaded, though one rose from the dead: In the 16th. of *Luke*. It was not therefore without good cause, that even amongst you *Roman*-Catholikes, divers learned confesse such apparitions to be but deceits. Your *Hieronymus Magius* saith, [*Quæ circa mortuorum Sepulchra vel Cœmeteria conspiciuntur simulachra, nunquam mortuorum esse animas sed semper esse dæmones, aut malos genios hominum deceptores.*] Your *Chopin*, lib. 3. *de sacra polit.* holdeth it no better than Superstition to believe, and them punishable who teach, that the Souls of the dead return hither, Your *Tiraquellus ad Alexandrum ab Alexandro*, lib. 2. cap. 29. *Delrio*, your best Agent herein, not daring to deny that the delusions of *Satan* are many; yet hoping that all Apparitions are not from him, after an elaborate Enquiry for a way of certainty to discern betwixt true and false; He finding none (and therefore all others may be discouraged to seek for any) but especial *Revelation*, which is never of sufficiency to Warrant an Article of common faith, at last he yieldeth also this clear confession.

[*Hæc ergo & similia, ne omnibus ab illis traditis indubitatò assentiar, memorantur; sed inprimis quia totam hanc Spirituum discretionem (quod illi non diffitentur) ex divina potissimum Revelatione arbitror dependere. Propterea tutius & præstabilius judico, cum* B. *Aug.* lib. *de cura pro mortuis*, cap. 16. *meam hîc ignorantiam fateri & Discipulum me præstare, quàm præcipiti temeritate aliquid definire, vel agere Præceptorem: Res enim hæc altior est, quam à me possit attingi, & abstrusior quàm ut eruere, & profundior quàm ut vadare queam.*

If, after such painfull, and exact disquisition, *Delrio* could not, Who therefore of you can yield other Certificate to vagrant Apparitions, than a pretence of special Revelation unto some, which being not within our Cognizance, can never oblige our conscience in common duty to believe any, where there have been any such delusions of the Devil, transfiguring himself into an Angel of light.

Now that we be not deceived thereby, 'tis safer to try Apparitions of Spirits by the Doctrine, which they preach; than, on the contrary, to ground any point of Doctrine in secret whispering, of uncertain Spirits in apparitions: Almighty God, having ordained the true discretive point of Doctrine, to be this; That the Dead do rest. This is taught by the Heavenly Spirit; Therefore, all those other ghastly voices, which have reported unto you so much of Purgatory-torments after death, were the deceits of evill spirits from hell, or of impostorous men.

Impostures have been many, (but we spare them untill a time of challenge to the great Deceiver, for his false Miracles) in pretence of Ghosts, desiring their friends help, to ease the pains of Purgatory: So the former falshood for proof, aimed but at this other falshood in practice, to gull silly people of their money; *Sans* complement, we taxe your Chiefs for granting Indulgentiary pardons for 20000 years, yea, for 40000. yea, for 80000 years; yea, in *Venice*, at the Sepulcher of Christ, there hangeth in a painted Table, a prayer with Indulgence for 82000 years, granted from *Boniface* the 8th, and confirmed by *Benedict* the 11th, to whosoever shall say it. What is deceit, if this be not, to promise for so many thousand years, when as your owne religion believeth, that Purgatory must waste at the day of Judgement, which is not far off?

Your valiant Advocate, *de Valentia*, flattereth as if these were but petty tricks, wherewith the Church doth draw men unto some kind of worthy devotion, for good purpose, that men may be wonne more willingly, to prevent the danger of Purgatory; pretty tricks, pretty brats of the Devill, who was a liar from the beginning, and the father of lies. You, Sir, who call them pretty tricks, why do you blame *Luther*, that at the first, called them but pious deceits: howbeit, being unjustly reproved, he professed, good man, that he would call them so no more, but rather *impious*, as they are indeed, comming (as every falshood doth) from the Devill of Hell, leading men to Hell.

For therein, is a powerfull enticement unto sin, according to that just ~~compaint~~ complaint of the Pope's owne Officer, *Polydore*, seconding the report of *Platina*.

[*Tempore cum primis Bonifacii, quando hujusmodi venia non concedebatur modo, verum etiam, teste Platina, ut quædam merces vendebatur, minus multi à malefactis abstinebant. De invent. lib. 8. cap. 1. Edit. Ludg. 1558.*] Many did lesse abstain themselves from sins, after the time of Pope *Boniface*, when Indulgentiary pardons, began to be not onely granted with a full hand, but also to be sold as a kind of Merchandise, as he calleth *Platina* to witnesse.

If

If there needed any teſtimony, for what the World openly ſaw, it is clear, The firſt Jubilee for Indulgences-*Plenarie* was proclaimed, but about the year 1300, by Pope *Boniface* the 8th, to be from Century to century; by Pope *Clement* the 6th, to be from 50 years to 50 years; by *Sixtus* the 4th, to be from 25 years to 25 years, that he likewiſe might get money from men of other Countries, comming on pilgrimage for that purpoſe to *Rome*: But money not comming faſt enough that way, the Pope ſent his Emiſſaries abroad, to offer his Indulgentiary pardons to men at home, in their owne Countries, at a price, yea, at a ſmall price: where theſe Indulgences were ſet for a ſtake at a game at Tables in a Tavern, as it is witneſſed by the Graveſt *Guicciardin*, *lib.* 13. Anno 1520, another of the Pope's owne Officers.

It could be no ſmall corruption, which drew from the Councill of Trent it ſelfe this grievous complaint, *Seſſ.* 25. chap. 9. That the Popes Officers, in collecting of money for thoſe Indulgences, committed ſuch abuſes as were every day found by the complaint of faithfull Chriſtians, to their great Scandall, that there might ſeem no hope of remedy; [*Quæſtorum abuſus, quorum malitia ita quotidie magno fidelium ſcandalo & querela deprehenditur, ut de eorum emendatione ſpes nulla relicta videatur.*]

This ſinfull corruption of Papall Officers, infected the people with ſin too, for when they might preſume of a pardon ſo eaſie, who would fear ſin? Hence were Inceſts, Perjuries, Murders, and *Lerna*, the whole Lake of filthineſſe, in which was *Hydra*, the Serpent with many heads: It is the very Lamentation, commenced in time of our Fore-fathers [*Quilibet pro pretii ſolutione peccandi impunitatem ſibi pollicebatur; Hinc ſtupra, inceſtus, adulteria, perjuria, homicidia, & tota malorum Lerna:* Orthuinus Gratianus *de Gravaminibus.*]

So the voice of their over-grieved experience, complaineth againſt your Doctrine of Indulgence, as no better then a Pandoriſm to ſin; It was not enough to forbid the Pope's Queſtors, (corrupt Officers) as the Councill of Trent did, commiſſioning certain men in every Country, to rent the Papall Indulgences at a price, whereby they changed the Exactor, but took not away the Exaction, that is in the very Doctrine of Indulgentiaries, exacting a price, to let the dead reſt, which are at reſt already: The very Doctrine, offering hope of Impunity to ſinners, entiſeth by ſin unto Hell, as hath been proved; it came from the Devill, it came not from Chriſt, but is againſt his Heavenly Doctrine of reſt unto the dead, againſt the honour of his full Satisfaction, and ſuiteth rather with Antichriſt, his comming in fatall myſtery, by the power of Satan, with all deceiveableneſſe of counterfeit books, falſe apparitions, of Devill's in

ſemblance,

ſemblance, of Ghoſts, Impoſtures of men, coloured covetouſneſſe, and ſuch fraudulent allurements to ſin, as may argue him, to be the man of ſin, beginning at the very fatall time of his appearing.

Our Adverſaries, can yet find no record in any Ancient books, before the Indulgence granted unto ſuch, as celebrated the Feaſt of Saint *Suibert*, in the time of Pope *Leo* the third, the very fatall time to be obſerved from the laſt of the ſeven heads of *Rome*, when the Biſhop aroſe from a Subject to be Prince-like Head, in imitation of the decayed Emperour, and therefore called an Image of the formerly Ancient great Empire, for the maintenance of his Emperour-like Pomp. He began to ſell Pardons by Indulgences; as his Pomp increaſed, Indulgences encreaſed; when His Pomp was at the height, He raiſed Indulgences to the height for the maintenance of his Temporal eſtate and greatneſſe; His temporal eſtate fell where Indulgences fell by *Luther's* preaching, That the dead are at reſt already. So clearly doth event teach us to expound St. *John's* Propheſie, That at the beginning of *Romane* fall, this Doctrine ſhould be voiced, THAT THE DEAD REST FROM THEIR LABOURS. At the hearing of this voice, down fell the honour of *Rome* in the opinion of wiſe-men, down fell Indulgences, which maintained the Pomp of the *Romanes*, down fell the *Romane* Doctrine of Satisfaction and Purgatory, which made Indulgences ſeem precious for the Soul's ſafety; down fell Abbies, down fell Nunneries, down fell Priories, which maintained the Popes Treaſure of Indulgencies, and their Imaginary Surpluſage of Super-erogating merits.

The Papiſts in their Petition to the Parliament affirmed; That the foundation of thoſe religious Houſes was *pro remedio animarum*, to ſay *Maſſe*, and pray for the Founders and their Poſterities to the Worlds end: If thoſe Houſes were built purpoſely for the remedy of Souls in Purgatory, When theſe words [*The dead reſt from their labours*] took away their falſe foundation of Purgatory; No marvel, if theſe Houſes fell by Gods juſt anger, whoſe infinite pure eyes beheld the merits of a Monaſtical life to be great, but very bad, and the Nunnes to be *Meretrices* indeed. *Monaſter: Monialium Demonialium proſtibulum*, ſaith *Ivo*.

Petr. de Aliaco reg. Clemang. decor. Ber. ſer. 66. in Cant. aliique. Polyd. Virg. 7. 5.

Not to repeat the complaints, even of devout Papiſts, againſt the monſtrous uncleanneſſe of their Votaries, as if to vail a Virgin were to proſtitute her: Yea, publique complaints of their own General Councils: It amazeth to hear how many Votaries, by name, at the great viſitation of Religious Houſes in King *Henry's* time were by Oath notoriouſly convicted of Adultery, Fornication, and Sodomy, the accurſed iſſue of a forced ſingle life.

Hear

Hear ye that are to try the Spirits; Mark what God foretold, 1 *Ep.* to *Tim.*cap.4. by the mouth of his Apoſtle, ſaying; Now the Spirit ſpeaketh expreſly; That in the latter times ſome ſhall depart from the faith, giving heed to ſeducing Spirits and Doctrines of Devils, forbidding to marry: But the Church of *Rome* forbiddeth numberleſſe numbers of Clergy men, of Biſhops, Prieſts, Monks, and Friars to marry; whereby ye may ſee, that Her Doctrine is a Doctrine of Devils, and proceedeth from a ſeducing Spirit: Therefore the contrary Doctrine proceedeth from God, and that is the Doctrine of the Proteſtants allowing to marry for the avoiding of Fornication, as God his Holy Word hath preſcribed.

N. 5. The ninth part of the Beaſt's mark, ſeared upon Votaries forbidden to marry.

The Proteſtants then are free, but the *Romans* are characterized with this Devilliſh mark κεκαυστηριασμένοι, as when Offenders are marked with an hot iron, or beaſts gelt are ſeared: So *Votors* of *Cœlibate* without chaſtity cauteriate in Hypocriſie. Neither can they ſhift it off upon Ancient Heretiques alone, as *Manichees*, *Marcioniſts*, and *Ebioniſts* in the Primitive Church; But the Spirit of Propheſie ſpake there of the latter times, concluding alſo the future.

Secondly, Thoſe old Heretiques aſcribing Matrimony *Male* and *Female*, and *Procreation* of Children, to an ill Authour, as to the Devil, herein ſpake groſſe and open blaſphemy, which might eaſily be diſcerned and avoided: but thoſe, of whom the Holy Spirit forewarned us, and of whom we had moſt need to beware, were ſuch, as in the latter times would ſpeak in Hypocriſie; that is, pretending one thing, and intending another: Did not the *Romiſh* Prelates pretend ſtrictneſſe of life, and yet infamed for voluptuouſneſſe? Did they not pretend to honour Matrimony, calling it a Sacrament, and yet deteſted it themſelves as a Sacriledge, worſe than Fornication? Did they not pretend purity, when they forbid marriage within certain Degrees of Spiritual kindred amongſt perſons, which God forbad not? Did they not for money diſpenſe again with them? And alſo with others, which God forbad? So that by their looſe diſpenſations, or pardons, they opened a way to all looſeneſſe of life: Almighty God therefore branding the Hypocritical forehead of *Rome*, with this word MYSTERY, ſtyled Her the Mother of whoredoms, and abominations of the earth.

Becauſe She forbiddeth marriage honourable among All, to whom it is allowed of God: The prohibition whereof the good Spirit noteth, as a mark of the evil to prevail in the latter and worſe times, 1 *Tim.* 4. And Her thereby the Mother of Harlots, *Rev.*17. Takings Rents for Whoredoms in Her licentiate Stews of *Rome*, and ſtowing innumerable in the burnings of vowed ſingleneſſe for Her Beſtial's uſe in Servile Drudgeries; Imaginary merits toward Indulgentiary Treaſure, but real por-

tions, rich friends, and many great families for countenance, advance, and pride of her gorgeous Oſtentation upon Her Beaſt (moſt ſubtle cruelty) to gain by chaſte and unchaſte, in life and after death: Exceeding all other Beaſts that ever were in preſumptuous wickedneſſe about things of Heaven, and things of Hell; And, betwixt both, of Graves, chiefly the Sepulchre of Chriſt, for whoſe defence by the Pope's Indulgentiary-trade were muſtred many great Armies, and eminently the *Military Knights-Templars*, and for their maintenance about ſix and twenty ſcore Mannours devoted; for ſqueezing the profits whereof into the golden Cup of the Pope, and his favourites, on a ſudden the Pope diſſolved their Order unheard, upon accuſation of the abominable ſins againſt nature, blameable, as *Sodome* in Spirit, where Chriſt was Crucified by that ~~Nation~~ of the place, diſcovering the State predominant, there pretending Hypocritically for *Old Salem*.

The

The tenth part of the Beaſt's mark.

N. 1. *In falſe opinion, of meriting Heaven by works of Roman faction.*

N. 2. *In oppoſition againſt the Seal of Saints, in the Spirit of ſpeciall faith for juſtification, by imputing Chriſt his righteouſneſſe; and for aſſurance of preſent ſtate in grace, and the peace of God, and of his promiſed Inheritance in Holy New* Jeruſalem.

N. 1. THe Roman opinion of Merit, convinced to be falſe by the voice of *Iſrael*, I am leſſe then the leaſt of thy mercies, *Gen.* 28. The ſame voice by the ſame ſpirit, of the Iſrael of God in the Goſpell, the voice of *John* Baptiſt, *I am unworthy*; The voice of the welcommed Son, *I am unworthy*; The voice of the pious Centurion, *I am unworthy*; The voice of Heavenly converted *Paul*, *I am unworthy*; The voice of Saints, *Martyrs*, Profeſſors, ecchoed ſucceſſively, 15 Centuries next after Chriſt, in the *Proteſtant-Evidence* publiſhed faithfully, by *Birkehead*. According to *Paul*, Apoſtle of us Gentiles, profeſſing himſelfe to have been received unto mercy, for our pattern, 1 *Tim.* 1. How are the now-Teachers of *Rome* bewitched, (as, in another Caſe, he complained againſt the *Galathians*) in Doctrine, contrary to what he recorded in his Epiſtle to the primitive *Romans*, chap. 8. 18. I reckon, that the ſufferings of this preſent Life, now, are not worthy the Glory to come: That being unto eternity, this but momentany, for now; No proportion of worth betwixt this Finite, and that Infinite.

1. For the ſame cauſe of Infinite Eternall diſproportion, neither are good works worthy to merit that Life in Heaven.

2. The wages of ſin is death: but the gift of God is eternall Life, *Rom.* chap. 6.

3. Good works are alſo the gift of God, who worketh the will, and the deed, as well as the power of ability, ſo to work; Therefore, not merit.

4. The good works are debts, other wayes due to God; Therefore, not merits.

5. They are defective: ſome part in our hearts rebelling againſt the Law of God, which requireth obedience of Love to God, with all our hearts; Therefore, our works being unperfect, merit not.

6. The

6. The works through infection of Concupiſcence, are ſins, ſo called in *Romans* chap. 7. 17. though the now-*Romans* deny it to be ſin; for fear of hindering their market.

7. In thoſe meriting pretences, they have perſwaded ſilly ſouls to commit hideous bloody foul ſins of murder, maſſacres, and perjuries, for promoting the Roman Cauſe.

Look one another in the face, and ſay; What notorious, great Act of violence, or Gun-powder Treaſon, hath been attempted without opinion of merit? Oh poyſoning ſting of the Serpent at *Rome*, whereby, ſo many Popes, ſo ſuddenly ſucceed in that Maſter-ſhip over Beſtiall merits; O righteous judgements of God, for they are worthy to ſuffer ſo, by the Viall of God's wrath, poured on the Seat of the Beaſt. Indeed, the brethren, ſo to be ſlain by the revived Image of the Beaſt, *Rev.* chap. 20. as well as thoſe ſlain by the former Beaſt, (for the Word of God) and for the Teſtimony which they held, receive white robes, chap. 6. for they are worthy, *Rev.* chap. 3. 4. The garment of praiſe, for their ſpirit of heavineſſe, *Iſaiah* chap. 6. 3. The garment of ſuch, as come out of Tribulation: Not merits of perfection; but exerciſe of humble juſtification, having waſhed their robes, and made them white in the blood of the Lamb, *Rev.* chap. 7. 14. At the Lamb's marriage Supper in Holy full Communion, He firſt putting, on his Bride, the Robe of Righteouſneſſe, afterwards accepteth works of Her good will; Out of His ſtore, as Her deed. They that came not when they were called, He judgeth, unworthy to be feaſted; The good and bad that came, He made worthy, that is, fit, whoſoever deſired the gift of his Wedding Robe, as fit to be feaſted, becauſe hungry, becauſe, in ſenſe of their ſickneſſe, and lameneſſe, crying for mercy, fit for His free mercy, that is, acceptably worthy; there was not ἀξιότης, *dignitas*, inward Selfe-worthineſſe: But ἀξίωσις, *dignatio* Counting fit and acceptable, as worthy to manifeſt the Glory of His free mercy, ſo counted worthy to receive an *Accidentall* reward, according to their works of His grace, after their union with Him, and Communion of joynt-Inheritance, and marriage dower. Which fundamentall and principall aſſurance of Acceptation or Dignation, Roman-hirelings have not; becauſe they deſire not, but blaſphemouſly refuſe, in refuſing the Seal of ſpeciall faith in the Spirit: Although, they will chaſe to hear, they muſt hear it untill they can, and will reform, what yet they have not.

N. 2. In oppoſition againſt the Seal of Saints, in the Spirit of ſpeciall faith for juſtification, by imputing Chriſt his righteouſneſſe, and for aſſurance of preſent ſtate in grace, and the peace of God, and of his promiſed Inheritance in Holy New *Jeruſalem*.

Examine unpartially this Tenth part of the Beaſt's mark; in hatefull oppoſition againſt the ſeal of God's good Spirit, for ſealing God's faithfull Saints to His Service, and for ſealing to them an aſſurance of His peace, and of His pardon: And of their formall juſtification in His Heavenly Court, through the righteouſneſſe of Chriſt. And of their intereſt for joynt-Inheritance, and dower in His Kingdome, and the grace of their ſpeciall faith, for hold-faſt of all theſe: Oppoſed by the Church of *Rome* her miſerable oppreſſion in damnable errour, never defined in any Generall Councill, before this of Trent.

Is it not an accurſed mark of diſobedience in the Creature, to quarrell at the word of the onely wiſe Creatour (as, *Geneſis* 3. that ſubtle Serpent did) from whoſe temptation came that ſinfull Act of our firſt Parents diſobedience, which made us all ſinners?

For reformation whereof, Chriſt the Second Man (1 *Cor.* 15. 47.) undertook (as our Surety) to be made ſin before the Tribunall of God, in form of triall by the Law: After the manner of uſuall ſpeech, deſcending to our infirmity, the better to raiſe up faith and love to this our Heavenly Surety, that we might be the Righteouſneſſe of God in Him, the Perſon of God exalting his Paſſion in his Manhood, to ſuch an excellent valuation, as might be acceptable in the Divine Court of Juſtice, to be the ranſome for our ſin, and exalting His practicall obedience to the Morall Law for us, intereſſed thereby with Him, to joynt-Inheritance of His Heavenly Kingdome, in union of His Spirit, and holy Communion of His Righteouſneſſe, merits, and blood (the blood of God, *Acts* 20. 28.) And this is His Name, whereby He ſhall be called, THE LORD OUR RIGHTEOUSNESSE, or whereby ſhe ſhall call Him; She, the true Church, not truſting in Her owne Righteouſneſſe, but adorning Her ſelfe with the Righteouſneſſe of Her beſt beloved Husband, as Her beſt Ornament, putting on Chriſt the Sun of Righteouſneſſe, (O woman, apparelled with the Sun!) Holy New *Jeruſalem*, the Lamb's Bride; So that by this marriage-union, (as forgetting Her owne Name) She ſhall be called Jehovah, our Righteouſneſſe, *Ieremiah* chap. 33. 16. In this form of wholſome words, true Theology, learning and teaching the faithfull Lovers of Chriſt, to deny themſelves, to live in Chriſt, and glory in Chriſt, as counting all other things loſſe to winne Chriſt, and be found in Him, not having our owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, *Phil.* 3. believing, (as our ſins are reckoned His) that His Righteouſneſſe might be reckoned ours, in His Heavenly ſound form of Evangelically true Doctrine.

Againſt which, now ſadly mourn, to hear the Roman Church in her Trent-Councill, curſing every one that affirmeth himſelf to be juſt formally by the Juſtice of Chriſt.

[*Siquis dixerit homines ſine Chriſti juſtitiâ, (per quam nobis meruit) juſtificari, aut per eam ipſam formaliter juſtos eſſe, Anathema ſit.*]

Anger made them forget, That all form is not of *Qualification*: There is form of Relations, alſo form of Accounts, form of Contracts of Marriage, and form of Judicature amongſt men; to which, God, for our better underſtanding, applieth His word, about his unſpeakable judgement in juſtification, as diſtinguiſhed from condemnation.

1. He is ſaid to juſtifie them, whom He doth not condemn, *Rom.* chap. 8. 1.

2. Them to whom He doth not reckon ſins, not impute them, *Rom.* chap. 4. 2.

3. Them whoſe ſins are covered, *Rom.* 4. 7. by putting on the Lord Jeſus Chriſt.

God putteth Chriſt upon us, His way: And we put Chriſt upon our ſelves, our way. God by (mercifully juſt as promiſed) acceptance of Chriſt his payment, as Surety for our debt, and of Chriſt his perfect obedience, as ours performed for us, to entitle us to joynt-Inheritance with Him: This Juſtification, is formally God's owne Act, ſo putting Chriſt and His Righteouſneſſe on us; Which we put on our ſelves by faith, believing God to be well pleaſed toward us in Jeſus Chriſt, who was delivered to death for our Offences, and was raiſed again for our Juſtification: *Therefore, being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt, Rom.* 5. 1. Faith believeth the new Covenant of God, That He remembreth our ſins and iniquities no more, *Heb.* 8. 12. Thus *Paul* affirmeth, and upon proof concludeth, That a man is juſtified by faith, without the deeds of the Law, *Rom.* 3. 28. Without deeds of the Law, in the point of juſtifying: But with a rule for good works, after He is ſo juſtified: The good works as the fruit ſheweth the Root to be good, which is lively Faith in the Covenant, that hath two clauſes; One for writing the Law in our heart, for the time to come: Another of Gods mercifulneſſe, in not remembring the ſins paſt. Wherein He juſtifieth actually, faith juſtifieth inſtrumentally, like a hand apprehending, holding faſt, and applying to us the Covenant of God, his mercifulneſſe, juſtifying, pardoning, and accepting us in Chriſt his Righteouſneſſe; And good works juſtifying us declaratively before Men, teſtifying our faith to be a lively true faith, as *James* the Apoſtle required.

But while a high mind preſumed to plead for juſtification before

before God by men's inherent righteouſneſſe, the works thereof, as if they fulfilled the Law of God: They therein oppoſed the Ancient Doctrine of the Apoſtle to the *Romanes*, Cap. 3. 20. proving that by the deeds of the Law no fleſh ſhall be juſtified in God's ſight: The reaſon is plain. All men are ſinners, even the regenerate in whom the Fleſh luſteth againſt the Spirit, as for example (in Chap. 7.) by his own acknowledgement of warring within himſelf againſt the Law, and the Law requiring to love God withall the heart; if any part therein rebell, it is a ſin. The now *Romiſh* preſumption denieth it to be ſin, but *Paul* affirmeth it to be ſin, and therefore denieth juſtification thereby: So that in His ſenſe the grace whereby we are juſtified is not inherent in us; But the Fountain of Grace in Gods favour out of his free mercy, the glory whereof while the *Trent*-Doctrine appeareth to blaſpheme with a curſe; The curſe falleth down on that Doctrine, as appertaining to the mark of the Beaſt, in bloud-thirſty fury with blaſphemy contradicting the truth, and mercifulneſſe of God our Righteouſneſſe in Chriſt, aſſured unto us by the Grace of Faith, *Conc. Trid. Seſſ. 6. cap. 9.* [*Non oportere eos, qui verè juſtificati ſunt, abſque ulla dubitatione apud ſemetipſos ſtatuere, ſe eſſe juſtificatos*, Can. 13. *Si quis dixerit omni* (*ad remiſſionem*) *neceſſarium eſſe, ut credat certò peccata ſibi eſſe remiſſa, Anathema ſit.* Can. 16. *Cum nullus ſcire valeat, certitudine fidei, ſe gratiam Dei eſſe conſecutum*, &c.

According whereto the *Rhemiſts* frame this Annotation, 2 *Cor.* 13. A man cannot be aſſured that He hath his ſins remitted, and that He is in all points in ſtate of Grace and ſalvation.

The juſt confutation whereof hath deſerved a ſpecial Treatiſe: But for the preſent it ſufficeth, that the wiſedom of Gods Holy Spirit chideth ſuch Ignorants in God's School, by the mouth of our bleſſed Apoſtle, 1 *Cor.* 6. Know ye not that your Members are the Temple of the Holy Ghoſt, which is in you whom you have of God? Now we have received not the Spirit of the World; but the Spirit which is of God, that we may know the things that are given to us of God, 1 *Cor.* 2. Who hath ſealed us, and given the earneſt of the Spirit in our hearts, 2 *Cor.* 1. Here is double aſſurance, the earneſt of the Spirit, and the Seal of the Spirit: The Spirit of promiſe aſſuredly ſealing believers, *Credentes verbo ſalutis.* When you had heard the word of truth, and the Goſpel of your ſalvation, in which believing ye were Sealed with the Holy Spirit of Promiſe, which is the pledge, and earneſt of our Inheritance, *Eph.* Cap. 1. Called the Spirit of Faith profeſſing to believe what is promiſed, 2 *Cor.* 4. Having the ſame Spirit of Faith, as it is written; I believed for the which cauſe I have ſpo-

ken:

ken: We alſo believe, for the which cauſe have we ſpoken alſo: The clauſes of the new Covenant being two.

The former promiſing the Spirit of Grace inwardly to write the Commandments of God in our hearts: The latter promiſing Pardon, ſo full; that our iniquities ſhall be remembred no more, *Heb.* 8. For both which the penitent unfaignedly pray, and are bound to believe God promiſing to hear their prayers: And to profeſſe their belief with thankſ-giving, as St. *Paul* (the pattern of us Gentiles) doth *Rom.* 5. Therefore being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt, by whom alſo we have acceſſe by Faith unto this Grace, wherein we ſtand; including others with Himſelf, that they alſo might hold of Grace and Peace, by ſpecial Faith believing themſelves to be fellow Citizens with the Saints, *Eph.* Chap. 2. No more ſtrangers without the Covenant, but within the Covenant of peace: Fellow Citizens of Saints, of their new *Jeruſalem*, ſo called for *Salem*, that is, peace; and for marriage of love, called the Bride of the Lamb, *Rev.* 21. Come hither, I will ſhew you the Bride, the Lamb's wife; And in Spirit He ſhewed me that great Citie the *Holy Jeruſalem*, deſcending out of Heaven from God; the Seat Myſtical of Gods true faithfull people, believing this Covenant of peace, and love by the Spirit of Faith in a good conſcience, 1 *Tim.* 3.9. *Conſcientia enim quaſi concludens ſcientia*; conſcience concerning themſelves: Faith in their conſcience ought to conclude their own Souls in the Covenant, believing themſelves to have intereſt in the peace and love Covenanted; As pardoned and reconciled to God, through the Covenant of Peace in Chriſts bloud, and as married unto Chriſt, through the Covenant of Love, and therefore to be called in his name, *Jeremiah* 23. 6. His name was foretold to be *The Lord our Righteouſneſſe*: The Lord give us to overcome all difficulties, which might hinder us from the benefit of this His name, that it may be to us every one according to that promiſe, *Rev.* 2. To him that overcometh will I give a new name; which no man knows, ſaving He, who receiveth it, written in a white ſtone: A ſpeech taken from the manner of Acquittance in Trial, where a black ſtone betokened condemnation; And a white ſtone betokened Acquittance, or Abſolution, of the party tried: And that this was Chriſt's name, it may be perceived by Progreſſion of the Promiſe, *Rev.* 3.12. I will write upon him, the name of my God, and the name of the Citie of my God, even *Jeruſalem*, which cometh down out of Heaven from my God, and my new name the name of *Jehovah*, the *Lord our Righteouſneſſe*, *Jer.* 33. Giving us right to *Salem* peace, which is the name of this new Citie: So that thoſe three names by way of Appoſition are writ-

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ten to the ſame effect of our peace with God in Chriſt his name, as having Marriage, Union, and Communion with Him, through this Covenant of Love: A Marriage-Covenant requiring mutual conſent of knowledge. I know mine, and am known of mine, ſaith Chriſt of his ſheep; under which meek notion the Holy Ghoſt ſignified a wife in the Parable of *Nathan*; and in the Song of *Solomon*, and his beloved, figurative of Chriſt and his Church, the Spouſe Myſtical, ſingeth, *My beloved is mine, and I am his*, Cap. 2. 16. I my beloved's, and my beloved mine, Cap. 6. 3. I my beloved's, and his deſire towards me, Cap. 7. 10.

Faithfull Souls know when they heartily conſent unto their Elect, beloved; and He knoweth them that are His by conſent of ſuch hearty Love; others He knoweth not, *Matth.* 25. though they knocked, ſaying, Lord, Lord, Open unto us: He anſwered, and ſaid: Verily, I ſay unto you, I know you not. He knoweth all in General as Judge, but not as Bridegroom, in ſpecial knowledge of Approbation and Acceptation. In this ſpecial Acceptation, He knows them onely, whom He ſealeth with the Spirit of Faith, ſpecial Faith in the Covenant of Peace and Love, with inward conſent of heart, and outward profeſſion thereof for themſelves in ſpecial.

Thoſe, which ſo know, and knowledge Him: He knoweth, and acknowledgeth for his own, *Matth.* 10. 32. Whoſoever ſhall confeſſe me before men; him will I confeſſe alſo before my Father which is in Heaven; He being the word of God, *Omniſcient, Præſcient, & Reminiſcent*: His confeſſion (clear, certain, and durable, as if it were written in a book) may be called a book of the Lamb, whoſe promiſe for better expreſſion of one, and the other, joyneth them together, *Rev.* 3. I will not blot his name out of the book of life, but I will confeſſe his name before my Father. To this book of Chriſt's *memorative* profeſſion is requiſite a Preface here of their profeſſion, who deſire to finde their names written there. A ſolemn profeſſion in Sacramental Higheſt Reſolution before Men and Angels, unto God's Glory by faithfull prayer, and prayerfull Faith to believe, that in right uſe of full Communion is aſſured Chriſt, and his merits, and benefits of Grace, Peace, and mercy; So that there need be neither Hunger nor Thirſt, for any More than is aſſuredly ſealed here unto faithfull Communicants, through everlaſting Covenant in his Love.

A double Seal, inward, and outward, concurring for aſſurance of our Peace in His name the Prince of Peace, and for our Right to the Citie of Peace, by name the New *Jeruſalem*, as Fellow Citizens thereof, through the Covenant of peace inwardly and outwardly, ſo ſealed.

All which while Recuſants obſtinately refuſe in obſequiouſneſſe to the ſeventh kind of Roman-Head, they receive the mark of the Beaſt.

The mark of the Beaſt thus dreadfully chargeable.

1. Unreaſonable, beaſtly blind obſequiouſneſſe to contradictory definitives of Romane-Church, upon her higheſt preſumed Seat of Judgement in General-Councils approved by Popes.

2. At Her prohibition refuſing the Cup of Salvation, by refuſing the Cup of Communion in the bloud of Chriſt our Saviour.

3. At Her affected *Babylonian* aime univerſally, compelling the ſervice of God in one tongue, though without underſtanding, as above Gods written Word in the Holy Tongues.

4. As Queen advancing over the Chief Civil Governours in their Lands.

5. As dayly Maſſe-ſacrificing Chriſt his body from his bloud again to their utmoſt, of what He ſuffered on the Croſſe.

6. As deſtroying the lives of men, made after the Image of the living God, to maintain Worſhip of Images without life.

7. Seducing to ſerve the Romane cauſe, under pretence of aid by Her prayers to dead Saints.

8. And by Her Indulgence to free dead Souls from the fire of Hell in Purgatory.

9. Forbidding Marriage to thouſands, for encreaſing Her counterfeit ſtore of Merits Super-erogatory, to be diſpenſed by Her coloured covetouſneſſe in ſuch Trade of Indulgences.

10. Oppoſing Chriſt's Mark, or Seal of Holy Spirit, of ſpecial Faith in the Covenant aſſuring Grace, Pardon, and Inheritance in the Kingdom of God.

From all theſe ſinfull implications, and imputations of the Beaſts mark, and from the curſes appliable thereunto, The faithfull, and choſen people of God are called by the Angel of Chriſt his Officiative preſence in the Revelation, lightning the earth with his Glory.

From the firſt, As the Angel ſafe-guarded the *Iſraelites* through the Red-Sea by diviſion of the waters: So now, by contradiction of the Councils approved as General by the *Romane* Seat, exalting over them as waters, opening thus a way of neceſſity to forſake any longer truſt in her Head thus ſmitten aſunder.

From the ſecond part of the mark, as Angel of the Covenant; He calleth to hold with the Covenant of Chriſt, in fear

of

of his anger threatning againſt Covenant-breakers, cut off from the book of the Lamb by the ſword of his mouth, revenging his Covenant in the bloud of the Lamb.

And alſo by his voice, as waters the Languages voycing the Word of the Almighty, calleth Her from the third mark of Her Beaſt's obſequiouſneſſe unto Her *Trent*-Decree for the Latin-tongue above them all by contradictorious Editions confounded again, as at *Babylon* in Her Spirit of Pride.

And from the fourth mark of Her pride, affecting to be Queen over the earth, the Angel calleth with many Crowns on his Head, as Repreſentative of Chriſt, the true King of all: whoſe Ordinance the Civil Magiſtrates are: And the damnation threatned to the Reſiſters in the 13th. Chapter to the *Romans*, helps to underſtand the damnation of the Great *Roman*-Whore, ſo *Queening* over them.

From the fifth part of the Beaſt's mark, Chriſt his Angel the Revelatour, calleth by Proclamation of Gods righteous Judgements againſt them that drink the bloud, as of a dead man.

From the ſixth part of the Beſtial mark in Image Worſhip, The Angel calleth by forbidding Worſhip unto himſelf, though He be ſo glorious a Preſentation, like the Son of Man, yet not united perſonally to the Son of God, and therefore not be to Worſhipped; much leſſe ought worſhip be yielded unto other Images.

From the ſeventh this Angel calleth, as having the golden Cenſer preſentative of Chriſt our Mediatour, out of whoſe hand aſcend the prayers of All Saints on earth, *Rev.* chap. 5. 8, 10. Chap. 8. 3, 5. But Fire, Thundrings, Lightnings of his Indignation, turning the Vials of the Temple into Vials of wrath, for abuſes of prayers unto the dead, in ſeeming-holy pretences to countenance the Beaſt's bloudy wars againſt the Lamb's followers.

And prayers for the dead, and other deceitfull tricks, pretending for their deliverance out of Hell-Purgatory-fire by the Pope's Indulgence:

The Eighth part of the Beaſt's mark, againſt which Chriſt his Angel proclaimeth reſt unto the dead that dye in the Lord: but ever-aſcending ſmoak of Torments to the Worſhippers of the Beaſt's Image, and the receivers of the Beaſt's mark; and admirers of *Rome*, the great mother of Harlots, and abominations in filthineſſe of fornications by forbidding marriages; the ninth, and the tenth part of the Beaſt's mark, in refuſing the Seal of the living God in his Angel's hand, for ſealing to ſalvation the faithfull, and choſen that, at his call,

come

come out from the *Romane* falſe devotion, and have his Seal in the forehead of their profeſſion, to be Citizens of *New Jeruſalem* in Covenant of Peace aſſured, ſpecially by the Spirit of peace, and love, gladly ſelf including at the marriage Supper of the Lamb, *Rev.* 19. Where, as Victour upon his white Horſe, He conquereth thoſe of the Beaſt's mark; and whom He conquereth, He Paſtor-like guideth; and feedeth to ſhow, how He would conquer by the Spirit of Reformation:

So Chriſt conquer us All, and Them, rather than by deſtruction prepared for obſtinate Impenitents, hardned into too much admiration of the *Roman*-Name.

N. 1. *The*

N. 1. *The name of the Beaſt, impoſed on the followers of the Roman Church.*
N. 2. *The mark of the Name.*
N. 3. *The number of the Beaſt's name.*
N. 4. *The number of the Beaſt.*
N. 5. *The number Counted.*

N. 1. THe name they received in three notable reſpects then more unexcuſably than before.

Firſt, Becauſe then by their Publique Agreement in Generall Councill, that Church was married to the Roman *Pontifex*, as you heard in that Allegation, to juſtifie God's judgment againſt her, in the name of Harlot, through ſuch unworthy proſtitution to the Servant of ſervants, in uſurped *Amoration*; As if He were King of Kings, to make Her Queen of Kings. At which high Arrogance, opportunely God's juſt vengeance thundreth thus againſt her, *Rev.* 18. How much ſhe hath glorified her ſelfe, and lived deliciouſly: ſo much torment, and ſorrow give her; For ſhe ſaith in her heart: *I ſit a Queen, and am no Widdow.*

Secondly, Then the name of Roman came to be more unexcuſable, becauſe impoſed with more untolerable ſervitude on Chriſtian ſouls, under threats of damnation, as if it were of neceſſity, for all to be ſubject unto the Roman *Pontifex*, [*De neceſſitate ſalutis ſubjici Romano Pontifici, NON OBSTANTIBUS*, &c. Notwithſtanding all the former contrary Decrees of Chriſtendome, for ſubjecting Popes unto the judgement of a Generall Councill:] Though Chriſtendome, repreſentative in Generall Councill, had given univerſall warning, That ſubjection of All to the Pope, would give entrance to Antichriſt, (the *Myſticall* Beaſt) the laſt kind of Roman Head, ſo becomming Lawleſſe as ever; All in pretended full power of the whole, hath the name of the whole Beaſt, *Rev.* 17. 11. Then the name is more intolerable: Then the Beaſt going into deſtruction, the condition thereof ſeemeth damnable, conſidering that the name of the Holy City, was to be writ upon the Saints that overcome, *Rev.* 3. By the ſame reaſon, it may be ſuppoſed, that on this malignant, there would be written the name of the this Great City, for accompliſhment of the Myſtery, which began in pride to make a name, *Gen.* 11. 4. That

 figurative

figurative ſpirit of pride not being forgotten, where all Fowl are in this great City, *Rev.* 18. 2.

The principall parts whereof, the ſeven Hills, being the ſeven heads of the Beaſt, through this Identification of the City, with the Beaſt; It is plain, that the Beaſt is to receive denomination from the City, where the Heads of the Beaſt are, and therefore, that the City being *Rome*, the name of the Beaſt is to be ROMAN, and that moſt principally, ſince by this laſt kind of Head-Government, ſhe ſitteth over Nations, as waters in the Myſticall Sea of Generall Councill, by their conſent, as here ſhe did, impoſing Her name, with her Dominion, upon All others.

Thirdly, This name of ROMAN, then became more hatefull, becauſe, with unſufferable preſumption, intruded into the Creed upon Oath, as in *Bulla Pij* 4ti, *Super forma Juramenti Profeſſionis fidei.*

Swear ſo who dare unto the Roman: Since this Oath of Obedience with Credence unto the Roman, ſo forced into the Creed ſince the fulneſſe of power uſurped by the Roman Head: And ſince the former Conciliar Decree for ſubjection of all unto the Pope, *De neceſſitate ſalutis:* And ſince marriage of that Church unto the Roman *Pontifex*; Three notorious Preſumes, all rendring the Roman name more abhominable, as the name of that fatall Beaſt, now going into deſtruction, and deſtroying the followers, whoſoever receive the Beaſt's mark. *Rev.* 4. 10. The ſame ſhall drink of the wine of the wrath of God, which is poured without mixture, in the Cup of His indignation: And he ſhall be tormented with fire and brimſtone, in the preſence of the Holy Angels, and in the preſence of the Lamb: And the ſmoak of their torment aſcendeth up for ever and ever, and they have no reſt day nor night, whoſoever receiveth the mark of his name: And, *Rev.* 15. his mark being before his name, ſheweth that they were not to be concluded in the curſe, who had the name before the mark was imprinted; the name, being there alſo to be overcome, ſheweth that the name is alſo to be refuſed, where the mark is ſo joyned, that it is called the mark of the name. What is that, but the Doctrine and Practices impoſed with his name, and in his name with his pretended full Authority, to mark his Roman Catholique Admirers, for their diſtinction from others?

N. 2.

Bulla Pij 4ti. *Ego firmâ fide credo & profiteor omnia & ſingula quæ continentur in Symbolo fidei, quo S. Romana Eccleſia utitur,* &c.

It being agreed on both ſides ſufficiently, that the Mark of the Beaſt is an outward profeſſion, *Characterem Beſtiæ eſſe Profeſſionem illiciti cultûs*, ſaith *Aquinas*, 3. qu. 63. art. 8. ad. 3.

And the Doctrine to be profeſſed in that fatall Myſtery, foreſhewed

ſhewed in the *Revelations*, being the very ſame which the *Roman* Head impoſeth, finally to be profeſſed according to the decrees of his *Trent* Councill, as ye have ſeen demonſtrated in ten principall points: The profeſſion is thereby concluded to be the mark of the Beaſt's name, and they marked therewith, whoſoever profeſſe theſe points of Doctrine, and Practiſe, in that name, by way of Obedience and Credence to the *Roman*, ſo prevailing in the laſt Seſſions of the Trent-Councill, in ſubmiſſion of all to the Pope's power, [*Ut ei viſum fuerit*] even in that high point, although, againſt ordinary recourſe of any more Generall Councill.

As the providence of that former Generall Councill at *Baſil*, feared, and fore-warned, that ſuch prevalence of the Pope would give entrance to Antichriſt, that lawleſſe Potentate in Myſtery of Lawleſneſſe, as Saint *Paul* calleth it, 2 *Theſſ.* 2. *For uncontroleable, unperſwaſible, and untractable unreaſonableneſſe*, ſignified by the Beaſt, that was to impoſe the former Beaſt's name, confeſſedly the *Roman*.

The Name containeth names, as the name of Chriſt the names of Chriſt: (ſo contraries, conſiderable by the ſame reaſon) Antichriſt the Beaſt his name of blaſphemy, *Rev.* chap. 13. *v.* 1. names of blaſphemy, *Rev.* chap. 17. 3. And the wiſdome of God hath prepared againſt all thoſe names, and againſt that Malignant *Myſtery*, whatſoever name it pretended. And as we ſhewed the name *Roman*, to have a mark annexed, to wit, the profeſſion of the markable Doctrine, impoſed in that name; So there is a *Doctrinall* mark, (the mark of the name) anſwerable to the name, *Latinus*, in that the Latin Tongue was then,

1. *Babylonized* Tyrannouſly, To be univerſall, in publique exerciſes of Divine ſervice.

2. Proudly, To be Authenticall above the ſacred tongues, wherein God's holy Word was written.

3. Fraudulently, By the Latin Church, for her advance in judgement over all.

4. Confuſedly, The ſervice in Latin, being not underſtood of the People, nor uniformly celebrated by the Prieſts, the Latin forms of Maſſe, (as the maſſe-book prefaceth) having varied often one from another.

5. Superſtitiouſly, Their Latin ſervice containing of the former *Characteriſticall* Doctrines and Practices.

6. Falſly, Prepoſtering: whereas the Holy Ghoſt, by the finger of *Paul*, writ, To every man that worketh good, Glory, Honour, Peace, to the Jew firſt, and alſo to the Greek, even in that Epiſtle to the *Romans*, chap. 2. *v.* 10. and our Tranſlation hath the Gentile, the Greek being put as moſt renowned of the Gentiles: ſo that the *Romans* themſelves, (if they will be ſaved) muſt gladly be comprehended under the Greeks, as chief of the Gentiles,

tiles, after the Jewes being firſt. Chriſt bidding the Apoſtles begin at *Jeruſalem*, *Luk.* 24. Now *Jeruſalem* being the Mother of us all, *Gal.* chap. 4. How can it be digeſted with patience, upon Oath to profeſſe as an Article of Creed, [*Rome the Mother of all,*] as it is required, in the Bull of Pope *Pius* the 4th, [*Eccleſiam Romanam omnium Eccleſiarum matrem & magiſtram agnoſcere.*]

7. Antichriſtianly; For what elſe may ſeem to have been the mind of the Holy Ghoſt, in diſcovering no ſpeciall name in the Latin tongue, for deteſtation of Antichriſt, but to ſignifie, that Antichriſt by *Latinity* ſhould rather prevail, than be deteſted? when as that King of *Locuſt's*, out of the bottomleſſe pit, had in the Hebrew tongue, his name *Abaddon*, and in the Greek tongue, his name *Apollyon*, a deſtroyer, *Horrible*, and *Abhominable*, *Rev.* 9.

Thoſe two Holy Languages, uſing letters of Alphabet, as *Numeralls*, and ſo fitter to diſcover the number of the Beaſt's name, as conſiderable as the mark of the Beaſt's name, in profoundneſſe of the onely wiſe Divine providence, to defeat and utterly confound the Beaſt's Antichriſtian depth of Myſtery.

By regarding more the Notions of thoſe Holy Tongues, concerning the Denomination of that Antichriſtian Beaſt, than his owne affected *Exaltation*, above thoſe holier tongues.

N. 3. To make this Annotation more terrible in awe of the firſt Author, *Irenæus* that ancient Father, who firſt writeth about Antichriſt, by report from ſuch as lived in the Apoſtles time, ſaith, Lib. 5. 335. [*Teſtimonium his perhibentibus qui facie ad faciem Joannem viderunt & ratione docentibus, quoniam numerus nominis Beſtiæ, ſecundum Græcorum computationem per literas quæ in eo ſunt, ſexcentos habebit ſexaginta ſex:*] *Sed & Λατεῖνος nomen ſexcentorum ſexaginta ſex numerum habens valde veriſimile eſt, quoniam veriſſimum regnum hoc habet vocabulum, Latini enim ſunt qui nunc regnant.*

Whereupon, He gives this advice to men of that age, and to their Succeſſours, [*Ut ſcientes verum numerum qui à Scripturis annuntiatus eſt eſſe 666, ſuſtineant primam quidem diviſionem Imperii Romani in decem Reges: Poſt deinde illis regnantibus, qui de improviſo emerſerit regnum ſibi vendicans & imperium ſuper coeteros habens, nomen continens numerum prædictum, hunc vero cognoſcant eſſe Antichriſtum.*

Upon this fore-warning from *Irenæus*, (or rather from Saint *John*) the wiſe have obſerved the diviſion of the *Romans* old Empire, into ten principall Shares or Kingdomes, and thereupon, the Biſhop of *Rome* up ſtart in claim, to be over thoſe principall Shares, with all poſſible grievance to their Kingdomes, in ſeverall, and in common, at Generall Councills, againſt the Decrees,

Decrees, whereof for ſubjecting him; He now having ſubjected them, and (without fear of controul by any) the *Lawleſſe Potentate* that was to be *Anti-Chriſt* in their judgement: His name is therefore Malignant, ſince this fatal *Uſurpation* over all.

Howſoever, therefore, the number of *666* may be found in other mens names; that engageth them not, becauſe they are not the names of the former Beaſt, the *Romane* State: Nor helpeth it you to evade, that this name of Λατεῖνος had anciently that number of *666*. in the Greek manner of accompt, by the numeral letters of the Alphabet, the Latine Queen, though preparative in *Antichriſtian* Myſtery, more, or leſſe, under all her Head-governments, from the beginning; not being *conſummative*, untill this latter *Conciliar* Agreement for Subjection of All unto it, for impoſition of the name on All, whether it be the name of *Latin*, or *Romane*; which is to the ſame effect, both being for Honour of the ſame *Potentate*, and both names having the number of *666*. concurring in *numeral* Letters,

1. *Lateinos* in Greek Letters	Λ α τ ε ῖ ν ο σ 30. 1. 300. 5. 10. 50. 70. 200.	*666*
2. *Romanus* in Hebrew Letters	ש ר כ ץ מ ר 300. 6. 50. 70. 40. 200.	*666*
3. The Hebrew name that ſignifies *Romana*, or *Romanus*.	ת י י מ ו ר 400. 10. 10. 40. 6. 200.	*666*

A threefold accord, each *holding* in good reaſon: Firſt, the number of *666*. in the name *Latinus* in Greek letters aſcribed to the State, which (after diviſion of the *Romane* Empire into ten ſhares) claimeth domination over them All. A moſt notable Token for diſcovering the name of the Beaſt (that was to be Anti-chriſt) taught for direction of Poſterity by the Reverend *Irenæus*, as He profeſſed to have learned from thoſe, who had ſeen St. *John* face to face.

Teſtifying that the *Revelation* it ſelf was but a little before his time, about the end of the Raign of *Domitian*.

St. *John* living unto the age of about an hundred years.

And his Scholler *Polycarp*, long ſurviving; Of whom *Euſebius* recordeth, *lib.* 4. *cap.* 15. that being required by the *Roman* Deputy to deny Chriſt, He gratefully reſolved thus:

I have ſerved Chriſt fourſcore and ſix years, and Chriſt hath not hurt me, and ſhall I now deny Chriſt? So He died a Martyr, as

died, *Irenæus* alſo the Scholler of *Polycarp*, under the Beaſt of the old *Romane* Authority, whereof an Image afterwards to be revived into *Popedome*, was præjudiced alſo by *Polycarp*.

Polycarp, being Paſtor of *Smyrna*, one of the ſeven Churches in *Aſia*, to whom Chriſt by St. *John* writ the ſeven Epiſtles in the *Revelation*, without any dependence upon, or reference unto, the Biſhop of *Rome* in any ſyllable.

Rome, that prideth Herſelf to be the Miſtreſſe of All, had no ſuch warrant in Chriſt.

Chriſt ſent no ſalutation unto *Rome* then, but in the name of *Babylon* in Myſtery, drunk with bloud, having by judgement of her *Pontius Pilate* ſhed his own moſt precious bloud, and the bloud of his dear Saints, even of his Apoſtle *Peter*, following Chriſt in the moſt infamous way of *Romane*-death by Crucifixion.

For præſignification whereof Chriſt ſaid; When thou ſhalt be old, another ſhall gird thee, and carry thee whither thou would'ſt not.

Would not *Peter* have been carried in his old age to *Rome*? what ſhow then of any good, meant then to *Rome* by the will, either of *Peter*, or of Chriſt, but rather the contrary to *Rome*?

And preparation alſo contrary to the pretended *Univerſality* for the *Romane* after *Peter*, or of *Peter* himſelf, who was glad to uſe the mediation of that other Diſciple, which leaned upon *Jeſus* his breaſt at Supper.

Peter beckened to him that He ſhould ask, who it ſhould be of whom He ſpake.

And when *Peter* did ask *Jeſus*, what that Diſciple ſhould do, or be, without any limitation in the words, *This man, What?*

Jeſus anſwered, *What's that to Thee?* By conſequence *Ecchoing* to his Succeſſours, *What's that to Thee?* If the Biſhop of *Rome* were Succeſſour to *Peter*, He could by right of Succeſſion have no more than Peter then had.

Chriſt his promiſe to be preſent with his Apoſtles *all dayes*, to the conſummation of the World, eſtabliſhed equality to the Succeſſours, as well as to the Apoſtles themſelves, laid in equal line, as the twelve precious foundations ſevered each from other with twelve Gates in the Wall of the Holy Citie, *new Jeruſalem*, revealed unto St. *John*.

What if I will that He tarry, till I come in *Revelation* of my will to *John*, and by him to the Paſtours of the ſeven Churches in *Aſia*?

That were in civil ſubjection to the Proconſuls of *Rome*, and yet not in Eccleſiaſtical Subjection to the Biſhops of *Rome*.

So ſeaſonably the providence of Chriſt prevented the *Romane* Church-Uſurpation, in affected Univerſal domination over other Churches,

Churches, by that firſt way of deſcribing the number of the name of *Anti-Chriſt*, the Beaſt, in Greek Letters, for pre-inſtruction of the Grecians in thoſe ſeven Exemplar *Aſiatique* Churches.

With like good accord in reaſon, holdeth the ſame number in the name *Romanus* in Hebrew Letters, for Pre-inſtruction of the Hebrews in thoſe ſeven Exemplary Churches, for their Independence upon the Church of *Rome*, in Divine truths revealed immediately from *John* to their ſeven Paſtors.

The Hebrews much delighting in Myſteries of Letters, as principally with reverence to the name *Jehovah*, for which in their ordinary ſpeech they uſed to ſay, The name of four Letters.

Preparing them with greater zeal of indignation againſt the pride of *Anti-Chriſt*, that afterwards would come to be Worſhipped as God, by deceiveableneſſe of his name, ſignified by this fatal number of Letters ſo numeral in Hebrew.

To prevent the wrath of that fierce Beaſt, who would have been the more enraged, if He had heard in plain terms; That the *Romane* Majeſty, which trod down *Jeruſalem*, ſhould like a *new Babylon* in Myſtery, be condemned, as *Anti-Chriſt* abominable to Greeks and Hebrews.

In reaſonable good accord holdeth alſo that Hebrew name, having the ſame number of the *Anti-Chriſtian* Beaſt דיקררה, *Romana*.

For, as *Junius* noteth, Hebrew Collectives, are uſed promiſcuouſly, whether in the Maſculine, or the Feminine.

And the Feminine accordeth well with the name of *Babylon*, Harlot, and Citie, Principal in this *Anti-Chriſtian* Myſtery revealed to St. *John*, an Hebrew by Chriſt, who ſpake Hebrew in Heaven, for converſion of *Saul* into *Paul*, as *Acts*, cap. 26. *Paul* pleaded for defence of Himſelf before thoſe High Romane-Deputies, *Feſtus* and *Agrippa*: [Many of the Saints did I ſhut up in priſon, having Authority from the Chief Prieſts, I perſecuted them unto ſtrange Cities; whereupon, as I went unto *Damaſcus* with Commiſſion, at midday I heard a voyce ſpeaking unto me in the Hebrew tongue, *Saul, why perſecuteſt thou me*:] So Chriſt for converſion of perſecuting *Saul*; and, if ſo, for conſolation of perſecuted *Iohn*, that He might communicate the comfort to other perſecuted Saints, in remembrance of the Union, and Communion with Chriſt; as in ſuffering with Chriſt, ſo in reigning with Chriſt; as under the firſt Beaſt, ſo under his Image the Popedom alike in cruelty, that in reviving of his name He might be Worſhipped himſelf; alike in blaſphemy, though a thouſand years after, *Rev.* 20. Reaſon enough, not to deſpiſe that Hebrew name, ſignifying *Romane*, as alſo that name *Romanus* in Hebrew Letters, having the ſame ground of conſolation, in hope after unrighteous

unrighteous condemnation, by Roman authority, as Malefactors, Schismatiques, and Heretiques, to be found Holy Martyrs at last, by reformed Christian Tribunalls, to the blame of those Roman condemners, as cruell Antichristians.

Blessed be God, for hearing the voice of his faithfull servants bloods, to their justification, Glorious in *Acts* and *Monuments*, even in this Life, assuring true Saints of blisse unto Eternity.

Now Envy, cease to despise *John Fox*, whose earnestnesse in Prayer, prevailed with God, to discover the number of the name of Antichrist, thus in the name of the Roman Beast.

N. 4. Having thus found *666.* by the formall number of the name, enquire we now for the materiall number of the Beast, in application, to the matters considerable for uses: For the Holy Ghost, altering the style, (whereof no circumstance is in vain) calleth it also the number of the Beast, *Rev.* chap. 13. *v.* 18. wherein may be further implication of Mystery, considerable in threefold concurrence of Events.

for { 1. Beginning / 2. Ending and / 3. Working } of the Beast.

1. For the beginning *666.* years after the *Revelation*, given, when, by *Pipin's* help, the Bishop seized on the Temporalties of *Roman* Headship, and absolved from Oaths, and annointed Kings; and insinuated thereby, to have power over them, and advancement of himselfe, above God, to whom Oaths do bind, from which to release, is it not a presumed act of Superiority?

2. For ending, God hath kept the knowledge of times in his Secrets, yet allowing unto men signes *Prudentiall*, fore-warning for amendment of evill, and for encouragement of the good: To consider by the figure, *Dan. 6.* God hath numbred thy Kingdome, and finished it.

These other fatall words, have again their use, [*Thy Kingdome is divided*] in division of the Popes and Councills, of his faction contradicting one another; no longer reasonably to be trusted.

[*Tecel*] Again, in that *Tecel* was the first Champian, who set up *Antitheses* for defence of *Rome*, against the Reformers.

And why may not the *Numbring* import, Finishing again?

Pope *Innocent* the third, declared it to signifie the duration of the Beast, for *666.* years.

Though you now confesse his mistake of the Beast, to be the *Turk*: such a mistake rendreth the Pope an Incompetent Judge, in such mysteries, about which yet Saint *John* requireth the faith of Saints, the faith of Jesus Christ, *Rev.* chap. 14. *v.* 12.

Faith, as well as all other reasonable Acts and Habits, extending to take notice of contraries

After

After ſo long warning, as was before deſtruction by *Noah's* flood, our Saviour affirming, it ſhall be ſo again; it is good to fear the worſt, and keep watch alwayes with a good conſcience, againſt the dangers of ſuch Periods.

As that number of *Daniel*, chap. 12. being compleat from the year, wherein a ſtone was not left upon a ſtone; All being digged up by the Jewes themſelves, purpoſing to lay a new foundation, by Decree of *Julian*, in deſpight of Chriſt; but prevented by a Tempeſt, diſſipating their hopes then. Their hopes reviving lately, the Jewes met in *Poland*, had ſolemn diſputation in publique about Chriſt: the diſputant confuting their jealouſies, as if Chriſt had cauſed the malady which He cured, by that inſtance of him cured that had been 38 years ſick of the palſie, which was diverſe years before Chriſt was born: Hereupon, breaking off that aſſembly, appointed to meet again. So ripeneth the ſeaſon of their converſion, expected at the deſtruction of *Rome*, their deſtroyer. And likewiſe the Grand Turk, receiving a book lately, to perſwade that the time is come, fore-told by *Mahomet*, for finiſhing the raigne of his Religion, as witneſſed by his Prieſts.

Aboadments of great changes.

And the Romaniſts in their Emulation, affecting to excell in all, imitating the wiſdome of the Grecian, with Numerall Characters, which they deviſed and impoſed upon others, by the Latin letters, M, D C, L X, V I, that is, *1666*.

Uſe of ſpeech, leaving out the great Summe to be underſtood, there remaineth *666*.

A dreadfull warning to them, for as much as the *Revelation* alſo joyning the mouth of the Beaſt with the mouth of the Dragon, that was after the 1000 years to be looſed in *Rome*: for, beginning Hypocriticall Holy warre of the Roman Church-Potency, the blood-thirſty Beaſt revived, whoſe number, *666* years in this ſenſe, extendeth to that year, M D C L X V I. What have they left undone, toward the provoking Gods wrath: Why they ſhould preſume any longer? Let us be patient, and them with us penitent, to prevent Gods judgements, ſo near at the door coming quickly, whenſoever. God prepare, and ſave us all to His Glory, through Jeſus, Our Amen.

Thirdly, by the deſigned number to find a working of the Beaſt, beſides what hath appeared notably already, by the mark of the Beaſt, in *Doctrine* and *Practice*, by the name of the Beaſt, the mark of his name, the number of his name, the number of the Beaſt, about his beginning and his ending; Now further obſerve the uſe of that number, in the Old Teſtament, and in counting of the number: each of ſeverall importance, for aggravation of the Beaſt's working.

1. Obſerve in the Old Teſtament, 1 *Kings* chap. 10. verſ. 14. [666] Talents of Gold that came in one year to *Salomon*, by Navy, moſt ſpecially from *Ophir*: which, learned Commentaries argue ſtrongly to be *Peru* in the *Dual*, the two *Peru's* in *America*, ſo famous in fertileneſſe of Gold.

Daniel alſo foreſeeing the ſucceſſion of the *Perſian* after the *Babylonian*, the *Grecian* after the *Perſian*, and after the *Grecian* the *Romane*, greatning beyond them all toward the end, outſtretching his power over the Treaſures of Gold and Silver, and over all the precious things of *Egypt*, and the *Lybians*, and the *Æthiopians* at his ſteps, [*in greſſibus ejus*] the footſteps of his tranſgreſſions paſſing by the fourth part of the earth, *Dan.* chap. 11. verſ. 43. *Rev.* 20. verſ. 8. to deceive the Nations after the 1000 years, beginning the deceit, but advancing into the fourth quarter of the earth. When the Pope gave the *Indiaes* to the *Spaniards*, (*Spain* comprehending *Portugal* as a part), when they pleaded their right by the *Pope's* Donation, had this in anſwer a little before 1500 years after Chriſt, They had not heard of ſuch a one as a Pope, but eſteemed him a mad man, to give what himſelf never had; and judging of his Religion by his evil-conditioned Agents, which took away their Indian golden, and gave them wooden Images to Worſhip; and profeſſed abſtinence from marriage, but abſtained not from other mens wives, and unnatural ſins of abominable inordinate luſts, and horrible inhumane cruelties, even to thoſe which laboured for them as ſlaves; that upon offer of Heaven by baptiſm, the Spaniards way of Heaven was refuſed by the grieved Souls in hope for ever, at laſt, to be freed from the Spaniſh hideous cruelties, of which the King of *Spain* was advertized by *Bartholomew*, Biſhop of *Caza*.

And *Victoria*, Profeſſor in the Univerſity of *Salamanca*, in his Divinity Lecture in publique affirmed his judgement to be, that the *Indians*, howſoever accurſed for other ſins, were not damnable for denying Chriſtianity, foraſmuch as it was not offered to them with ſuch *Prudential motives*, as might perſwade any rational prudent men.

It ſeeming unreaſonable to accept of Baptiſm, with ſuch a ſlippery condition of Native Kings to be depoſeable upon the will of a Stranger, unheard, unknown through all Antiquity, without evidence for ſuch violence againſt Innocents, in the name of the Lamb Chriſt; againſt example, command, and honour of Chriſt, his Goſpel of peace thus hindred by the *Roman* way of *Anti-Chriſt*.

2. The working of Anti-Chriſt the Beaſt, may more fully be diſcovered by counting the number, as it is excellently taught N.5. by my friendly Collegue, Mr. *Francis Potter* his mirable Interpretation, and clear Demonſtration of that ſignal number *666.* to be counted by Extraction of the Root. In

In imitation and oppoſition of the Saints number in the *Revelation*, Contraries help one another to be underſtood.

Here is wiſdom, Let him that hath underſtanding count the number of the Beaſt.

It is a work of wiſdom to count the number; that wiſdom, let him that wanteth ask in prayer of Faith, and believe in ſeeking that he ſhall find it; and having found it, he ought to uſe it in reaſon, to keep himſelf in the reaſonable ſervice of God, abhorrent from unreaſonable ſervice of the Beaſt.

And that you may more bleſſedly find the right way of it, you muſt count the number of the Beaſt, as he adviſeth.

That counting is not Numeration, to find, or tell, the number it ſelf; for that is already told in the Text, to be *666*.

Counting therefore is another work of Arithmetique, about this one deſigned Number.

About which, this other work of Computation ought neither to be Subſtraction, nor Addition, nor Multiplication, nor Diviſion; for each of theſe have more numbers than one, ſuppoſed to work upon.

This being but one number, is not ſo to be counted, neither as Subſtracted, or Added, or Multiplied, or Divided.

It remaineth therefore onely that Computation here required, is Extraction of the Root; the Radical number of *666*. is by this counting to be found out, as oppoſite to the Root of the Holy number, wherewith the Saints in the Revelation are marked.

That Holy number of Saint's mark in the forehead, is 144. containing twelve times twelve, whereby 12 is found to be the ſquare compleat Radical number, ordained for meaſuring the Myſteries of Godlineſſe, in the Holy Citie *New Jeruſalem* figured by the dimenſions of the Old, that had 12 Gates, for entrance wherein were ſeats for judgement, and the names of the twelve Tribes written thereupon, 12 foundations in the Wall, having the names of the 12 Apoſtles of the Lamb; The length, and breadth, and heighth, all equal, to be meaſured by the word of God, the moſt right rule in the preaching of thoſe 12 Apoſtles, as the Lamb's 12 Meſſengers, Angels of Miniſtry for Admiſſion at Baptiſm, as at 12 Doors into the ſame Temple, or Houſe, or Society, the Corporation of the Lamb.

Anſwerable in oppoſition whereunto, the number of the Malignant *666*. affordeth not a perfect Radical, as rather leading againſt perfection, but ſuch as it is importing manifold hainous Myſteries to be found out by counting thus; If we ſhould count 26 times 26. it amounteth to *676*, which is 10 more than *666*. and therefore not the way to find the Root for that Malignant number.

The Rules of Arithmetick to keep within the compaſſe of the Original, we muſt take the next leſſe, 25 times 25.

That

That number of 25 being ſuppoſed therefore to be the Radical, is to be conſidered.

A number deteſted by good Authours, becauſe of the evil aboadments in learned Commentaries upon *Ezekiel*, Chap. 8. and Chap. 11. *Lyra* ſaith, by thoſe 25 men, are ſignified Apoſtates from faith, or from Religion chiefly, when they are firmed in their malice: And St. *Hierome* thereupon ſaith, that, ſo far as he remembred, he never could find that number in the good part.

It reſulteth by Deduction of 5. into it ſelf. Was it ever found, That any wiſe or good Governour coyned *five-pences?*

Now, in ſerious ſadneſſe conſider, how the *Romane* hath endeared that number of 25. in many great notorious Implications for eſpecial uſes: If we may borrow thoſe words out of the book of *Job*: [*Suffer me to ſpeak, and then mock on.*] The number of the Beaſt being joyned with the name of the former Beaſt, and uſefull about the Image of that former Beaſt, which was confeſſedly that old *Romane*.

As the twelve Gates of old *Jeruſalem*, in figure helped before to apply that good Root of 12. to the new Holy Citie: So now are we helped in application to the new *Babylon*, in Myſtery by
1. the 25 Gates of that old Citie *Rome*: So numbred, as appeareth by the learned *Onuphrius*, a Romane judicious Antiquary, who in a peculiar Tract about the Gates of *Rome*, having proved them to be 24. addeth the mention of another Gate, called *Porta Triumphalis*.

It was moſt famous of any, being erected on purpoſe to magnifie the Triumph of the *Romane* Emperour, when He returned from his Conqueſt over *Jeruſalem*: in token whereof the Citie *Jeruſalem*, and things of principal note therein were pourtrayed, or pictured in that Magnificent new Gate, for honour of his triumphing entrance into *Rome*, ſo called the Gate *Triumphant*, but *Malignant* in Gods juſt eſtimation; having doomed the Gentiles, which Conquered *Jeruſalem* to a fulneſſe of times, wherein the fulneſſe of their ſins ſhall find the dreadfulneſſe of Gods rightfull judgements in his reconqueſt over them.

2. 2. There were about 25 Baptiſmal Churches in *Rome*, to which *Euariſtus* gave titles for diſtinction ſake, that Heathens might the better know whither to go to receive Baptiſm by lawfull *Presbyters*.

But thence great Superſtition with the names of the dead, bringing in Worſhipping, and Invocating the dead, and the like, by naming Churches in other Countreys, whence no ſmall advantage hath been ſucked by the Servitours of *Rome*.

3. 3. To which were limitted 25 Pariſhes, to 25 Pariſh Preſbyters, each to one alone: [*Ne Presbyterorum adminiſtratio in promiſcuo eſſet, Euariſtus Titulos, vel, ut nunc dicimus, Parœcias, in Urbe primus*

primus Presbyteris diviſit , ut ſinguli à ſe invicem ſecreti — ſinguloſque Presbyteros in unoquoque Titulo collocavit.] Whence the Roman policy ceaſed not , untill the baptized were engaged in a tacite Oath, to the Biſhop of *Rome*. The Pariſhes became Dioces , ſaith *Anaſtaſius*, the Pope's Library keeper , by Cardinal *Bellarmine* urged.

4. The multitudes of thoſe that were to be baptized, encreaſing, required encreaſe of baptizers : Thereupon, *Marcellus* appointed a Chief of the Baptizers in every Pariſh, and gave to the Chief, the name of Cardinal. *Onuphrius*, *de Romæ Baſilicis*, believing hence the name of Cardinal to have riſen, [*ut is ſcilicet eſſet Presbyter Cardinalis, id eſt, Principalis , qui cæteris Presbyteris ejuſdem Tituli præ-eſſet. Quum antea eo nomine opus non eſſet , quòd niſi unus per ſingulos Titulos lectus fuiſſet.*] The Cardinals, thus in the Originall number of 25. becomming *Principes Urbis* , principall in the City of *Rome*, had the great Offices, 1. The *Pœnitentiary*, (anſwerable to the former Emperiall-Chancery :) Therein, Scriptores 25. And another Court , ſaith *Brovius*, Anno 1457. pag. 27. Wherein, Abbreviatores *non minus* 25. as it were 25 Secretaries of State, to write Breves for the Pope's gain, Honour, and other Purpoſes. *Brevius.*

5. From the ſame Originall number of 25. they became *Principes Orbis* , principall in other Countries of the World : the chief Prelates whereof , were allured and admitted to the Titles of Cardinals at *Rome* , to the deplorable neglect of their charge of Chriſtian ſouls , by *Non-reſidence* upon their owne Charge, whence they exhauſted abundant riches to live in Dignity, Pomp, and Pleaſure , at the City of *Rome* ; according to the truth of that ancient Complaint, againſt living delicately upon Chriſt his Patrimony : *Membra delicata ſub ſpinoſo Capite.* Multiplication of Cardinals, in exceſſe of Luxury, Contention, and Ambition for the Roman univerſality feared, as introductive of Antichriſtianity , (you heard before) in the judgement of Biſhop *Gregory* the firſt; and again , of the Generall Councill at *Baſil*; was by them again, and again , reduced to their Originall number 24, beſide the Pope, one out of them, and among them, as his Collateralls in Councill , corrupted in Antichriſtianity more and more.

6. From that their Originall number of 25. the Cardinals becomming, as a Colledge of Councellors to the Biſhop of *Rome*, *Iſidore Moſconius*, Lib. 1. part. 1. chap. 5. commendeth the report of thoſe , who derived it from Pope *Silveſter* the firſt. [*Qui (ut aiunt) primò Cardinalium Collegium ad ſimilitudinem Romanorum Procerum ordinavit*] That, as anciently , the City being divided into many Regions or Courts , certain Curators were appointed to every Region , in ſubjection to the chief Governour of the City ; ſo Pope *Silveſter* , [*Ut indemnitati Eccleſiæ*

commodius conſuleret, ſingulis regionibus Urbis ſingulos deſtinaverat Cardinales] for preſerving the Church from indemnity, and more conſultive Accommodation, appointed in every Region of *Rome*, a Cardinal; Cardinals, thus being confoederate in Councill at *Rome*, greatned in Agency more and more, affected, attempted, obtained, full power to their Biſhop of *Rome*, in and over Generall Councils.

Cardinal *Caietan*, a chief Inſtrument in obtaining it, called it *Exoptatum finem*, in the Councill of *Lateran*, and one of the ſeven Hills of *Rome*: An Atchievement long wiſhed for, skilfully projected, and vehemently proſecuted; untill, at laſt, from that their Originall number of 25 Councellors to the Biſhop of *Rome*, they would become the ſole Councill, whereby the Generall Councills of Chriſtendome, leſſe and leſſe frequented, as Cardinal *Bellarmine* acknowledgeth, are now at laſt in utter diſuſe, as experience lamenteth.

7. The Cardinals from their Originall number of 25. thus greatning to be like Senators, have advanced above the Senate of *Rome*, and above the Imperiall Majeſty: down at the Pope's feet.

8. The Cardinals, become *Senatores Papæ*, *Purpurati Patres*, *Legati à Latere*, diverſe illuſtrious Titles of like honour, magnifie the Popedome, as became a Revived Image of the former Imperiall Great Roman Beaſt.

9. As the old Roman Emperour was worſhipped, the Cardinals adore the Pope new choſen; Adoration is the formall words uſed by themſelves, agreeable to the Book of Holy Ceremonies.

10. By that number of 25, the Pope (being one of them Himſelfe) is intruded into the Throne of Chriſt, the Principall Throne amidſt thoſe other 24 Thrones, *Rev.* 4. applied to the Pope and the Cardinals, as on Thrones, by Cardinal *Turrecremata*, in his Commentary thereof.

> [*Ecce ſedes poſita erat in coelo, id eſt, Apoſtolicæ in eccleſia militante; & ſupra ſedem ſedens, id eſt, Romanus Pontifex; & in circuitu ejus ſedilia viginti quatuor, & ſupra thronos viginti quatuor Seniores, id eſt, Cardinales.*]

The ſame is repeated and commended by *R. Cupers*, p. 236. num. 45. Herein alſo confeſſedly, the Pope above the Cherubins, their four-faced appearances, as *Ezekiel* ſaw under the Throne of the Lord Chriſt, as Man, jealous to ſee another upon His Throne. The Pope comparing himſelfe to the Son in his lawes, (*de Major. c. ſolitæ*) the Pope Lion of *Judah:* (after the 70. chief Councill of the Jewes reprobate, the wall of partition digged down) the Cardinals electing one of themſelves, and the wall that ſhut them up, uſed to be digged down, for them to go worſhip the new elect Pope.

11. Examine

11. Examine well, how this in Event can be cleared, from that Prophetique viſion of *Ezekiel*, about the 25 maſſe-worſhippers, about the Image of Jealouſie.

12. That Image provoking jealouſie neer the Altar, *Ezek.* 8. *v.* 5. The Cardinals moſt famous, for that their Originall number of 25. thus degenerating in ſuperſtitious blaſphemy, performing uſually their ſolemn Adoration to the Pope, as He ſitteth upon the High Altar: (O ſhamefull ſpectacle of the Beaſt ſitting! On their higheſt eſteemed Altar.) In the Church of St. *Mary* the greater, and in the Church of St. *Peter* at *Rome*; That Altar in St. *Peters* Church at *Rome*, being acounted chiefeſt, where none might celebrate the Maſſe but the Pope himſelf, iterating the Sacrifice, which Chriſt offered at His Death, ſo meeting again with the Martyred bodies, St. *Peter*, and St. *Paul*, buried there as the Romans brag.

13. Upon the Altar-ſtone, are engraved 5 marks, in memoriall of Chriſts 5 wounds, 5 times engraved 5 in the midſt, and 5 at each of the four corners, in all 25 Memorialls of Chriſt his wounds. For the bleeding whereof a freſh by Maſſe-ſacrifice, ſo far as in them lieth, profeſſedly ſeparating his Life in his blood, by tranſubſtantiating it a-part from his body: There was preſcribed in the Maſſe, a Maſſe-office repeated 25 times; Large promiſes of deliverance from evill, and bleſſings to the repeater of that Maſſe-office, and to thoſe, for whom it is repeated 25 times.

14. When there were 25 Altars in the Church of St. *Peter*, ſo 25 times 25 times repetition of the death of Chriſt, as really ſacrificed again and again, in that Church of St. *Peter*, where the Cardinals adore the Pope, an Image of the Roman worſhipped Emperour: Was ever the like Image of provoking jealouſie?

15. The like 25 Altars in the Church of St. *Mary Major*, all marked alike, each with 25 marks in memoriall of Chriſt his 5 wounds, in 25 times repeated office of the Maſſe, 25 times 25 times preſenting the 5 wounds of Chriſt, and iterating his re all Sacrifice, which himſelfe offered at death; inflicted but once by the Old Roman, but innumerable times by the new Image thereof, the Papacy, thus adored again and again, by the Cardinals riſing from this curſed root of 25.

16. Notwithſtanding ſo many repetitions of Chriſt His death, (His blood-ſhed once being ſufficient) the Pope requireth further ſatisfaction for ſinners themſelves, to pay on Earth, or in Purgatory, part of Hell-fire, unleſſe releaſed upon partaking the Over-plus of others merits, diſpenced by the Pope's Indulgences, offered largely to the Viſitors of *Rome*, in the year of Jubilee, from 25 years to 25 years, when the Pope by a Golden Hammer, openeth an Indulgentiary door into S. *Peters* Church,

Church, opened but once in 25 years: the wall wherewith it is shut up, falling opportunely down, for the deceived people, to carry the rubbish, as pretious Mouuments, home.

17. In love to the number of 25. speciall care hath been for Indulgences, to the Founders of Religious houses, Monasteries, or Nunneries, wherein were to be maintained, 25 Votaries to pray for deliverance of theirs, and other souls, out of Purgatory.

18. 25. Abbots, Lords, Trustees in the House of Peers, to vote in the Parliament of England, for sliding-in the Superstitions of the Pope hither, and exhausting monies from hence, for provisions to *Rome*.

19. *Rome* celebrateth the Feast of St. *Bartholomew*, not as others on the 24. but on the 25th day of *August*, deserving to be writ in Red Letters, for the great Massacre of so many thousands of Protestants.

25 thousand marks rewarded to Abettors against Waldenses reprovers of Rome's Abuses Bzovius.

20: twenty five thousand marks reward to Abetters of Rome against Waldenses reprouers of Romes Abuses Bzovius.

21. All things being confessedly corrupted in the Roman Church, for reformation of all, He that was chosen to be Pope, by quick experience, detected in 54 Articles of hainous accusation, in the Generall Conncill of Constance, *Sess.* 11. the 9th Article, was for continuing Simony, whereby God is forsaken, for a certain Summe of 25 Florins.

[*Animum in aliquo non mutans avaritiæ cæcitate infectus pristinâ Simoniarum parsimoniâ continuans —— Cuilibet indifferenter pro certâ Florinorum summâ, viz. pro viginti quinque Florinis auri, publicæ venditioni exponebatur, in scandalum Sedis Apostolicæ & totius fidei Christianæ Publicum & Notorium.*]

When an Appeal was interposed by the Parisian Universitty, from that Councill of *Lateran*, as assembled, they knew not how, but certainly, not in the Holy Ghost, (said those Appellants:) and after their example, *Luther* also did appeal to the next Generall Councill: none was assembled in 25 years, the Roman Court most fearing a Generall Councill, as having found their severity both against Head and Members of the Roman faction, according as the Wise, Learned, and Religious in former Ages, had protested a Generall Councill, to be *Culturam Agri Dominici*, the best husbandry to plow up Superstitions, Scandalls, and Schisms, in the field of the Lord Christ; And when a Councill met, the Case of Appeal was delaied untill the last Sessions, and then without equall audience dismissed with

with contempt, after the deceaſe of Dr. *Luther*, the magnanimous, holy, juſt, Appellant.

Little encouragement for honeſt grievanced Chriſtians, to ſeek for remedy by Appeal to the Pope, the chief Oppreſſour, and his moſt ſubtilly compact Conciliar Aſſemblies.

Leſt of all to truſt their horrible preſumptions, till allowing appeal from them to Chriſt the Son of God, our moſt rightfull Judge, they diſcover their own fear of others anger, by their fraudulent proroguing from abrogation of the pragmaticall, 1516. 14 *Calend. Januarii*, from diſſolution of the *Lateran.* 5. 1517. 16 *Maii*, appeal to the next general Council. From confirmation of the *Lateran.* 5. 1517. 19 *Maii*, to the Indiction of the *Tridentin.* 1542. *ad Calend. Nov. Bull. Pauli* 3. 25 years. The next *inchoandum Mantuæ*, *à decima Calendas* Junii 1537. 1538. *Inchoandum Vincentiæ Cal. Maii.* Three Legats ſent *qui initium Concilii facerent.* Bull. Paul. 3. Ult. Seſſ. *abſoluta* 4. Dec. 1543. 25 years *prorogationis nomen fugientes, quòd tam ſæpe fruſtra fuerat repetitum, Celebrationem generalis Concilii ad noſtrum & ſedis Apoſtolicæ beneplacitum ſuſpendere malumus literis ſuſpenſionis*, 10. *die* Junii 1539. *Bull. Paul.* 3. 25 years before *Pius* 4. declared the time for *Obligat.* in his *Bull.* 1564. Julii 15, *Calend. Aug.*

23. At the beginning of that next Councill at *Trent*, proclaiming it ſelfe an univerſall Holy Generall Councill, *Repreſentative* of the Church Univerſall, when there were aſſembled but 25 Prælats, and moſt of them Italians, partiall in their owne cauſe, for advance and maintainance of their owne Biſhop, they looked bigg enough to impoſe Lawes upon other Countries, if their timidity and tepidity would have ſuffered it.

24. At the utmoſt of Artifice, they had 25 Seſſions; preparing forms of papall Myſtery, ſubmitted all to the Pope.

25. By the Pope in the name of his Roman Pontificat, 25 points of their Creed were authorized, upon Oath to be profeſſed ſome true, (as the Divell acknowledged Chriſt in ſubtilty) to countenance others, containing the mark of the Beaſt's name: Doctrines and Practices afore, convicted to be characteriſticall of Antichriſt.

Thus, finally, ſeem we to ſee the mark of the Beaſt's name, with the number of the Beaſt's name, meeting in execution, according to the counted number of the Root of *666.* found to be 25.

Which diſcovereth 25 wayes of Myſterious workings, to which may be referred all other workings of the Pope, as an Image of the firſt Roman Beaſt.

After theſe 25 times uſefull, thus; for diſcovering Papall operations in 25 wayes, theſe 25 times 25 amounting to the number of 625. the Fractions remaining forty and one, may be both of great uſe:

The 40. minding to repent as *Nineveh* did at forty daies warning, or to fear approaching judgement, as *Jeruſalem* was deſtroyed, which, after forty years warning, would not be perſwaded in Love of Chriſt, to diſtruſt the Roman greatneſſe, as Antichriſt in ſpirit againſt Chriſt, then under the 6th Head, now under the ſeventh, the ſame in Myſtery, by the præ-judgement of Chriſt.

The ſingular remainder but (1) may reaſonably mind of that High Papall Oſtentation, pretending divine right of Prerogative, to bleſſe all with Unity, which hath accurſed all with ſelfe remedileſſe Controverſie.

The Pope and his Generall Councill, contradicting the Definition of a former Generall Councill, approved by a former indubitate Pope, and that contradiction here finiſhed in the Trent-Councill, where the mark of the Beaſt, and the number of the Beaſt accounted, have notably met in Pope *Pius* the 4th. his impoſition of Oath to profeſſe the Articles, Characteriſticall of Antichriſt the Beaſt.

O that men would praiſe the Lord for His goodneſſe, ſinging the Song of *Moſes* anew, preſcribed on purpoſe in the fifteenth Chapter of the *Revelation*, for deliverance from a ſpirituall Ægyptian-Servitude of faithfull people, having victory over the Beaſt, and over his Mark, and over the number of his Name!

A dreadfull bond of ſervitude by Oath, under Conciliar and Papall definition, ſeeming impoſſible to be made looſe again; yet then preſently looſed by Conciliar and Papall contradiction, impoſſible to be made faſt again.

As at the Red Sea, the Angell of Chriſt his preſence having lightned the way, thus for the faithfull; while Adverſaries are darkling, becauſe they will not ſee Chriſt Jeſus work in them the will and the deed, by the true ſpirit of Reformation to His Glory!

That this Prayer of charity may not be without Hope, becauſe, not without Faith, (*the Faith of Saints*) here required, *Rev.* chap. 13. *v.* 10. that we be not blamed, as without faith, in not minding to believe what Chriſt Himſelfe fore-told, *Luk.* 17. *v.* 26. [*As it was in the daies of Noah, ſo ſhall it be in the daies of the Son of Man.*]

The year 1655, or 1656, before the flood came to drown all, not in the Ark, may in awe, by Chriſt his fore-warning, awake the wiſe, to in-Ark their ſouls in the Covenant of Chriſt, having a Rain-bow about His Throne of Grace, his Mercy-ſeat, to be conſidered this year of Chriſt, 1655, or 1656, for ſuch timely concurrence of faith here, with wiſdome here, *Rev.* 13. *v.* 18. [Here is wiſdome, Let him that hath underſtanding count the number of the Beaſt; For it is the number of a man, and his number is 666.]

No

No jot idle in this great Myſtery; You have heard, (1) Of the Name, (2) The mark of the Name, (3) The number of the Name, (4) The number of the Beaſt, (5) The counting of the Number: Now (6) That it is the number of a Man.

Concerning which, Here wiſdome is praiſed as ſeaſonable:

A man having that number in his plain name, without all Arrogant Titles of Blaſphemy, now *Alexander* Biſhop of *Rome*.

ALe	*Xan*	*Der,*	*EpIs*	*Cop*	*Vs*	*RoMæ.*
L.	*X.*	*D.*	*I.*	*C.*	*V.*	*M.*
50.	10.	500.	1.	100.	5.	1000.

1666. or thus, M, DC, L X, V I.

Conſiderable for application of the wiſdome, here appliable to the Man eſteemed wiſe and peaceable, that he may no longer hinder the people of Chriſt from Communion of the Cup, the Covenant in the Blood of Chriſt.

The

N. 1. *The Impoſition of the Mark upon the forehead and hands, in imitation of the former Beaſt, for execution of wrath in the* Romane *cauſe, perſecuting thoſe that proteſt againſt it.*

N. 2. *Mirable deliverance of the Proteſtants by Chriſt, (as Ordainer of the new Covenant) from his Throne warranting them in the way of Reformation, by the Angel of his preſence revealing againſt the* Romane, *as intruded to ſit on the Throne of God, and of the Lamb Chriſt.*

THe *Romane*, under the ſeventh head, an Hypocritical *Inſinuator*, pretending Horns of power, like a Lamb in forehead of profeſſion, but ſpeaking as the Dragon, that old ſeven-headed *Mightineſſe* in projects of war-like accommodation.

The Military Diſcipline of Ancient *Rome* impreſſed a Mark on their Souldiers, acknowledged by the learned Obſervers of their Antiquities.

Rhodiginus, *lib.* 55. 33. Ælian, *lib.* 8. 12. *Stigmata vocant, quæ in facie aut aliâ parte corporis inſcribuntur, qualia ſunt militum in manibus.*

Lipſius, *lib.* 1. *De milit. Rom. Dialog.* 9. *Sub Principibus tyrones jam captos compingebant & juratos ſignabant. Vera hæc ſtigmata erant, & in manibus militum impreſſa erant, inſcripti nomine Imperatoris. Poſitum hoc eſt ab illo quòd olim nomen Imperatoris in ſcutis, haſtis, vexillis, inſcribi ſolitum, atque eo exemplo in cute. Vel à ſacris: quos enim Deo conſecrabant vel initiabant, hos ſtigmatibus inurebant.*

Vegetius, *lib.* 2. 5. *Victuris in cute punctis milites ſcripti jurare ſolent.*

This Ancient uſe to Mark thoſe of the *Roman*-Army, with an Oath in moſt ſolemne Act of the right hand, agreeing, ſubſcribing, and ſwearing, *En dextra fideſque!* may imply the Mark of the right hand to betoken their Oath, that are ſo marked to fight for the *Roman* State, revived as an Image of the former: An

Oath

Oath being the ſtrongeſt profeſſion, and likelieſt to be required, with event alſo.

In fronte per profeſſionem, in manu propter operationem. Aug. de civ. Dei. lib. 20. c. 9.

In fronte per apertam confeſſionem, in manu per pravi operis exhibitionem. Richard. de Sancto Victore, in Apoc. lib. 4. cap. 7.

Quid autem per dextram manum reproborum intelligitur, niſi operatio illorum? & quid per frontem, niſi fides exprimitur? Haymo & Lyranus in Apoc. 13.

Character Antichriſti eſt conformitas ſeu imitatio vitæ doctrinæq; ejus; quæ in manu dextra ac frontibus, id eſt, opere manifeſto & oris confeſſione, ſeu, mentis manifeſtatione ab Antichriſtianis exhibetur. Dionyſius Carthuſianus.

The Character (not Plural, but Singular) in the head a Singular work impoſed, to wit, by ſhew of publick Authority for the Beaſt's ſake, is adviſedly by *Dionyſius Carthuſianus* here expounded an Imitation of the Beaſt's life, or conformity with the Beaſt in work, manifeſting the like mind or quality conformable to the Doctrine of the Beaſt, the profeſſion whereof is with ſuch.

For this chiefeſt preſumptuous Hold, and indeed accordingly required in this fatall 25. Seſſion of the *Trent Council*, in the Bull of Pope *Pius* the fourth,

Super formâ juramenti profeſſionis fidei

required of the Church throughout, and of the religious Sects, and of all Graduates in Univerſities, to ſwear for themſelves, and for their utmoſt endeavour to communicate the ſame unto all they Subordinates, ſo far as they can: Who ſo ſignifie not their earneſtneſs upon Oath betokened by their right hand, theſe unſworn Profeſſors ſeem to be marked, as it were, in the forehead onely, though this frontall profeſſion may otherwayes be practicall too.

For ſeeing thoſe marked in the forehead to be damned, *Revel.* 14. 9. it ſeemeth likely that the Profeſſion (wherewith they are ſo marked) is not meerly verball abſtractive from all handy-works, but from that ſpeciall work of the right hand, betokening an Oath anſwerable unto that of Souldiers ſwearing formerly to that Sixth kind of Roman Government, whereof this is an Image revived in Myſtery by the Myſticall Beaſt, falſe *Prophetical* (what is that but falſe Eccleſiaſtical?) whoſe aim being myſticall in reviving this Image, or likeneſs of that former Roman State; It ſufficeth to have a Mark myſticall, or Moral, in Myſtery conformable to the myſticall Author, which diſcovereth it ſelf to be Spirituall, in giving Spirit to this Image of the Beaſt the Beaſt revived, whoſe Mark it is, which divers have thus

diverſly; ſome in their right hand, betokening their Oath of Faithfulneſs in this Roman Church-warfare: Others receive the mark in meer profeſſion, yet with implied Adoration of the Pope, as if he were in Chriſt's Seat infallible, uncontroulable, unconquerable; That is to ſay, in effect, *Quis poteſt pugnare cum eâ?* The voice of them which worſhip the Beaſt, *Rev.* chap. 13. They are accounted to worſhip the Beaſt in ſo ſaying, by way of Admiration, *Who ſhall be able to fight with the Beaſt?* Admiration after the Roman, under this laſt kind of Head-governance; admired thus indeed, as if it were of Power unconquerable, of Wiſdome infallible, of Judgement uncontroulable, to be judged of none, and to judge all, as upon Gods Throne, in Gods ſtead, to be obeyed by the ſame neceſſity which God is to be obeyed, *De neceſſitate ſalutis*, and in that pretence of Vicegerency contradicting and countermanding, as you have heard it evinced by divers inſtances; wherein the Roman's Will prevailing againſt God's Word, the Roman hath in his followers reſpect that which is due to God: Is not that to be worſhipped?

Are not his Opponents (holding Worſhip to God alone) blaſphemed as Heretiques, excommunicated and prohibited to buy or ſell, as it was foretold *Revelat. chap.* 13. *Bulla Pii* 4. *conf. Conc. Trid.*

> *Contradictores per cenſuras Eccleſiaſticas, &c. neq; adverſantes opiniones à populis ſuæ ditionis recipi permittant, ſed eas penitus interdicant, &c.*

C. Bul. Profeſſionis, approving what had been declared againſt ſuch miſ-called Hereticks by the *Hildebrandian* Faction, after their Ring-leader *Greg.* 7. whoſe ſolicitation to *William* the Conqueror may appear by *Bertold. Conſtanſ. append. ad Herman. contr. Anno* 1084.

> *Ne aliquid emere aut vendere permitteret, quem Apoſtolicæ fidei inobedientem deprehenderet.*

And after Pope *Alexander* the third, in *Synod. Taronenſi*, decreeing againſt his Opponents; as *Neubrig. lib.* 2. *c.* 15. recordeth;

> *Ne receptaculum quiſquam eis in terrâ ſuâ præbere aut præſidium impertiri præſumat: Sed nec in venditione & emptione aliqua cum eis commune habeatur.*

Neubrigenſis lib. 3. cap. 3. *& Decret. Greg.* lib: 5 tit. 7. *de hæret. cap.* 8. report likewiſe in the name of the *Lateran* Council againſt the *Albigenſes*, *Sub Anathemate*, acquitted above from Hereſie.

> *Prohibemus, nequis eos in domibus vel in terrâ ſuâ tenere vel fovere, vel negotiationem cum iis exercere præſumat.* Bin. in Decoet. Lateranenſis Conc. ſub. Innoc. 3. c. 3. *Per Eccleſiaſticam cenſuram compellantur ſæculares poteſtates quibuſcunque fungantur, ut, ſi reputari cupiunt fideles, ita pro defenſione fidei præſtent publicè juramentum quòd de terris ſuæ juriſ-*

riſdictioni ſubjectis univerſos hæreticos ab Eccleſia denotatos pro viribus exterminare ſtudebunt.

Pope *Martin* the fifth, in his *Bull*, after the *Conſtantian* Councill,

——*Expellant: nec eoſdem in ſuis diſtrictibus domicilia tenere, contractus inire, negotiationes & mercationes quaſlibet exercere, aut humanitatis ſolatia cum Chriſti fidelibus habere, permittant.*

Why? for accuſation of Hereſies? Manifold falſe accuſation for Errours falſely charged on them; or for their true Doctrines falſely called Errours, iſſuing from that (miſ-called Mother of Hereſies) Deniall of *Rome*'s Supreme Mother-hood.

Non eſt de neceſſitate ſalutis, credere Romanam Eccleſiam eſſe ſupremam: Error eſt, ſi per Romanam Eccleſiam intelligat Univerſalem Eccleſiam; aut Concilium Generale, aut pro quanto negant primatum Summi Pontificis ſuper alias Eccleſias particulares.

This *Conſtantian* General Council being acknowledged in that of *Trent*, and approved by the 25. Article in the Bull of Pope *Pius* the fourth, approving all that had been declared in Generall Councils: Behold how the name of the *Roman* was impoſed, and therewith the mark of his name in profeſſed Subjection to the Roman Supremacy, *De neceſſitate ſalutis*; which whoſo profeſſeth not, is excommunicate and inhibited to buy or ſell as an Heretique.

Will ye taſte an inſtance of their manner of Heretification conſummate at *Trent*, as it was inchoate in the Generall Council at *Conſtance*, *Seſſ.* 13. condemning them to the puniſhment of Hereticks, whoſoever petinaciouſly maintain the Communion of Laicks in both kinds, after this their Decree, to make their Communion in one kind a Law, *Non obſtante*, notwithſtanding Chriſts Inſtitution of both kinds, and the Practice of the Primitive Church, communicating Laicks in both kinds: yet,

A Laicis tantummodo ſubſpecie panis ſuſcipiatur: Pertinaciter aſſerentes oppoſitum, tanquam hæretici arcendi ſunt & graviter puniendi, juxta canonicas Sanctionis contra hæreticos.

Here came to paſs, what was to come in the time of Antichriſt, by interpretation of *Dyonyſ. Carthuſ. in Apoc.* 13. That Chriſtians ſhould be forbidden to buy or ſell as excommunicate, unleſs they would receive the mark of Antichriſt.

Chriſtiani tunc, id eſt, tempore Antichriſti, velut excommunicati vitabuntur, & mutuò emere ac vendere non licebit apertè niſi ſignatis charactere Antichriſti.

The Mark being urged by that falſe Propheticall Beaſt, with Horns like the Lamb; in ſhew of Lamb-like Myſtery, but with Dragon-like Speech againſt the true Lamb [Chriſt:] Chriſt inſtituting

ſtituting the Cup, as Teſtament or Covenant in his Blood; The Beaſt inhibiting it: Chriſt bleſſing; the Beaſt curſing that cup of Bleſſing if adminiſtred to the Laity: Chriſt hallowing the Lay-communion in his Blood; the Beaſt excommunicating all maintainers of it as Hereticks; and that in *Bulla coenæ* ſolemnly pronounced on the very day of Chriſt's Inſtitution in the holy Week. Chriſt prayed for his adverſaries; the Beaſt then curſeth them moſt furiouſly, who advertiſe him moſt charitably, not to fight thus againſt Chriſt, perverting Chriſts holy Communion in beaſtly damnation (forbidding the communication of mutuall help, which Chriſt our head ordained) for low members in all parts and offices of his Myſticall Body, ſo that they may not have leave to buy or ſell, becauſe they will not renounce their Intereſt of Right to the comforts of communicating in the bleſſed cup of Conſecration, bequeathed unto them by Chriſts laſt Will and Teſt. denied unto them (except the conficient) whether of Clergie or Laity, denied unto them all by the Beaſt, under a curſe (unleſs at his command they renounce that means and pledge of life eternall) forbidding any to yield them needfull ſolaces of this life, yea life it ſelf, ſo far as he can procure their death, *Rev.* 13. yea for diſobeying herein, and diſ-worſhipping the revived Image of the Beaſt, Roman powerfulneſs under this ſeventh Head, revived after the Image or Similitude of that ancient Empire under the ſixth kind of Head; which by *Pontius Pilate* mingled the blood of Gods Figurative people with their Sacrifice, as it was complained *Luc. cap.* 13. and to ſuch as cryed under the Altar unto God to revenge their blood, *Revelat.* 6. it ſayes, that they ſhould reſt untill their fellow-ſervants and their brethren ſhould be killed, as they were · and ſo all their blood mingled together with Chriſts blood, is found in that great blood-thirſty city, *Rev.* 18. and *c.* 20. The Non-worſhippers of the Beaſt, and the Non-worſhippers of the Myſticall Image, are joyned together in honour of Martyrdome, ſuffering thus impeachment of trade and life, procurement of this falſe-Prophetical, falſe-Eccleſiaſtical, ſhew of Lamb-like Myſtery, *Rev.* 13. which, with Dragon-like ſpeech, deceiveth the Inhabitants of the earth, to receive the mark of the Beaſt, namely, to profeſs the falſe Doctrine of that fatall Roman Government, with a like mercileſs rage againſt Chriſtians miſnamed Hereticks, ſaying, *Hæreſes ego pariter damno, ego pariter rejicio, Anathematizo.* The fatall mark impreſſed in that 25. Article by Pope *Pius*, with exigence to profeſs the ſaid Doctrine of Generall Councils, eſpecially that of *Trent.*

Saving all due reverence to the Primitive Communion of Chriſtendom, in Generall Conncil. As for latter turbulent Aſſemblies of *Hildebriſts*, practiſing above the Supreme Guides, and other Chriſtians, untill the Myſticall Harlot, *Rev.* cap. 17. prevailed to ſit above the Beaſt, and above Nations, as Waters in the

the Myſticall Sea of Generall Council, to ſhew the compliance of that Myſticall Sea with that Beaſt, which Beaſt was foreſeen ariſing out of the Sea, *Rev.*13, as in Originall uſe for forrain execution of what was in the Myſticall Sea preſcribed: It is not improper where the Sacred Text hath diſcovered ſuch mutuall relation betwixt the Beaſt and the Sea (that laſt Sea myſticall of Generall Council at *Trent*) whereby to ſuſpect the mark of that executory Beaſt in rage profeſſing the Doctrine of that *Trent* Council, whereupon that myſticall Queen (advancing to the higheſt) fell in Gods righteous judgement.

Other Commentaries have very witty devices, not unlikely to be for ceremoniall accompliſhing the mark: But the marked being condemned (as not named in the Lambs book of Life) the principall Mark ſo damnatory, ſeemeth no leſs than damnable untruth and unrighteouſneſs, of profeſſion and force like that of her Dorſory Beaſt; every one as like as he can, more or leſs, according to different meaſures and different manners of impreſſion, upon ſome in the hand, upon others but in the forehead, betokening their profeſſion.

Aug. de civit. Dei lib.20.cap.9. *In fronte per profeſſionem, in manu per operationem.*

Primaſius: *In manu ſignificat opera, in fronte fidei profeſſionem.*

Richardus de Sancto victore lib.4.cap.7. in Ap. *In fronte per profeſſionem, in manu per pravi operis exhibitionem.*

Haimo. *Quid autem per dextram improborum intelligitur, niſi operatio illorum? Et quid per frontem, niſi fides exprimitur?*

Dionyſius Carthuſ. *Character Antichriſti eſt conformitas ſeu imitatio vitæ doctrinæque ejus quæ in manu dextra ac frontibus, i.e. opere manifeſto & oris confeſſione ſeu mentis manifeſtatione ab Antichriſtianis habebitur.*

They are marked with the mark of Antichriſt, whoſe minds and hands joyn in Antichriſtian fierceneſs upon oath in this warfare of Church-*Rome*, the Myſticall Woman drunk with blood, as ſhe rideth on this Beaſt: Others (without this ſpeciall handy-work betokening an Oath) receive the mark of Roman ſervitude in the forehead of meer profeſſion, yet within the curſe for ſo profeſſing credence and allegiance to the ſame Dorſory Beaſt of this myſticall Woman, by perſwaſion of the ſame deceitfull Eccleſiaſticall power with Lamb-like horns, to ſhew like Chriſt, in marking Chriſtians on the fore-head with a meer morall act, for token of Conſecration in his name.

Wherein yet alſo this audacious Myſtery pretendeth a *tacit* Oath of Obedience to the Roman *Tacitum & implicitum juramentum obedientiæ erga Papam.* Bellarm. ſeu Mat. Tort. p.77. Aug.

Triumph. 9. 22. art. ad. 2. As if *S. Paul* (1 *Cor.* 1.) had not ſufficiently confuted the faction of ſuch as held, whether with *Paul*, *Apollo*, or *Cephas*, by deniall of Baptiſme in his own name for inſtance, by conſequence to confute the factions holding with them, by deniall of Baptiſme in their names: When Chriſt ordained Baptiſme in the name of the Father, the Son, and the holy Ghoſt: Did he mean to co-ordain the Romans name, as if, beſide baptiſmall agreement of Chriſtianity, there were exacted a farther implication of *Romanity* by Oath (is not that an higher kind of act) for ſubjection to the Roman, as head of Chriſts Body, yea and Husband of Chriſts Wife, the Church-catholick, as if the Pope were Chriſts Vicar in Adoration and maritall Amoration, abominating any ſuch bold Vicarage. O Son of God, thy Jealouſie, yet thy Patience! how long ſuffering? a Corrival's token with thy token of Love; with thy name, yea before thy name, in his name of Roman, before Chriſts Catholick Church; the Roman mark before Chriſts mark (againſt Chriſts mark) O why ſuffering this Roman Emulation and Oppoſition againſt Chriſt? Exorcizing with a mark in the forehead before the mark in Chriſts name at Baptiſme, and marking in name of *Roman Church-propoſition*, as pre-neceſſary to be credited before ye believe Chriſts commiſſion for Baptiſm, as if Chriſts Word depended on the Roman propoſition, not onely Miniſterially, but Majeſterially, with univerſall Authority, ſupreme above Chriſts Word: As of more certainty (*quoad vos*) than Chriſts Word in holy Scriptures.

Papæ ſive Eccleſiæ Romanæ authoritatem eſſe majorem quàm Sacræ Scripturæ; neq; poſſibile eſt Scripturam quamcunq; in eos qui apud Eccleſiam exiſtent, plus authoritatis ligandi habere aut ſolvendi fideles, quàm ipſa Eccleſia voluerit, Cardinalis Cuſ. ep. 2. ad Bohemos.

Abſq; Eccleſiæ authoritate, ſcripturam non eſſe authenticam. Ecchius Enchirid. loc. 1.

Non pendere Eccleſiam à ſcripturis, ſed ſcripturas ab Eccleſiâ, Salmeron. Diſput. 8. in Ep. Pauli.

Quæ ſcripta eſt in corde Eccleſiæ ſuperat ſcripturas quæ nobis in membranis Apoſtoli reliquerunt: neque enim Chriſtus Eccleſiam ſuam à Chartaceis ſcriptis pendere voluit, ſed cum ſpiritualem conſtitueret Eccleſiam ſuo Spiritu Sancto informatam, uſus eſt ſublimiore charactere, ſcribens digito Dei in corde Eccleſiæ: Præſtantior ergo eſt hæc interna ſcriptura, quam illa externa, quod hujus confirmatione illa indiguerit. Quòd, illa ſit litera mortua, atramento ſcripta in charta, hæc, ſcripta ſpiritu Dei vivi in cordibus vivis Eccleſiæ: Proinde, illam eſſe inſtar Vaginæ quæ quemlibet gladium admittit, non modo chalybeum, ſed etiam plumbeum, ligneum, æreum: hanc autem retinere verum gladium. Denique quod illa non contineat

omnia

omnia religionis myſteria explicitè, &c. Hæc autem quam Spiritus Sanctus in cordibus imprimere dignatus eſt, omnem in ſe veritatem habet, omnia fidei myſteria, omnemque rationem Chriſtianæ religionis complectitur, & omnia dubia quæ de fidei negotiis exoriri poſſunt, diſſolvit. Coſteri Enchiridion.

Behold here the ſpirit with which the Papiſts boaſt, their Roman Church to be characterized inwardly: The ſpirit of Preſumption, which preferreth the Roman Church above the Scriptures; as giving authority to the Scriptures, and adding myſteries of Faith beyond what is expreſſed in Scriptures. Is not this mark againſt Chriſt, whoſe honour it is, to be firſt and laſt, the beginning and end, *Alpha* and *Omega*, *Rev.* 1. the Author and Finiſher of Faith, *Heb.* 13. by Scriptures making wiſe unto ſalvation, and 1 *Tim.* 3. and *Rev.* 22. curſing him whoſoever addeth unto this Book, ſent to the ſeven Churches of *Aſia*, not to *Rome* for her allowance: Who thus adding unwritten Tradition in equipage with Chriſts written Word, and Apochryphall with Canonicall Books, and making her Latin Edition ſole authenticall, which pretendeth but by humane diligence (in *Præf.* of Pope *Clement* 8) can by that Roman Propoſall get but humane Faith, and deſerveth not humane Faith through ſo manifold contradictions, oppoſitions betwixt that and the former Edition of *Sextus* 4. Beſides the contradictions of Pope *Eug.* 4. againſt himſelf: Of Pope againſt Council, and Council againſt Council, and Council and Pope on the one ſide againſt Council and Pope on the other ſide; ſo that it is impoſſibility for the Roman contradictory judgement to be true on both ſides, or on either ſide to be certain and unerrable and pre-neceſſary to be believed before Chriſts Word, or to truſted above or beyond Chriſts Word: that her unwritten Tradition having brought in thoſe points of fatall Myſtery convinced ere while: ſo that this implicit Oath of Credence and Obedience to the Roman pretended in your Baptiſm, is, in effect, affect againſt Chriſt.

Object: *Doth this make ſuch Baptiſme of none effect, or diſprint the mark of Chriſt in the forehead of ſuch as have the Beaſts mark there?*

Sol. God bleſs us and teach us ſo far, as we ſhould diſcern in duty to Chriſts glory. Diſcerning betwixt Baptiſm conſider'd, as in Chriſts pure Inſtitution, and as in mixture of Roman conſtitution; the mixture of Roman conſtitution being void in it ſelf, for the two reſpects alledged, *Exorciſme* and *Papiſme*; *Exorciſme* holding of the Devil as other vain Obſervations for ſupernatural effects, unwarily depending on his compliance: *Papiſme* holding of the Pope by this pretended tacite Oath of Subjection with credence to his arrogated neceſſarily prevenient Judicature, as infallible, though convictedly contradictory.

This

This two-fold reſpect of Roman conſtitution rendereth Baptiſm of Romaniſts not void, but voidable; not void through the tranſcendent Providence of Chriſt, efficaciouſly bleſſing his good Ordinance, though applied Miniſterially by the hand of an evil Prieſt: Yet is Baptiſm voidable by the Prieſts intention, ſay you; ſay we, voydable but by default of the party baptized, if afterwards he conſent ſo to depend on Exorciſm all his life for that ſupernaturall effect; and ſo to depend on Popes as Papiſts, for unerrable Governance, as it were, *De neceſſitate ſalutis*, he by that deceitfull inducement, obſtinately refuſing the covenant of Salvation, the Marriage-covenant begun at Baptiſm, betwixt Chriſt & each Chriſtian ſoul, ought at full age to be ſettled with full conſent, Sacramentally profeſſed by the full Communion: The default of which act covenanted on the part of each Chriſtian ſoule, ſo refuſing finally, may make voyd the former of Baptiſm all contract: If a Chriſtian ſo periſh, Is not his deſtruction from himſelf? Chriſt giveth unto him the choyce of bleſſing or curſing; when his Ordinance offereth the cup of Bleſſing into his hand by the *Church of England*, our true Mother-church, whereas the curſt Roman Dame ſtigmatizeth his hand in an Oath, to reſt ſatisfied without the cup of Bleſſing, the cup of ſaving health; thereupon refuſed by him utterly: Yea, ſilly ſoul, he thereupon alſo refuſeth to take that other part of Chriſts Ordinance in his hand (as it would become beſt the dutifulneſſe of a manly Receiver) and hath it thruſt into his mouth. O ſubtill Enemy! which perſwaded to communicate the children with the conſecrate Wine (to whom, through their diſability to examine themſelves, it was neither neceſſary nor fit) that upon the diſlike thereof he might inſinuate the refuſall thereof to them of riper age, for whom it was neceſſary.

Will you read how the *Trent* Myſtery complieth herein. *S. Synodus docet parvulos uſu rationis carentes nulla obligari neceſſitate ad ſacramentalem Euchariſtiæ communionem; neque ideo tamen damnanda eſt Antiquitas, ſi eum morem quibuſdam in locis aliquando ſervavit: Ut enim ſanctiſſimi illi patres ſui facti probabilem cauſam pro illius temporis ratione habuerunt: Ita certe nulla eos ſalutis neceſſitate id feciſſe ſine controverſia credendum eſt.* Seſſ. 2. cap. 4.

Quibuſdam in locis (ſay you craftily) concealing the name of *Rome*, from whence Authoritatively proceeded by decretall of Pope *Innoc.* 1. (*Nulla ſalutis neceſſitate id feciſſe*] falſely. *Binius*, your authoriſed Publiſher of Generall Councils, in his laſt Edition, 624. upon the Popes Reſcript of *Concil. Milevitanin.* noteth thus, *Hinc conſtat Innocentii* 1. *ſententia* (*quæ Sexcentos circiter annos viguit in Eccleſia, quamq; Sanctus Auguſtinus ſectatus eſt*) *Euchariſtiam etiam infantibus neceſſariam fuiſſe.*

This inſtance of erroneous judgement in the *Roman Church* about Neceſſaries, believing that to be neceſſary which was not; and

and this *Trent* Fraudulence to conceal that ancient belief of *Roman Church*, yeilds poor encouragement to truſt either *Roman Church*, or *Trent Council* about Neceſſaries, *ad ſalutem*. But to the point: you hear by their words [*Neque tamen damnanda eſt Antiquitas*] they would not condemn that Euchariſticall communion of Infants, unto whom they confeſs it not neceſſary; yet forbid they the ſame unto you men of age. Are ye not worſe than Infants ſo betokening with your hand your ſworn conſent to be murtherers of your own Souls, by refuſing the covenant of Life, *O ſeloria de ſe*! beſide the conſent to murther others, if time ſerve. Lord God deliver us, Sweet Jeſus ſave us from the Beaſt, and all ſworn Stigmaticks of this fatall Mark, all Blood-guilty, becauſe all blood-thirſty with earneſtneſſe, for maintenance of what the Beaſt holdeth: Jeſus ſave us to his Glory!

This notion of the Mark agreeth with Event as well as with what in Generall hath been conceived by ancient and modern Expoſitors. *In fronte per profeſſionem, in manu propter operationem.* Aug. de Civit. Dei. lib. 20. c. 9. *In fronte per apertam confeſſionem, in manu perp ri operis exhibitionem.* Rich. de S. Vict. in Apoc. l. 4. cap. 7.

Quid autem per dextram manum reproborum intelligitur, niſi operatio illorum? & quid per frontem, niſi fides exprimitur? Haimo & Lyranus in Apoc. 13. *Character Antichriſti eſt conformitas ſeu imitatio vitæ doctrinæque ejus quæ in manu dextrâ ac frontibus, id eſt, opere manifeſto & oris confeſſione ſeu mentis manifeſtatione, ab Anti-Chriſtianis exhibetur.* Dionyſius Carthuſianus.

The Character (not plurall, but ſingular) in the head a ſingular work impoſed, to wit, by ſhew of publick Authority for the Beaſts ſake, is adviſedly by *Dionyſius Carthuſianus* here expounded, An imitation of the Beaſts life, or conformity with the Beaſt in work, manifeſting the like mind or quality conformable to the doctrine of the Beaſt; the profeſſion whereof is with ſuch conſent expounded to be the mark in the forehead, to ſignifie, that ſuch as have the mark both in their forehead and hand, are intended, required, and manifeſted to be of the ſame mind or ſpirit with the Myſticall Beaſt, both in profeſsion of faith and condition of life.

All which agreeth in event with our accommodation: This Oath for profeſsion of the Tridentine Faith, being by the Pope impoſed on his Subordinates, with requiſition of actuall correſpondence to expreſs their utmoſt earneſtneſs to impreſs the like on others, and to ſuppreſs all Oppoſites. Art thou faint-hearted in the Roman Catholick cauſe? When others fight, flieſt thou? Permitteſt thou any Proteſtant Adverſary within thy Family, yea, or Countrey within thy power and authority? Thy Wiſhes, Endeavours, and Hopes are not content to be free,

ſafe, and equall with truſty Proteſtant Subjects, or Superiour over them, but ſole; as if, good ſouls, for worſhipping God alone, and ſerving him in a knowne tongue, ſeeking him in his Teſtaments alone, and keeping the Covenant of Chriſt, praying in the name of Chriſt alone, and truſting in Chriſts Sacrifice alone, and in his Merits and Satisfaction alone, they deſerved no place in the Chriſtian world, but to be baniſhed, accurſed, ſuppreſſed, by vertue of Pope *Pius* his Bull, for conſummation of the *Trent Council*; the myſticall Sea, whereon the Roman Queen ſitteth, the laſt Sea, *Rev.*22. red with Blood, *Rev.*16. in conformity whereunto, the leſſer Councils, Nationall and Provinciall, yea, and Univerſities are required, with their right hand, to betoken their Oath for the ſame Profeſſion, and for the ſame Perſecution againſt Opponents: Behold Blood in the Myſticall Rivers of Nations, and Blood in the Myſticall Fountains of Univerſities, as St. *John* fore-ſhewed, *Rev.*16. O infinite Mercy, Patience, and Long-ſuffering! ſuffering untill the Myſtery of Iniquity flowed into a Sea, the laſt Myſticall Sea of a Generall Council, which admitted no more remedy that way; yet the Divine Providence allowed way of remedy to Nations, as Myſticall Rivers, untill they alſo, by Nationall Councils, engaged their conſent in Blood; and after that remedy by Fountains, having liberty to run clear, though derived from the corrupt Sea, un-engaged untill their own conſent in Blood. After this, Blood in the Myſticall Sea, Rivers, and Fountains, immediately followeth this intepretation of the cauſe, *Rev.*16. *Thou art righteous, ô Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus: for they have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drink.*

Gods Glory thus intereſſing for the then preſent, *Præterit*, and future; here cannot be denied an Accommodation ſuitable unto them all.

To the then *Præterit* in Figure, to the Plague of *Egypt*, whoſe Water was turned into Blood, and for their unrepentance in the end, the Red Sea becoming as the blood of the dead, deadly to them whoſoever drink thereof in Gods juſt wrath, for vengeance of their blood-thirſtineſs, in killing his young children and purſuing the elder.

To the then preſent cruelty (figured by the former) *Herod* ſubordinate to *Rome*, exceeding wroth ſlew the children with mind to kill Chriſt among them, *Interfecit quia voluit*; afterwards, the Roman authority killed Chriſt indeed.

Anſwerable to both is this Accommodation to the then future *Eccleſiaſtico-Roman*-Myſtery, not onely ſacrificing Chriſt again really by two ſeverall acts of Tranſubſtantiation; One making his Body not his vitall Blood; another act making his vitall Blood and not his Body, with intent, by theſe ſeverall Confections, to make

make a ſubſtantiall repreſence of Blood, as of one dead, conſidered abſtractly, ſo far as made in the Maſs-ſacrifice by Vertue of the Romiſh Prieſts pretended Tranſubſtantiating act, leaving Chriſt to ſhift for life, by a trick of Concomitance, uncouth either in Holy Scripture, or in tradition of the Primitive Church; it ſufficeth that the Prieſts, who tranſact, & the People, who procure Maſs-Sacrifice of Chriſts ſubſtantiall Repreſence, as dead to make his Blood there, and to drink his Blood therein, as of one dead, do, ſo far as they do, comply with that moſt abhorred act, of the Chriſt-killing Roman, not onely by ſacrificing Chriſt again thus in their belief really, but alſo killing Chriſt again in his Members, martyr'd under this Seventh Eccleſiaſtick fatall Head, more than under the Sixth Imperiall Pagan Head, as inſtances above ſhewed; and the reſt they have killed, becauſe they have hated, *Interfecerunt quia voluerunt.*

Here (bleſſed be God for his everlaſting truth of Righteouſneſs and Mercy) the Angel of Chriſts preſence, which delivered *Moſes* in that watery figure, requiring again to ſing the Song of *Moſes*, and of the *Lamb*, *Rev.* 15.

This great Angel-diſpenſer of the *Revelation*, chap. 20. bound the Dragon in a chain for a thouſand years; after which thouſand years, the Dragon, that old Serpent, *Satan*, was to be looſed again, that his Seventh Head might work the fatall work in the Seventh Head of the Roman Myſtery, joyning his Dragonly mouth with the mouth of the Roman Beaſt, and with the mouth of the falſe Prophet, in that meſſage of bloody provocation, imbruing all parts of the earth in blood, *Revel.* 16. 13, 14. *cap.* 20. All which blood of all ſlain upon the earth, *Rev.* 18. is found in *Rome* (the great new *Babylonian* City) by the Angels diſcovery, through temptation of Satan, a Murderer from the beginning, but moſt notorious at laſt in that Seven headed Dragon, and Seaven-headed Roman Beaſt, on the Dragons throne, by ſeducement of the falſe Propheticall Beaſt, with Dragonly voice, yet pretending Lamb-like Horns of Chriſtianity: Seeming-Saint, yet ſo cruell in fatall Myſtery, reviving an Image of the Seaven-headed Beaſt to Dragonize, that the Seaven-headed Dragon may Romanize, and the Seaven-headed Roman may Satanize to the utmoſt of Iniquity; yet be called Holineſs, and his Mark reputed holy, though received by ſeduction of this Lamb-like hypocriticall ſhew of moſt falſe Eccleſiaſtick, impoſed for the fatall Beaſts ſake on the Dragons throne *ſupra-imperiall*, and *ſupra-conciliar* Lawleſneſs, deviſed by Satans laſt exigence of Infernall Art; for puniſhment whereof, this Angelicall Revelator, *chap.* 20. remonſtrates the Devil (deceiving them) caſt for ever into the lake of Fire and Brimſtone, where the Beaſt and the falſe Propher, that with Miracles deceived them that received the Beaſts mark, (read on) the remnant were ſlain with the Sword, proceeding

out of his mouth, who repreſenteth Chriſt, as judicative and victorious in *Revelation.*

Slain bythe word, the Sword of his mouth,as mortifying them ſpiritually by their converſion, or as judging them to the ſecond death, if they perſiſt obſtinate; for that all,not found written in the Book of Life, are to be caſt into the Lake of Fire, which is the Second Death, *Revel.* 20. and thoſe have not their names in the Book of Life as wonder when they ſee the Beaſt, *Rev.* 17. 8. Are not they his obſtinate Abettors,following with Applauſe or Admiration?

And that accordingly their Sentence proceeded ſo from the Throne of Chriſt in three reſpects:

1. Firſt, foraſmuch as the Roman claiming ſupreme Headſhip over the Church, to ſit upon Chriſts Throne, for preſervation of Unity; the true Throne of Chriſt in his Regent Grace of the Holy Ghoſt, the promiſed Guide (*John* 16.13.) ordained for Chriſtian Unity (*Epheſ.*4.3.) condemneth this Throne of the Roman, as not Chriſts Throne, in that it was ſo torn aſunder with Schiſme and contrariety: For if Chriſt had ordained and promiſed it as an infallible means of Union and Peace for all others, he would not have ſuffered the Roman Throne to be ſo divided in it ſelf: The chair of Union in Truth condemns Diviſion.

2. Secondly then, was there a three-fold fatall Diviſion; three then bearing themſelves as Popes at once, and in three ſeverall places, at once calling three ſeverall Generall Councils, each requiring his General Council, to be held as the Repreſentative Roman Catholick Church, each part againſt other,with exceeding ſpightfulneſs,each accounting this Schiſm a common Plague to be ſo Pope-curſed on every ſide, whoſoever held with the Papall Seat, being accurſed by a Pope, and each claiming the Papall Seat, being accurſed by Papall judgement, a ſore Plague in their own judgement, but the more dreadfull proceeding from Gods wrath: A Viall whereof was to be poured on the Beaſts Seat, *Rev.* 16. and in that manner to make the chief Seat (that great City) break in three parts; by conſequence of a voice from the Throne, thundering againſt the the Seat or Throne of the Roman, a counter-Throne againſt the Throne of Chriſt, as *chap.*33. to be convicted at large: Is the Roman a ſafe way of Unity? This the Papall certainty? Thus deſerveth Papacy the Triple Crowne for a Triple cloven Pate.

3. Therein was a third reſpect, provoking the Throne Divine, by their unruly lawleſneſs, reſiſting all the gracious inſtances for the Republick peace of Chriſtendom, when the power of high and mighty Emperours and Eſtates cannot prevail: Incorrigible preſumption is ripe for Gods vengeance.

4. And

4. And a fourth reſpect then provoked vengeance from God's Throne, by falſe ſwearing in the name of God. All the three Popes were publickly convicted of perjury: That Generall Council at *Conſtance* proclaimed all three pernicious, for ſtanding out ſo long after they had all ſworn to reſign; at laſt, one being depoſed, another reſigned, the third perſiſted obſtinate unto death in perjury; which renounceth all God's help, and calling God to judge, were not theſe reſpects enough to call down God's judgement; then concurring with the prayer of Chriſtendom in Generall Council, believing that their prayer to be heard, and judging that obſtinate Roman Head to be cut off then, according to that their effectuall prayer. [*Definitivæ ſententiæ tenor contra Benedictum, 13. Papam in ſuâ obedientia nuncupatum. De vultu ejus hoc judicium prodeat qui ſedet in Throno & ex ejus ore procedit glaaius bis-acutus, cujus ſtatera juſta eſt & æqua ſunt ejus pondera qui venturus eſt judicare vivos & mertuos, Domini noſtri Jeſu Chriſti, Amen! Juſtus eſt Dominus & juſtitias dilexit, æquitatem vidit vultus ejus; vultus quidem Domini ſuper facientes mala ut perdat de terra memoriam eorum: Pereat inquit, Sanctus Propheta, memoria illius qui non eſt recordatus facere miſerecordiam & qui perſecutus eſt hominem inopem & mendicum; quanto majus pereat illius, qui omnes homines & Eccleſiam Univerſalem perſecutus eſt, Benedicti 13. nuncupati, &c. memoria, qui quantum in Eccleſiam Dei & Univerſum populum Chriſti peccaverit: Schiſma & diviſionem Eccleſiæ fovens nutriens atque continuans: quantis, quamque frequentibus devotis & humilibus Regum, Principum, & Prælatorum precibus exhortationibus & requiſitionibus charitativè juxta doctrinam Evangelicam admonitus fuerit ut pacem daret Eccleſiæ & illius ſanaret vulnera ac duas partes diviſas in unam compaginem & corpus unum reſiceret, quemadmodum ipſe juraverat, & diu fuit in ſua poteſtate; quos tamen charitativè corripientes nullatenus voluit exaudire? Quot ſunt poſtmodum teſtes adhibiti, quibus etiam minime auditis neceſſe fuit ſecundum prædictam Chriſti Doctrinam Evanglicam dicere Eccleſiæ, quam quia etiam non audivit, habendus ſit tanquam Ethnicus, & publicanus? Capitula in cauſa inquiſitionis fidei, & ſchiſmatis coram præſenti S. Synodo generali ſuper præmiſſis & aliis contra eum edita, ac eorum veritas & notorietas declarant manifeſtè, ſuper quibus rite & Canonice proceſs. & omnibus ritè actis & diligenter inſpectis, habitaque ſuper illis deliberatione matura, eadem Sancta Synodus generalis Univerſalem Eccleſiam repræſentans in dicta inquiſitione, pro tribunali ſedens pronunciat declarat & decernit, per hanc definitivam ſententiam in his ſcriptis contra eundem Benedictum 15. nuncupatum fuiſſe & eſſe perjurum, Univerſalis Eccleſiæ ſcandalizatorem, fautorem & nutritorem inveterati ſchiſmatis & diviſionis Eccleſiæ Dei, pacis & unionis ejuſdem Eccleſiæ impeditorem & turbatorem ſchiſmaticum & hæreticum, ac à fide devium et articulis fidei (Unam S. Catholicam Eccleſiam) violatorem pertinacem cum ſcandalo Eccleſiæ Dei incorrigibilem notorium et manifeſtum ac omni*

titulo gradu honore & dignitate ſe reddidiſſe indignum, à Deo ejectum & præciſum & omni jure eidem in Papatu & R. Pontif. ac Romanæ Eccleſiæ quomodolibet competente ipſo jure privatum, & ab Eccleſia Cath. tanquam membrum aridum præciſum, ipſumque ad omnem cautelam privat deponit & abjicit; eidem inhibet, ne deinceps pro Papa, aut Rom. & ſummo Pontifice ſe gerat, omneſque Chriſticolas ab ejus obedientia & omni debito obedientiæ ipſius atque juramentis & obligationibus, abſolvit & abſolutos eſſe declarat; ac omnibus & ſingulis Chriſti fidelibus inhibet ſub pœna Fautoriæ Schiſmatis & Hæreſis atq; privationis omnium beneficiorũ dignitatũ & honorum Eccleſiaſticorum & mundanorum, et aliis pœnis juris, etiamſi Epiſcopalis et Patriarchalis Cardinalatus Regalis ſit dignitatis aut Imperialis; quibus ſi contra hanc inhibitionem fecerint ſunt autoritate hujus decriti ac ſententiæ ipſo facto privati et juris incurrunt pœnas ne eidem tanquam Papæ obediant vel intendant aut eum quovis modo contra præmiſſa ſuſtineant vel receptent ſibiq; præſtent auxilium conſilium vel favorem: declarat inſuper et decernit omnes et ſingulas inhibitiones et proceſſus, et ſententias, conſtitutiones, et cenſuras, et alia quæcunque per ipſum factum quæ poſſunt præmiſſis obviare irrita, atq; irritat revocat et annullat. Conc. Conſtant. Seſſ. 37.

Remember ye their words againſt that Pope, *A Deo ejectum et præciſũ ab Catholicâ Eccleſiâ, tanquam membrũ ariduũ præciſum*; cut off in their judgements as they prayed and believed, accordingly to proceed from him on the Throne with the two-edged Sword.

Behold, how the two-edged Sword having cut him off; on the other ſide cutteth themſelves, their praying for vengeance againſt them alſo from him on the Throne, in alike high reſpects.

1. Firſt, this Roman Conciliary Tribunall advanceth againſt the Throne of Chriſt the Son of God, by countermanding Chriſts Teſtament, or Covenant in his Blood, with a *Non obſtante*, prohibiting unto Chriſtian people the cup of bleſſing, never prohibited before this Council at *Conſtance*.

2. Secondly, this Roman Church-Repreſentative uſurpeth the Throne Divine over mens conſciences, as if it were to be credited and obeyed, *de neceſſitate ſalutis*, upon abſolute neceſſity which is the Thronal prerogative of Chriſt; upon that Article of *Wiklief*, [*Non eſt de neceſſitate ſalutis credere Romanam Eccleſiam eſſe ſupremam inter alias Eccleſias.* Conc. Conſt. Seſſ. 8.] cenſureth thus, *Error eſt, ſi per Romanam Eccleſiam intelligat* &c. *Concilium generale*, &c. And the maintainer of that *Wickleſian* Article is condemned as an Heretick, by the conſequent Acts of that Council, the precedent Seſſions, 3, 4, and 5. having concluded the Pope as well as other under ſubjection and obedience to General Councils, as if they had been authorized over all immediately by Chriſt.

On

On the other ſide, in the Council at *Laterane*, the Pope arrogated unto himſelf full power over Generall Councils, inſomuch that every one is ſubjected unto the Pope, *De neceſſitate ſalutis ſubeſſe Romano pontifici pro ſuprema autoritate Sedis*, &c.

Here is the Triall; both ſides affecting the Supreme Throne, are thereby both condemned: Is not this condemnation from the Throne? each ſide cutting off the other by a Pope and a Generall Council? Is there not a two-edged Sword in that, as from Chriſts Word? Is not Chriſts Word a two-edged Sword, ſo condemning them both, both being openly convicted thus?

A Generall Council, Papally confirmed, denied the Supreme Authority to Generall Councils, and affirmed Supreme Authority to be the Popes full right; Chriſt is not *yea* and *no*: though both pretend to hold of Chriſt, *yea* and *no*, cannot both be true in the ſame; but one thereof being falſe, therefore the Pope and Council defending that ſide, are deceived, and therefore neither is the Pope undeceivable, nor a Pope and Council together undeceivable; therefore neither is it *de neceſſitate ſalutis*, of abſolute neceſſity to credit or obey a Pope, or a Generall Council, or both together, as if their judgement were appointed by Chriſt to be ſo ſupreme and undeceivable; therefore the affirmative parts are falſe in this two-fold contradiction; that which affirmed the Popes judgement, and that other which held the Councils judgement to hold as Supreme, *de neceſſitate ſalutis*, of which elſewhere at large: That the Generall Councils at *Conſtance*, and at *Baſil*, confirmed by Pope *Martin* the fifth, *Felix* the fifth, *Nicholas* the fifth, having defined for the power of Generall Councils above Popes, and the Generall Councils at *Lateran*, and at *Trent*, confirmed by Pope *Leo* the tenth, Pope *Pius* the fourth, having defined the contradictory for the Pope's full power, Generall Councils are cut off on both ſides by this double contradiction: The firſt part whereof being ſo pitched at the *Conſtantian* Council, which prayed for their Sentence againſt the Pope, to proceed from the two-edged Sword, and the latter part being pitched in the Councils of *Laterane* and *Trent*, which finiſh the contradiction on both ſides ſo peremptory, cutting off as well the Pope's claim of Divine, Infallible, Supreme Throne, as the Gen. Councils claim of the Throne. Heark how the voice from the Throne ecchoeth [*IT IS FINISHED!*] Behold how Experience explaineth the Righteouſneſs of God's Vengeance according to their publick imprecation for a Sentence againſt the Pope's ſide, from him who ſitteth on the Throne, out of whoſe mouth

pro-

proceedeth the Sword with two edges, cutting on both ſides uncurably with contradiction of Roman preſumers at higheſt ſtrain, fatall contradiction finally proved by concluſion of the *Trent* Council, and approved by the confirmator thereof, Pope *Pius* the fourth, in his fatall Bull, *Pro formâ juramenti profeſs. fidei*, 25. *Artic.* (to prove ſtill that fatall number of 25.) *Cætera item omnia à S. Con. & Oecumenicis Conciliis, à præcipuè, & Sct. Tridentinâ Synodo tradita definita & declarata, indubitanter recipio atque profiteor: Simulque contraria omnia, &c. Ego pariter damno & Anathematizo, &c.*

When thou ſweareſt this profeſſion, to damn and accurſe all that Generall Councils have damned and accurſed, thou doeſt damn and accurſe thy ſelf: for thoſe named Generall Councils have decreed one againſt another, and accurſed the followers of either; thou therefore profeſſing to follow both, art by both accurſed, yea, and ſwearing [*So God ſhall help*] to receive the Councils on both ſides, thou art invcigled therein, *De neceſſitate perjurii*, by perjury to renounce Gods help on both ſides by contradiction: the moſt unreaſonable Service that could be required upon Oath, for Yea and No in the ſame unmanly Myſtery. Seek further who will for the character of Beaſtiality, than ſuch ſworn contradictory profeſſion, the contradiction hath been evicted at large; the point is the chief whereon you depend for all others, even Supreme Judicature, as *De neceſſitate ſalutis* claimeth contradictorily by a Pope and a Generall Council: Genecall Council with Approbation of Pope, having counterdefined on both ſides; Prove that, prove all, ſaid one of you; and that being experimentally proved, What have you to ſay, why ye ſhould not yeild herein? Since thoſe experimented contradictory Councils of *Conſtance* and *Laterane*, with this *Trent* Council, bearing themſelves as Generall with approbation of thoſe fore-cited indubitable Popes, were again in our time, after full deliberation, allowed and impoſed as holy Generall Councils in the late Roman Edition of Generall Councils, by Pope *Paul* the fifth; ſo that in his time the Roman (Infernall fiery Lake) powder-plot blaſted the Roman Catholick power it ſelf, at the fatall remarkable Exigence of higheſt Opportunity, the Roman Catholick chief power variably bent to and fro thus (as the Bullatory lead wherewith it is ſtrengthened) incurring the juſt compariſon of a leaden Sword, unjuſtly blaſphemed againſt the ſure Word of God, which is not a dead letter, but lively, powerfull,

full, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soule and Spirit, and is a diſcerner of the thoughts and intents of the Heart, *Hebrews* 4. κριτικὸς ὁ λόγος: The Word of God is criticall, God being Judge, his written Word is his written Criticiſme; which, while this fatall Myſtery would ſubmit to the Roman Criticiſme, the Roman Criticiſme being broke aſunder, neceſſity perſwadeth duty to returne unto Chriſts Word, as the chiefe criticall Directory, more diſcretive (that is, ſharp in diſcerning or diſtinguiſhing) betwixt Truth and Falſhood, than any two-edged Sword. And therefore well may the Word of Chriſt be ſignified by the ſharp Sword, proceeding out of his mouth, who judgeth and maketh Warre, his Name is called THE WORD OF GOD, *Revelations* 19. where downe fall the Beaſt and the falſe Propnet into the lake of Fire, the Remnant of that malignant Myſticall Army, being ſlaine with the Sword, which proceedeth out of his mouth, that is named THE WORD OF GOD, but like the Sonne of Man, viſioned before on a White Cloud, *Revelations* the 14th. here on a White Horſe, *Revelations* the nineteenth, judging and warring (therefore in the Militant Church) warring after judging, or in judging by the Judgement of his Word (the Sword out of his Mouth) the judicative word, diſtinguiſhing betwixt ſuch as are elect to Life Eternall, whoſe names are in the Book of Life, and the Reprobate that dye the Second Death, being prepared for all that have not their names written in the Book of Life, and obſtinate Admirers of the Beaſt, having not their names written in the Book of Life, as this Angel-Repreſentative of Chriſt revealeth: His Word, as a Sword, ſlayeth them, by judging them to the Second Death; but in Mercy rather exhorting them to mortifie themſelves with true Repentance: So the double-edged Sword of Gods Word killeth them on both ſides, in Sinne, or to Sinne: Thoſe which are obſtinate, dying in Sinne; Thoſe which are penitent, dying to Sinne: Both are ſaid to be killed here: Thoſe, in Wrath; theſe, in Mercy forewarned, *Revelations* 2. "Theſe things, ſaith he, which hath "the ſharp Sword with two edges; I know thy works, "and where thou dwelleſt, where thy Seat is: Re- "pent, or elſe I will come unto thee quickly: And he "that hath an eare let him hear, what the Spirit ſaith "unto the Churches.

The Spirit ſaith it; and he ſaith it, out of whoſe mouth the Sword proceedeth; they therefore uſe the ſame Sword: But the Sword of the Spirit is the Word of God, *Epheſians* 6. Therefore the Word of God is the Sword proceeding out of the mouth of the Speaker here Repreſentative, Chriſt; it being the ſame ſpeaker, who (*Revelat.* 1.) appeared like the Sonne of Man, with a ſharp two-edged Sword proceeding out of his mouth: The glorious Viſionall appearance preſentative of Chriſt in his Office, here revealed, and revealing the whole courſe of events from the firſt Verſe of the *Revelation*: Examine better ye that may, if this Myſticall, Sacred, High, Officious Preſence of Chriſt in face of the *Revelation*, ſhining as the Sunne in brightneſſe, be the brightneſſe of his preſence, 2 *Theſſalon.* 2. which is to deſtroy this Antichriſtian Government, next ſucceeding in *Rome*, after that Imperiall Head-ſhip (the Sixth) which was the above with-holder, hindering the Seventh (This) Antichriſtian Headſhip, to be ſo deſtroyd before the brightneſſe of Chriſt, coming in the laſt Day of Judgement: and that fore-deſtruction here of lingering Conſumption or Diſſolution, ἀναλώσει, to conſume the lawleſſe Myſticall Roman Head, notified by way of *Revelation*, ἀποκαλυφθήσεται *Apocalypſed*; that an *Apocalypſis* was to notifie the time, place, and manner thereof might be known unto Saint *Paul*, to whom the Spirit ſpake manifeſtly, 1 *Tim.* 4. manifeſting the ſtate of the latter time, wherein ἐπιφάνεια τῆς παρουσίας by this appearance of Chriſts preſence, the Roman Myſtery was to be conſumed through the Spirit of Chriſts Mouth, the Word uttered by the Spirit of his Mouth, the Miniſtery whereof is called the Miniſtery of the Spirit, 2 *Corinth.* 3. yet foraſmuch as it miniſtreth his means for his Kingdome of Grace to rule men, and proceedeth from Chriſt; it is called The Scepter of his Mouth, *Eſaias* 11. The Spirit of the Lord ſhall reſt upon him, the Spirit of Wiſdome and Underſtanding, the Spirit of Counſel and Might, the Spirit of Knowledge, and of the Fear of the Lord, and ſhall make him of quick underſtanding in the fear of the Lord; and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his eares, but with Righteouſneſs ſhall he judge the poore, and reprove with equity for the meek of the earth; and hee ſhall ſmite the earth with the Rod or Scepter of his mouth, and with the breath of his lips ſhall he ſlay the wicked, and Righteouſneſs ſhall be the girdle of his loyns, and Faithfulneſs the girdle of his reins.

For

For accompliſhment thereof is he ſo deſcribed, *Revel.* 1. and chap. 19. Out of his mouth goeth a ſharp two-edged Sword, that with it he ſhould ſmite the Nation, and he ſhall rule them with a Rod: His ſmiting is for their good, that they may yield obedience to him, the beſt Ruler: Honoured and bleſſed are they who yield obedience to be ſo changed.

And Governours in chief, of what title ſoever, as Kingly by calling, he ſhall overcome, and ſhall change their mind from inordinate love of Harlotry-*Rome*, to hate her, and make her deſolate and naked, *Revelat.*17. Deſolate, by their Lawes reſtraining their Subjects from *Rome*; and naked, by declaring their grievances to her ſhame.

After ſo fair pre-deſcription of Chriſt, as King of Kings, warranting their providence againſt the Roman Beaſt: and after the Gun-powder extream provocation, of needfull commentary by Kingly premonition to Monarchs and free Eſtates, for defence of their common Right: It is the ſpirit of honeſt Catholick duty, not of private Arrogance, to hold of Soveraign Powers, as bound in conſcience with ſubjection, according to the Lawes of our Chriſtian Countreys, and to hold the communion of Chriſtendom in freedome to meet (whether Pope will or nill) in Councils more truly Generall than his late Roman Councils, which had neither concurrence of Orientall Patriarks, nor of other notable parts of the Chriſtian World, freely with wiſdome to accept or diſ-accept, as they ſaw cauſe of ſuch Papall contradictory Councils, impoſſible to be received wholly, yea, and holding the judgement of the Repreſentative Church above the Popes judgement. All which gracious care and providence of Nations, with the Wiſdom and Freedom of Chriſtendome, are by *Trent-Alchimy* vapoured into that *Ei viſum*, upon inviſible evidence of Aſſignment from Somebody, perhaps Somebody before unknown witneſſes, upon unreaſonable Reaſon of unaccountable will, *Viſum ei*, choſen in private Conſiſtory, to his Privy Chair, where not all of his own houſhold can hear what he muttereth to bind the Chriſtian World in concluſion againſt his own premiſes, againſt common ſenſe, in the Pope his private contradictory ſelf-curſing fancy-ſenſe, in the Popes experimented contradictory ſelf-curſing fantaſie. Thus hath the providence Divine by Chriſt his Angel, the Revelator of his officiative preſence (with the two-edged ſword out of his mouth) cut aſunder the toyls of Roman deceitfulleſt Myſtery. So the righteous, bold as a Lion at liberty, may juſtly ſave each man his own ſoul, by conſent

ſent to the call of Chriſt from his Throne, to come out from the curſes of *Rome*, and refuſe the Mark of her ſervil Beaſt revived, as an Image of the former great oppreſſive Beaſtiality.

The Deceitfull Agent pretending power of Horns, like a Lamb, in forehead of profeſſion, but like the Dragon in ſpeech, perſwaded the people to give a Mark; or that others, by their conſent, might give to them a Mark in their right hand.

It is in the peoples power to give or have the Mark given, or not.

Here is Wiſdom, ſaith the Text, The wiſe will conſider that they need not give what they owe not; and that they ought not give what is not lawfull; and if they have already given or conſented to give what they ought not, they ought not to continue it in their fore-head of profeſſion, but repent and renounce, and witneſs againſt it, ſo far as it is againſt Chriſt.

The

The Name of Antichriſt *comprehendeth all againſt Chriſt.*

N. 1. *Jewes and Gentiles, expreſly the Roman, confeſſedly the Roman Beaſt ſeven-headed, principally the laſt Head.*

N. 2. *The Roman Heathen old Empire, which killed Chriſt, Antichriſtian many wayes.*

N. 3. Rome, *after profeſſion of Chriſtianity, continued ſuperſtitious and Antichriſtian, both in Doctrine and Practice of divers Emperours and Popes, againſt the God-head of Chriſt, againſt the two Natures of Chriſt, againſt his two Wills.* Mahomet *and Pope* Honorius, *as Twins contemporary by the Antichriſtian Spirit of the Roman Superſtition.*

N. 1. TRue Military Diſcipline hazardeth no ſtep without adviſement: Chriſt Jeſus mercifully govern, bleſs, and teach us to proceed adviſedly by theſe approaches.

1. *Notable.* Firſt, the name of *Antichriſt* ſignifying Oppoſition againſt Chriſt, comprehendeth the multitude of Oppoſites, *John* 2 *Epiſt.v.*7. Many deceivers are entred into the World, who confeſs not that Jeſus Chriſt is come in the Fleſh. This is the Deceiver and the Antichriſt, ὁ ἀντίχριστος, there is the Article (ὁ) to demonſtrate an Aggregate of many by the ſame malicious ſpirit.

Antichriſt myſticall in oppoſition againſt the true ſpirit, anointing Head and Members to be Chriſt myſticall: *John* equally powred in Apoſtleſhip, limited in practice, freely (*Gal.*2.) by conſent, when the Apoſtles lived, ſurvived them.

His Epiſtolary Scripture ſtyled Catholick (Univerſal) to the Jewes primarily, ſecondarily to the Gentiles, among whom the Jews were ſcattered, the whole world κεῖται.

By Fundamentall policy laid in the evil oppoſite againſt Chriſt, 1 *John* 5.

John his Propheſie proſpected the *New Jeruſalem*, and her op-

poſites on the breadth of the earth againſt her Bridegroom, the Lamb Chriſt, *Rev.*20.

An hour of temptation to come on the inhabitants on the whole earth, ſave thoſe that have on them written the name of the *New Jeruſalem*, Rev. 3.

After a thouſand years Satan looſed, deceiving the Nations on the four quarters of the earth, to war againſt the Saints, and againſt the beloved City.

By the Providence of the Lord a thouſand years, as one day for their certain deliverance, as at another laſt hour, after the woe of the ſixth Trumpet for fall of the old City compoſed of the tenth men, *Neh.*11.

The ſound of the laſt Trumpet proclaimeth ruine to the cities of the Nations, (and expected by the Jews in truth of Gods promiſe, to be an advetſary to their adverſaries) the New *Babylon* by name in myſtery, with all unclean ſpirits, that had deſtroyed the place where Chriſt was crucified, violent and fraudulent, unclean ſpirits all, *Revelations chap.* 18. 2. then, or after to come.

*Notab.*2. The Roman hath expreſſe and principall engagement in this Antichriſtian oppoſition, foretold by *David*, *Pſal.*2. expounded by the Holy Ghoſt, *Acts chap.*4.24. [For againſt thy Holy Child *Jeſus*, whom thou haſt anoynted, both *Herod* and *Pontius Pilate*, with the Gentiles, and the people of *Iſrael*, were gathered together.] Behold this Antichriſtian combination applied firſt to the Roman Deputies, *Herod* and *Pontius Pilate*, in ſubordination to the great Potentate at *Rome*, by whoſe power, and for magnification of whoſe Soveraignty Chriſt was put to death in *Judea*, that there might be no King but *Cæſar*.

Chriſts Triumph in the ſecond *Pſalm*, expounded (*Acts* 13.) of Chriſts Reſurrection after death on the Croſs (the moſt ignominious way of death) inflicted by the Roman, argueth the Roman to be principal in that Antichriſtian combination againſt the *Meſſias*, Chriſt the anoynted.

*Notab.*3. The Roman Mightineſs continued Antichriſtian afterward, as ſignified by the Beaſt on which the great Myſticall City rideth, in Gods judgement continued the ſame, though under different forms of Government, *Rev.*17.8. The Beaſt that thou ſaweſt was, and ſhall ariſe out of the bottomleſs pit: It was under the ſixth Head, as Saint *John* then reckoned; five are fallen, the one is, and the other is not yet come: It ſhall ariſe out of the bottomleſs pit, to wit, under the laſt kind of Head-governour; but the ſame Beaſt which was, ſhall ariſe the ſame Beaſt in the ſame malignant Myſtery, ſtill Antichriſtian, yea, Arch-antichriſtian, ſeducing and embroyling other Potentates againſt Chriſt the Lamb, *Rev.*17.14.

*Notab.*4. Under the laſt Head is the Beaſt, by the Romaniſts ac-

acknowledgement Chriſtoph. p.2. pag. 37. *Catholici fatentur & evidentiſſimè probant Antichriſtum ſignificari per ultimum caput Beſtiæ.* Leſſius 91. d.17.c. *Antichriſtus ſignatur per ſeptimum Regem, qui eſt ultimum caput Beſtiæ.* Bell. Apol. 158. *Per Beſtiæ caput, quaſi occiſum & reviviſcens, Antichriſtum intelligi.* Idem de Rom. Pontif. lib.3.cap.15. *Priorem Beſtiam ſignificare vel Romanum imperium, vel multitudinem impiorum; unum autem, id eſt, Præcipuum ejus caput quod viſum eſt mori & reſurgere eſſe Antichriſtum. Erit enim Antichriſtus ſupremum & ultimum caput impiorum, & eſt ultimus Rex qui Romanum Imperium tenebit; tamen ſine nomine Romani Imperatoris*: That it is not the multitude of the wicked, it hath been already proved, it remaining therefore, that the Beaſt ſignifieth the Roman by *Bellarmine*'s interpretation, Antichriſt is to be the laſt Head, and ſhall hold as ſupreme, yet without the name of the Roman Emperour.

Is not the Pope the ſeventh Head, that was to be the laſt kind of Roman Head at *Rome*, holding Supremacy there, yet not in the Roman Emperours name? How nearly this toucheth the Pope? It may ſeem, either that learned man in the Profeſſors chair at *Rome*, not daring to ſpeak plainly, yet mannerly thereby would warn the Supreme there to beware of committing, or warn others to beware of the laſt Supremacy, which was to commit ſuch oppoſition againſt Chriſt there, or that the providence of God would over-rule ſuch learned advocate to ſpeak ſo, for the greater conviction of the Roman Head, that other may ſee cauſe enough to beware of it.

Item Suarez. lib.5.cap.6. ſect.6. &7. *Addo non deeſſe Catholicos Scriptores qui in cap.*13. *Beſtiam illam interpretantur eſſe Romanum Imperium, quæ certe non eſt improbabilis ſententia; cum in cap.*17. *probabiliſſimum ſit Beſtiam illam eſſe Romanum Imperium & veriſimile ſit in utroque loco eandem Beſtiam ſignificari neque ideo excluditur communis expoſitio quod illa Beſtia ſit Antichriſtus: Intelligitur enim non adæquatè, ut ſic dicam, ſed quia erit præcipuum caput illius Beſtiæ.* Thus you hear it acknowledged, to be the common expoſition, that Antichriſt is to be Head, chief Head, the laſt Head of the Seven-headed Beaſt, which you heard formerly diſcovered to be the Roman State; the ſixth Head whereof was the Emperial prevailing in the time of S. *John* and S. *Paul*, and the world knoweth that the Pope ſucceeded in temporall Headſhip over *Rome*. Conſider it (ô Chriſtian Soul) more and more ſeriouſly, till at laſt you hear the Popes call one another Antichriſt.

*Notab.*5. That laſt Head exceeding more juſtly blameable in theſe reſpects of Antichriſtian Myſtery:

Where Knowledge is more plentifull, Sin is more ſinfull, and the Judgements of God more dreadfull; in greater Truſt the grea-

greater Treachery; the fairer Shew, the fouler Hypocriſie; fraudulent and bloody worſe than meer violent; a ſeducer of thouſands more danger full than an Unbeliever, though perſecutors both: This hurting the Body, the other deſtroying Souls and Bodies in Hell-fire, under pretences of Salvation to deceive the Elect, if it were poſſible, as an Apothecary's ſhop, having painted pots full of poyſon, with ſnperſcription of ſalutary names, deceiving Chriſtians in Chriſts name; the Maſter-piece of Satans ſubtilty for conſummation of his enmity, to prevail in his chief Inſtrument, the Seven-headed Roman Agency; working, though in divers pretences, diverſly ſignified under the Viſionall forms of divers Heads, yet by the ſame ſpirit of Antichriſt, with the ſame aim of Roman Principality, furious and covetous, as ambitious for advancement of *Rome* the laſt, as revived Image of the former, in Gods juſt judgement, ſtill the ſame Dragon-like Roman though at laſt more deceiving in Lamb-like profeſſion.

Notab. 6. It being neither neceſſary nor likely, that the laſt hypocriticall and moſt deceitfull Head ſhould openly deny Chriſt, but in the deceivableneſs of Myſtery; Myſtery being writ on the forehead of a woman on a ſeven-headed Beaſt, with a Golden cup full of pleaſant allurements to blood.

Notab. 7. Thereupon it is not to be expected untill the laſt Head do the whole work, nor is it to be exacted, that a commentary ſhould apply to the laſt Head, whatſoever is ſaid of Antichriſt, but duly to diſtinguiſh about the name of Antichriſt, in this ſpeciall, and that other more generall acceptation of the name, leſt a great errour be committed in diſcharging this laſt Roman Head forſooth, becauſe uncapable of ſome words intended rather to the Roman under that Heathen Government, as Antichriſtian in that former ſenſe more common, a little manifeſtation whereof helpeth to clear our underſtanding, how the laſt Roman Head becometh Antichriſtian in this latter way moſt ſpeciall.

In remembrance of theſe ſeven notable Way-marks, God help us to diſcern and overcome it in his fear, and love of ſaving Truth, and all humble diligence in ſincerity, to his glory.

N. 2. Did not heathen *Rome* play the Antichriſtian againſt Chriſt, inaſmuch as againſt Chriſts Royal Parentage, and his native beloved countrey, by pretence of Umpeerage? ſo the Roman got dominion, and we loſt our liberty, ſaith *Joſephus*.

Whereupon followed the finall deſolation of the Temple, and of all *Jeruſalem*, and of the Holy Land, by the Roman expelling thence the Jews, ſo that they might not return to ſee the place of the Holy city but once a year, and that at diſtance from the top of a hill for a little while to weep, bribing the ſouldiers with money for leave to weep there a little longer, through Roman

jealouſie

jealouſie to prevent the King of Jews againſt the truth of Prophecies about the Son of *David*, to root out all the royall ſeed of *David*. *Euſeb. l. 3. c. 19.*

Againſt the ſafeguard of Chriſts Infancy, the Roman Inſtrument *Herod* killed a multitude of Infants, that Chriſt might not eſcape.

Againſt Chriſts proper Liberty, by Impriſoning and Whipping.

Againſt Chriſts Holy Face, with Spitting and Buffetting.

Againſt Chriſts Innocence, with falſe Condemnation of that Juſt One.

Againſt Chriſts his Honour, with Blaſphemies, and with Infliction of the moſt ſhamefull Roman Death; againſt Chriſts Life, with command to guard the Sepulchre; againſt Chriſt's Reſurrection, and againſt his Divinity, the Roman *Senatûs-Conſult* would not allow Chriſt to be God.

Againſt Chriſt his Kingdom, and againſt his believing Subjects, *Acts chap.* 17. it was exclaimed; Theſe all do contrary to the Decrees of *Cæſar* (the Dogmaticalls) ſaying, That there is another King, Jeſus.

In ſuch policy *Claudius Cæſar* had commanded all Jews to depart from *Rome*, *Acts* 18. 2. *Peter* crucified, and *Paul* beheaded under the wrath of *Rome*; *Ambroſe*, *Ser.* 66, 68. that thirty Biſhops of *Rome* were martyr'd, with many thouſands other Chriſtians in the ten bloody Roman Perſecutions, acknowledged to be Antichriſtian by the Rhemiſts Annotations on *Revelations* 17. 18.

All good Chriſtian hearts may ſadly mourn, that the Tempter then ceaſed not, to negotiate acts of Antichriſtian Fraud and Tragedy, though after a while not ſo bloody: yet againſt Chriſt, and againſt his Truth, under falſe ſhew of Chriſtianity moſt endangered when moſt ſecure: Licentious and Preſumptuous, at height neareſt the great fall, by the moſt righteous Judgment of God againſt the chief practicall Antichriſt in Satans methods of deceivableneſs, to deceive Profeſſors themſelves, by denying indeed what their words profeſs, ſo deceiving others to do evil by their examples, and thereby ſhaming the good profeſſion; others are deceived not to profeſs the Truth; others to the curſed Sedition of *Core*; others to follow the way of *Balaam*, curſing for the wages of Unrighteouſneſs; others, like *Sodom* and *Gomorrha*, dreadfull in exemplar Vengeance, minded again by the Apoſtles, and the Apoſtles own ſtrife about chiefly the Son of Perdition. *Judas* his title again to the chief expectative in that Myſtery of Iniquity may denote Hypocritical Fraud again, as by a Kiſs, to betray Chriſtians, and ſell the things of Chriſt, bought by *Simon Magus* his Bribery, with *Simon Peter* his Periury, denying his

Lord Chriſt and his indulgence; to keep Chriſt from his Paſſion for us whereupon the name of Satan was given to the perſwader of ſuch Indulgence, as would have damned us all; unſafe to follow the ſinns of any which overtake the beſt by Chriſt his Providence, thereby warning to have his Faith not in reſpect of mens perſons, as liable to ſlanders, as to infirmities, by Satans fallacies on all ſides.

Would either Satan ſlack his envious watchings, who never ſleepeth, or the Apoſtles ceaſe their watchful reſiſtances againſt Antichriſtianity, when *Magus* had a fall that broke his leg, or his thigh, or when for ſhame of that foyl in imitating Chriſts Aſcenſion, he leaped from a Tower that might break his own neck, daring beyond Chriſt, who would not fall from the Pinnacle.

Simon Magus, which before-time uſed Sorcery, and bewitched the people of *Samaria*, giving out, that himſelf was a Great one, to whom they all gave heed, from the leaſt to the greateſt, ſaying, *This is the great Power of God*: And to him they had regard, becauſe that of a long time he had bewitched them with Sorceries, but was converted, baptized, perverted, and diſcovered to be in the gall of bitterneſs, and in the bond of iniquity, cenſured to have neither part nor lot in the matter of procuring of the Holy Ghoſt, by Impoſition of Hands: bid therefore to repent of his wickedneſs, and pray God that the thought of his heart may be forgiven, and thereupon requeſting the Apoſtles to pray for him. All this in the eighth Chapter of the *Acts*, before Saint *Paul*'s own Converſion in the ninth chapter, would *Paul* imagine that *Simon* the Magitian, who was diſcovered, that he had ſo long before deceived, to be the great Deceiver, that was to be diſcovered ſo long after this: That *Paul* himſelf uſed great earneſtneſs of diſſwaſion, not to ſuſpect as near; We beſeech you, by the coming of our Lord Jeſus Chriſt, that ye be not troubled, neither by Spirit nor by Word, nor Letter, as from us, as that the day of Chriſt is at hand; for before that, the Man of Sin muſt be revealed. Thus *Paul* argueth in the ſecond chapter of the ſecond Epiſtle to the *Theſſalonians*; at the time whereof he alledgeth his own cuſtom in every Epiſtle, ſo betokening that to be one of his laſt Epiſtles not long before his death, that was not long before the deſtruction of the Jews, uncertain as the coming of a thief in the night. What coherence in theſe things, with the day which he would not have the Gentiles (theſe *Theſſalonians*) ſuſpect to be near at hand?

Would *Paul* have this to be revealed anew? A revelation to ſignifie this obſcurely, which Chriſt in his Goſpel had thundered out before ſo manifeſtly, ſpecially that of *Daniel*, who foreſaw the great Monarchies in the viſions of Beaſts; and by their divers Heads, divers forms of Governments: where divers ſucceeded

ceeded in the ſame Government, they are comprehended under the ſame viſionall Head, as elſewhere proved in large Chapters for expoſition of the ſeverall Beaſts Prophetiquely viſioned; The laſt Head of the ſeven-headed Roman Beaſt, proſpecting beyond the thouſand years, is concerned in this charge of Antichriſtians, for contempt of good warning; for imitation of the former evil, and hardneſs accuſtomed therein: For contempt of good warning of the bleſſed Apoſtle *Paul* to the Romans, *ch.* 11.21. Be not high-minded, but fear: If God ſpared not the naturall branches, leſt he alſo ſpare not thee.

The Jews, natural Branches, were cut off from Chriſt by their high mind, about an outward Kingdome of Chriſt: And the Romans imagination of ſuch a temporall outward Kingdom to themſelves transformed them as into an Image, in imitation of the former Beaſt, like a Leopard: Can a Leopard change his ſpots? So may ye that are accuſtomed to do evil.

Notwithſtanding the profeſſion of Chriſtianity, Roman Profeſſors were long infected and ſowred with the old Leaven of *Rome* in Heatheniſh ſuperſtitions, accuſed by the wiſdom and holineſſe of thoſe antient times which knew them.

Onely blame not our eyes for reading the plaints of ancient Honeſty.

Salvianus, the reverend and godly Biſhop, of another place near enough to know, witneſſeth of *Rome* in his time under Chriſtian Emperours.

> *Numquid non conſulibus & pulli adhuc gentilium ſacrilegiorum more paſcuntur? & volantis pennæ auguria quæruntur, ac pene omnia fiunt, quæ etiam illi quondam pagani veteres frivola atque irridenda duxerunt? Et cum hæc omnia ipſi agant qui annis nomina tribuant, & à quibus anni ipſi exordium ſumunt, credimus nobis bene annos poſſe procedere qui à rebus talibus ordiuntur? Atque utinam ſicut hæc propter conſules tantum fiunt, ita illos tantum inceſtarent propter quos fiunt. Illud eſt feraliſſimum & graviſſimum, quod cum conſenſu publico aguntur. Honor pauciſſimorum ſit crimen omnium.*

With Idolatrous cuſtomes and ſuperſtitious auguration by Birds and Fowls, *Rome* retained her antick ſport of Beaſt-baiting men, whereby men were devoured or torn for a ſpectacle of delight.

> *Nihil fermè vel criminũ, vel flagitiorũ eſt quod in ſpectaculis non ſit, ubi ſummum delitiarum genus eſt mori homines, aut, quod eſt morte gravius acerbiuſque, lacerari: expleri ferarum alvos humanis carnibus; comedi homines cum circumſtantium lætitiâ, conſpicientium voluptate; hoc eſt non minus pene hominum aſpectibus quam beſtiarum dentibus devorari. Sedhæc in-*

inquis non ſemper fiunt. Certum eſt, & præclara erroris eſt excuſatio, quia non ſemper fiunt, quaſi vero unquam fieri debeant quæ Deum lædunt, aut ideo quæ mala ſunt bene fiant. Nam & homicidæ non ſemper occidunt, tamen homicidæ ſunt etiam quando non occidunt; & latrones omnes non ſemper latrocinantur, ſed latrones tamen eſſe non deſinunt: ſic utique omnes hi qui iſtiuſmodi ſpectaculis delectantur, etiam quando non ſpectant, innoxii tamen à ſpectaculorum maculis mente non ſunt, quia ſemper vellent ſpectare ſi poſſent, ſaith he.

Witneſs good enough to ſhew, that the Roman beſtiall fierceneſs of thoſe times, might alſo deſerve that ſtyle of *Beaſt*. And that *Rome* might deſerve that ſtyle of *Harlot*, it is as cleare by what *Salvianus* lamenteth of abominable uncleanneſſe there.

Talia ſunt quæ illic fiunt, ut ea non ſolum dicere ſed etiam recordari, aliquis ſine pollutione non poſſit.

Ecce innumera Chriſtianorum millia in ſpectaculis rerum turpium commorantur.

O amentia monſtroſa! Chriſto circenſes offerimus & mimos, Chriſto pro beneficiis ſuis theatrorum obſcœna reddimus, Chriſto ludicrorum turpiſſimorum hoſtias immolamus.

Ubi Chriſtianitas noſtra, qui ad hoc tantummodo ſacramentum ſalutis accepimus, ut majora poſtea prævaricationis ſcelera peccemus?

Quid fieri prodigioſius potuit, in urbe Chriſtianâ, in urbe Eccleſiaſtica quã quondã doctrinis ſuis Apoſtoli inſtituerant, quã paſſionibus ſuis martyres coronarunt, viri in ſemet ipſis fœminas profitebantur; & hoc ſine pudoris umbraculo, ſine ullo verecundiæ amictu: ac quaſi parũ piaculi eſſet, ſi malo illo tantũ inquinarentur authores, per publicam ſceleris profeſſionem fiebat etiã ſcelus integræ civitatis. Videbat quippe hoc univerſa urbs & patiebatur, videbant judices & acquieſcebant, populus videbat & applaudebat, ac ſic diffuſo per totam urbem dedecoris ſceleriſque conſortio, etſi hoc commune omnibus non faciebat actus, commune omnibus faciebat aſſenſus.

How ſtood the Clergy-men affected in thoſe better times of *Rome*? *Salvianus* anſwereth upon another occaſion, as if it were objected thus:

Atque hæc videlicet laici tantummodo non quidem etiam clericorum ſeculares tantummodo, non multi etiã religioſi, imo ſub ſpecie religionis, vitiis ſæcularibus mancipati qui ſcilicet poſt veterum flagitiorum probra & crimina Titulo Sanctitatis ſibimet Inſcripto, *non converſatione aliis ſed profeſſione, nomen tantum mutavere non vitam, & ſummum Divini cultûs habitũ magis quam actum exiſtimantes, veſtem tantummodo exuêre non mentem.*

Qui à conjugibus propriis abſtineatis.

Et

Et cum profiteantur continentiam corporum, incontinentiâ debacchantur animorum, novum prorſus converſionis genus. Licita non faciunt, at illicita committunt; temperant à conjugio & non temperant à rapina.

Quid agis ſtulta perſuaſio? peccata interdixit Deus, non matrimonia.

Behold *Rome* changed in Profeſſion, not in Converſation, in Garment for the Body, not in Judgement of Mind; Vice and Impurity becoming as it were the nature of Romans.

Vitioſitas & impuritas quaſi germanitas quædam eſt Romanorum hominum, & quaſi mens atq; natura.

Thus Biſhop *Salvianus*, againſt whom what juſt exception? What excuſe here for *Rome*, in ſo great corruption of body? Did none of theſe ill humours aſcend unto the head? Was not the then Head ill affected alſo, where it is to Gods glory for manifeſtation of his judgements, juſt and true, ſpeak out Hiſtory? Was not *Conſtantine* ferall at firſt? Yea; Roman Catholicks writ as if he intended to bathe in the blood of Infants: His body ſtroke with Leproſie for his ferity, murthering his own ſon *Criſpus, furore tyrannicæ patriæ poteſtatis*, murdering his own wife *Fauſta*, murdering his Nephew *Licinius*, and many other, not ſparing his near kindred and friends; that he preſented the Church of God, in fear of which perſecution *Sylveſter* Biſhop of *Rome*, with his Clergy, fled into the mountain *Soracte*, *Poſt tot tamque immania ſcelera perpetrata*, that after ſo may great Furies, *Conſtantine*, in remorſe of conſcience, to be expiated from his heynous crimes addreſſed to his Heathen Prieſt, *Patratis ſacris*, ſaith *Zoſimus*, and out of him *Car. Baron*: and your *Binius*. But one D. *Crakenthorp* doth excellent ſervice in defence of *Conſtantine*, from thoſe calumnies of *Zoſimus*, and other Heatheniſh Writers, angry for his embracing Chriſtianity, yea, and defence of his Imperiall Majeſty, ſo falſely charged by Roman Catholicks, to their advantages of great largeſſes for the pretended Baptiſm of him at *Rome*, though he were not not baptized there, but at *Nicomedia*.

Your ſelves ſuppoſe the Dragon not utterly driven out of him, untill at Baptiſm the Devil was renounced, and ſoon after Baptiſm he died a glorious inſtrument of Gods Grace and Peace unto the Church of Chriſt: If any thing were juſtly blameable, it might ſeem to be that delay of Baptiſm, which had ill conſequence in exampling others to defer their ſubmiſſion (and ſo far againſt ſubmitting) to Chriſt with Sacramentall ~~re-initiation~~ renuntiation of the Dragon, that old Serpent, hankering thus a long time, as moſt unwilling to forſake his Capitall Hold in *Rome*.

Obj. "Another charge there is againſt the Baptiſm as unſound, "if the Baptiſt were *Euſebius Nicomedienſis*, an Arrian Heretick,

"againſt the God-head of Chriſt, after recantation lapſed again "and again the third time unto death, inſomuch that *Arrians* "were called by his name, *Euſebians*; and for his ſake, the faith- "full Biſhop *Athanaſius* was ſent into baniſhment by *Conſtan-* "*tine*, unrecalling it at his death: a crooked ſign of his Or- "thodoxie.

Sol. The defence of D. *Crakanthorp* is fair, that *Conſtantine* an Orthodox Emperour in his royall ſincerity, was baptized while *Euſebius* profeſſed the truth, though with a falſe heart, diſcovered after the death of *Conſtantine*: and that he baniſhed *Athanaſius*, not for his Orthodoxy, but for a politick reſpect, accuſed as diſloyall in procuring the hinderance of ſome Ships; yet, upon better information, underſtanding the fraudulence of his accuſers oath, the good Emperour intended to recall him, but was prevented by death within few dayes after he was baptized: If we may have leave for a ſyllable in your more adviſed deliberation; whether it were better for Papiſts to remit their extreme rigour in requiring the Miniſters ſound intention, as of abſolute neceſſity, for the Salvificall effect of Baptiſm, or for want of ſuch Orthodox intention in the Baptiſt, through invalidation of the Baptiſm, to damn that admirable Organ of Grace and Clemency, whom Chriſtendom in all ages ſince with thankfulneſs held for a bleſſed moſt Saint; as if God had founded the ſtrength of Salvation ſo weakly, that ſo principall a Pillar in uſe of the principall Ordinance Divine, with a ſound mind, might be blown down to Hell, without the breath of ſo much as a ſyllable, by the mere ſecret thought of a falſe Courtier. God forbid. Yet God bleſs all Kings on earth from ſuch falſe-hearted flatterers, leſt their publick acts, though with good minds, become ill examples, through proneneſs of all to the worſe, whether in judging or imitating. *S. Hierom, chron. an.* 31. *Conſtantini* did judge, that the Emperour declined toward the *Arrian* Sect, *in Arianam ſectam.* So did *Luciſer* the Biſhop of *Calacet. l.*1. *pro Athanaſ. p.*57. as if *Conſtantine* had baniſhed *Athanaſius* in hatred for his refuſing to be an Arrian, *Quia noluerit eſſe Arrianus.* Theſe miſtaking in lamentation of godly jealouſie, but others worſe in imitation. *Bin. not. Conc. Carth.*3. calleth this a cuſtome, *Inoleverat conſuetudo ut plerique*, that moſt men deferred their Baptiſm untill their latter age, *uſque ad provectiorem ætatem.* His imperiall ſon *Conſtantius*, not onely followed in delay of Baptiſmall Sacration, untill his extreme age, but long perſiſted in hatred of *Athanaſius*, and perſecution tyrannicall and hereticall, in favour of Arrians, againſt the God-head of Chriſt, and therefore was cenſured of Antichriſtianity by S. *Athanaſius*, whoſe judgement in the Creed is admired.

Quid igitur hic (Conſtantius) *quod Antichriſti eſt, omiſit? aut quid ille, ubi venerit, plus committere potuit?* Athan. ep. ad ſolit. vitam agentes, p.238.

Of

Of *Conſtantius* enough; yet let us take the cenſure of *Binius* againſt him in *Conc. Mediolenſi.*

Univerſale fuit Concilium, quod permiſſu Conſtant. Imper. *à Liberio pontifice eſt indictum, reprobatum: Cum enim huic conventui ab Eccleſia ad palatium tranſlato, una cum ſatellitio adhuc cruentus innoxiorum ſanguine præſideret hæreticus Imperator; cumque in eo Arrianis omnia concederentur, Catholicis autem Epiſcopis, ſuffragiis eorum vetitis ac vilipenſis, omnia negarentur, parati aſtarent expediti lictores; ſancirentur non Canones, ſed Epiſcoporum degradationes, ſcriberentur ac ſubſcriberentur exiliorum ſententiæ; cum denique in eadem, Arriana proccacia Orthodoxorum conſtantiam & in dicendo libertatem per vim opprimens nihil non auderet, quis non illi præfixum Concilii nomen jure ademerit; idque Tyrannorum potius conſultationem, Diaboli Synagogam, conventum malignantium, conjurationem Arrianorum, factionem ſceleratorum, conſpirationem impiorum, ac demum publicorum latronum violentam graſſationem appellaverit?*

Herein, as *Liberius* was baniſhed for his diſſent; for his after-conſent, is not *Liberius* to be concluded in this Arrian Conſpiracy, called here *Satans Synagogue?* Synagogue of Satan? what, under the Governours of Chriſtian *Rome?* O miſ-government, which bred a worſe Monſter in the ſame Pope's time under the next Emp. *Julian*!

Novo & inaudito genere perſecutionis Chriſtianos aggreſſus fuit: gloriam Martyrii invidens, id ſedulo egit per ſuos, ne qui cauſa pietatis, ſed tantùm alicujus criminis nomine ut facinoroſi punirentur: (Did not Saint *John* forewarn, that the Beaſt would blaſpheme the Saints?) *Omnia privilegia Chriſtianis ademit; neve injuria affecti audirentur, in judiciis conſtituit: Artes eos docere vel diſcere vetuit.*

Contumeliæ cauſa, & ad Chriſti nomen delendum publica lege præcepit ut Chriſtiani Galilæi vocarentur, refert Theodoret. Julianum, ſimul ac telum ab Angelo immiſſum in corpore excepiſſet, manum protinus ſanguine impleviſſe & illum in aerem projeciſſe, ac dixiſſe, VICISTI Galilæe, Binius vita Liberii.

The ſpirit of Antichriſt, which Saint *John* had formerly noted to be in the world, was not expired, but ſeemed violently to breath in this impenitent Roman Haughtineſs, which by publick Law commanded Chriſtians to be called Galilæans, that he might utterly root out the name of Chriſt: And in his Succeſſor the Co-Emperour *Valens* (to root out the truth of Chriſtianity, though more covertly) baptized by an Arrian, and bound by oath to perſevere in Arrian profeſſion, and to root out of the Church all that believed Chriſt to be God.

Poſt Jovianum noctu exanimatum, reliqui duo confeſſione cla-

clari qui cum Joviano ſub Juliano Zonam militarem deponere maluerunt quam diis ſacrificare Valentianus & Valens imperium Dei nutu ac voluntate conſecuti; Valens ad tertium annum imperator Catholicus bono conſilio ſalutarem baptiſmum expetens, uxoris Arrianæ blanditiis delinitus, peſſimo conſilio ad Arianos tranſit, & ab Eudoxo Arrianorum nequiſſimo baptizatus ab eo juramento obſtringitur, ut in impio ſuſcepto dogmate perſeveret & adverſa ſentientes ubiq; Eccleſiis exigat. Ex Baronio Bin. ibid.

That Arrian craſie time gave ſcandall to that other Antichriſtian monſtrous Hereſie againſt Chriſts holy Spirit, wherewith he became the Chriſt, that is, the Anoynted: *Macedonius* then beginning to teach againſt the God-head of the Holy Ghoſt. In which cauſe *Liberius* ſtirred ſo much, that he thereby gained credit in the end, as if he had recovered out from his Arrian infection: And yet his Succeſſor Pope *Damaſus*, mentioneth it not in his life. Could he be ignorant, or (if it had been ſo) would he be ſilent in ſuch needfull exigence, to purge the honour of his Roman See, ſo polluted?

God ſent an angry Judgement of barbarous Goth-armies to burn the City *Rome*, and overthrow the Roman Empire, which began to flouriſh under the name of *Auguſtus*, and ended under that name of *Auguſtus* the litle, *Auguſtulus*, about the year 475.

The Imperiall Headſhip of *Rome* being confeſſedly the great impediment which hindred the laſt kind of Headſhip from accompliſhment of Antichriſtianity: This was but a degree of removing that impediment, in as much as the Empire was divided: The Weſt decayed thus, the Eaſt held out longer; although it was a kind of removall to be ſo diſtant from *Rome*, the place moſt affected for excreſcence of that fatall myſterious new Head-ſhip, which on purpoſe wrought earneſtly for that tranſlation of the former Head unto the Eaſt.

Is not that Author approved by the Roman See, which under that high title of *Auguſt.* Triumph affirmeth, that the tranſlation of the Empire to the Greeks was by the Pope's authority, *Quæſt.* 37. *art.* 3. *Authoritate Papæ Imperium a Romanis ad Græcos fuit tranſlatum, quia Conſtantinus hujuſmodi fecit tranſlationem authoritate ſummi pontificis.*

The Author appeareth in that untrue Donation, as if when *Conſtantine* allowed his Palace, he had given his Empire of *Rome*, to the Pope; who thereupon ſoon oſtended himſelf an Image of the Emperiall Pomp in red, the colour wherein Chriſt was mocked; although the Emperour upon his death declared in his laſt Will and Teſtament to the contrary.

Some of the Emperours in the Eaſt, the more they were remote, the more good motions they had for purging *Rome* from Heathen Superſtition.

About

About the year 534. *Juſtinian* perfected his excellent Books of the Civil Laws, to ſuppreſs all the ancient Superſtitions and Idolatrous Edicts; and with civil Conſtitutions ordered Patriarchs, as his ſubjects, limited their juriſdictions, and advanced what Churches he would to be Patriarchall, as it is plain by that of *Carthage*, to be like that of *Juſtiniana prima*, which for honour of his Name he made independent, the Church of his Nativity.

Far be it from all honeſt hearts to reproach the goodneſs of Chriſtian Emperours, or to reſiſt the power of any civil Magiſtrates in chiefe, holding their honourable right to be Head, not alone of the good, but of the bad, in that malignant Roman Myſtery, viſioned in Gods Word by the Beaſt, Antichriſtianing more, as they more oppoſed the good Emperiall Chriſtians.

Hence, therefore, have a more vigilant eye of caution againſt the more increaſing impoſtumation of Papiſh Head-antichriſtianity; the ſubtill Spirit whereof, under ſo good an Emperour, ceaſed not to work by the judgement of Pope *Silverius*. Pope *Vigilius* was a convicted Antichriſtian.

Quonam alio nomine quàm lupus, fur, & latro, pſeudo-epiſcopus ac demiq; Antichriſtus in re potuit appellari? Baron. an 538.n.40. *Silverius oſtendit univerſo orbi, Vigilium non referre Simonem Petrum, ſed Simonem magum; neq; vicarium Chriſti ſed antichriſtum*, ann. 539.n.4.

Cernebant quod rurſus Idolum collocandum eſſet in templo, conſpiendumque abominationem deſolationis ſtantem in loco ſancto, ann. 540.n.7.

Here you ſee *Vigilius* called Idol, more like to *Simon Magus*, ſeeking to get the Biſhoprick of *Rome* with bribery, than to *Simon Peter*, and reſembling not Chriſt, but Antichriſt: Why? for binding himſelf by Oath, and under his hand-writing (that if he were made Biſhop of *Rome*) he would annull the Council of *Chalcedon* (fourth of the famous holy General Councils) which had eſtabliſhed the Chriſtian Faith againſt *Eutiches*, that had denied the truth of Chriſts fleſh (the deniall whereof is Antichriſtianity by the judgement of God: *John* 1 ep. ch.4.)

And moreover *Vigilius* undertook to reſtore *Authimus*, *Severus*, and other Biſhops depoſed for their Eutichean Hereſie; *quòd cum omnium ſchiſmaticorum ſcelera ſuperet ſcelus Vigilii, illud, quo cum hæreticis pacto, dataque pecunia per laicum hominem primæ ſedis Antiſtitem Silverium vi expulit, expoliatumque ſacerdotalibus indumentis procul in exilium ejecit; & ſententia Imperatoris reſtitutum, in inſulam relegavit, atque ibidem morti occumbere coegit; non deberet alicui mirum videri, ſi homo perditus, alienæ ſedis emptor & violentus invaſor, lupus, fur, & latro non per verum oſtium ingreſſus pſeudo-epiſcopus, & quaſi Antichriſtus, vivente adhuc legitimo paſtore & epiſcopo*

ad ſchiſma pernitioſiſſimam hæreſim addidiſſet. Bin. *n tis in liberatum,* excuſeth the Biſhoprick of *Rome* from what *Vigilius* did, while he was an intruder, before the death of *Silverius:* yet

Sol. After the death of *Silverius,* procured by *Vigilius, Vigilius* was more blood-guilty by this very confeſſion of *Binius,* and of *Baron.* 540. n.4. *Silverii necis cooperatio eum redarguit.*

Ob. And although *Vigilius* reſigning his ill gotten See (thereby to prevent the danger of deſerved expulſion for his former crimes) was elected again, and approved afterward as legitimate Biſhop of *Rome.*

Sol. It was but hypociſie; *Vaſer homo hujuſmodi viam aperiendam curavit, ut ob perpetrata delicta ejici nunquam poſſet: ſecurus de Belliſarii voluntate, haud dubiam jecit aleam, cum ſciret eandem quam vellet faciem redituram. Quòd Vigilius id fecit tanquam repreſentans in ſcena comediam non ex animo, facilè mihi perſuadeo.* Baron. an. 540. n. 4. & 5.

This hypocrite in reſigning was no leſs hypocrite: After he was choſen again, according to his wicked confederacy with the Empreſs, he ſent a communicatory Writ to the chief Biſhops of that Eutichean hereſie, ſignifying that he had, and then did, hold the ſame faith with them, but requeſting them to keep it ſecret for a while, and to uſe ſome words of ſuppoſition againſt him, that he might more eaſily bring to paſs his intention, while others of the contrary faith were ſecure of him. This Writ (though *Binius* would, if he could, have pulled into ſuſpition of Forgery) ſtandeth ſo clearly teſtified (by *Liberatus* and *Victor,* grave authors of that time) that Card. *Bell.* yieldeth it to be no Forgery, *l.* 4. *c.* 10.

> *Cum veſtigium nullum appareat corruptionis in libro Liberatti, et revera non pugnet narratio Liberati cum narratione pontificalis: Dico, Vigilium ſcripſiſſe illam epiſtolam & damnaſſe Catholicam fidem, ſaltem exteriori profeſſione.*
>
> *Tamen non palam neque hæretico animo ſed occultè propter cupiditatem præſidendi. Scribit enim ut caveant ne epiſtolam illam ullus videat, & ut ſint omnia occulta uſque ad tempus: erat enim Vigilius tunc in anguſtiis ſummis, in quas eum ambitio ſua conjecerat. Nam ſi palam ſe hæreticum profiteretur, metuebat Romanos, qui hæreticum ſedere in Petri Cathedra nunquam paſſuri videbantur; ſi è contrario ſe Catholicum profiteretur, metuebat Imperatricem hæreticam, cujus operâ pontificatum adeptus fuerat: Itaque rationem illam excogitavit, ut Romæ Catholicum ageret, & interim per literas apud Imperatricem, Hæreticum ſimularet.*

What more egregious hypocriſie, than to profeſs Hereſie, which being rooted in an oath, was more likely to have conſent of mind? But to leave that to God alone, ſearcher of all hearts, (2 *Chron.* 6.) It ſerveth our caſe, to have *Vigilius* his outward pro-

profeſſion of Hereſie thus acknowledged, and not ſalved by that pretence of *Bin*: to which alſo *Bell*: flieth; as if *Vigilius* had ſent that Writ before the death of *Silverius*, to ſatisfie the demand of the Empreſſe, whereas the demand of the Empreſſe was after the death of *Silverius*, as *Nauclerus* ſaith, *gener.* 18. *Silverius* being dead, *Vigilius* was choſen Pope, which when *Theodora* knew, *quod poſtquam comperit Theodora*, ſhe writ unto him to perform his promiſe about *Anthimus*, *&c.* It is therefore unlikely that he had writ this before, to perform his promiſe about *Anthimus*; yea, *Vigilius* himſelf ſeemeth to acknowledge, that his promiſe was untulfilled a little before at the return of *Silverius*, when he was delivered into the hands of his Keepers, or rather Murtherers, upon the requeſt of *Vigilius*, who ſaid unto *Belliſarius*, Otherwiſe I cannot do, *Non poſſum facere quod à me exigis*, I cannot do what is required by you: By *Belliſarius* two things being then required of *Vigilius*; One, to perform his promiſe about *Anthimus*; another, to pay the 200. pieces of Gold promiſed unto *Belliſarius*, for procuring the Biſhoprick of *Rome*; both which he refuſed upon his firſt choice, untill at that exigent of *Silverius* his return, whoſe removall *Vigilius* ſo preſently procured, under pretence of inabling himſelf afterwards to perform what was required: That *Silverius* was dead in *Irena.* 540. the year of his return *Gretzer*: Defence of *Bell: l.4.c.*10. And if any will not be perverſe, they may underſtand enough the plain order of ſtory by *Liberatus* c.22.

Silverius ad palatium venit, qui ſolus ingreſſus, à ſuis ulterius non eſt viſus. Et alia die Belliſarius convocatis præsbyteris, & Diacon. & Clericis omnibus, mandavit eis ut alium ſibi Papam eligerent; quibus dubitantibus & nonnullis ridentibus favore Belliſarii ordinatus eſt Vigilius. Silverius autem in exilium miſſus eſt in civitatem provinciæ Lyciæ.

Poſt ordinationem autem ſuam compellabatur Vigilius à Belliſario implere promiſſionem ſuam quam Auguſtæ promiſerat (viz. about Anthimus, *&c.) & ut ſibi redderet duo auri centaria promiſſa. Vigilius autem, timore Romanorum, & avaritia patrocinante, nolebat ſponſiones ſuas implere.------ Sed, prævalente Imperatoris juſſione, Silverius ad Italiam reductus eſt. Cujus adventu territus Vigilius, ne ſede pelleretur, Belliſario mandavit: Trade mihi Silverium, alioquin non poſſum facere quod à me exigis: ita Silverius traditus eſt duobus Vigilii defenſoribus, & ſervis ejus qui in palmariam inſulam adductus ſub eorum cuſtodia deficit inediâ.*

Vigilius autem (mark the conſequence after this narration of *Silverius* his death) *Vigilius per Antoninam p. Belliſarii conjugem implens profeſſionem ſuam quam Auguſtæ fecerat, tamen ſcripſit epiſtolam.------* Scio quidem &c.

Sed

Sed quia modò gloriosa filia mea patricia Antonia Christianissima desideria mea fecit impleri, quod fraternitatis vestræ præsentia scripta transmitterem, salutans ergo vos gratia qua nos Deo nostro Christo salvatori conjungimur, & eam fidem quam tenetis Deo ad juvante, & tenuisse & tenere significo sciens, quia illud inter nos prædicamus, & legimus, ut et anima una sit & cor unum in Deo, profectûs mei qui vester est, Deo adjuvante, vobis gaudia maturavit ex animo (Mark this O *Bellarmin!*) *ex meo animo sciens fraternitatem vestram quæ optat, & libenter amplect. Oportet ergo ut hæc quæ vobis scribo, nullus agnoscat: sed magis tanquam suspectum hic me sapientia vestra ante alios existimet habere, ut facilius possim hæc quæ cœpi, operari & perficere.---- Et Subscriptio.*

Orate pro nobis Deum, mihi fratres in Christo domino nostro charitate conjuncti. Sub hac Epistola, Vigilius Fidem suam scripsit, in qua, duas in Christo damnavit naturas.

An expert Courtier chusing a woman, instrument of his intended dissimulation, to comply with the Emperour's covenant in open refusal of what the Empresse demanded, & yet in secret to comply with the Empresse, so that she might understand by the noble Lady what he writ according to his promise for Communion in faith with those *Eutichian* Hæreticks, *Theodosius* Bishop of *Alexandria*, *Anthimus* of *Constantinople*, and *Severus* of *Antioch*, to whom this Epistle was written as *Victor Tom. in chron. sub an.* 2. *post Con. Basilij.*

Notwithstanding the caution of secrecy for a time, yet the chiefe Roman Patriark professing to communicate with those other three Patiarcks in their faith for which they were deposed, implying by the truth of their faith, their Deposition to be unjust, and therefore in his judgement, by right, standing as Patriarcks: this profession is publique in respect of the persons, and publique in respect of the faith, which is the same whether secretly preached or openly, so that he who teacheth an Heresie for faith unto some, may teach an Heresie for faith when hee speaketh to teach all, the same faith appertaining to all. And all easily sliding into the faith commended by such patriarchal Communion, hereby was indangered that contrary doctrine of the *Chalcedon* Councell, against which this whole confæderation aimed, *Liberat. ibidem.*

Augusta vocans Vigilius profiteri sibi secreto ab eo flagitavit, ut si papa fieret tolleret Synodum (Calcedon.) *& scriberet Theodosio Anthimo & Severo & per Epistolam suam eorum firmaret fidem, promittens dare ei præceptum ad Bellisarium ut papa ordinaretur, & dari centuria septem: Libenter suscepit ergo Vigilius promissum ejus, amore Episcopatus & Auri.*

Vigilius in love of the Roman Bishoptick and of Gold, willingly took upon him the promise, against the Councell of *Calcedon*

cedon, and for *Anthimus*, the deposed hereticks, to whom though the Empress were overmuch adicted, yet *Vigilius* did more excite her.

Instigabat ardentem, saith Blondus, *dec. 1. l. 5. initio. Prona voluntate tua promisisti de patre nostro Anthimo*, said the Empress in *pontificali*, where it is also noted how he was used at *Rome*. *Videntes Romani quod mota esset navis in qua sedebat Vigilius, cæpit populus jactare post eum lapides, fustes, & cacabos, & dicere, fames tua tecum, mortalitas tecum, malefecisti Romanos, male invenias ubi vadis.*---- And how at *Constantinople*

Fecit mitti funem in collum ejus, & traxerunt eum per totam civitatem usq; ad vesperum; tunc misso in custodiam dabatur ei modicum panis & aquæ.

So fareth Dissimulation, abhorred on both sides, and ill intreated, even in moving for good. The motion, I grant, was good then, against his wicked promises: Though the goodness were not as you would, by vertue of his place, which could not keep his predecessor being good; unlikely therefore to make him good, having admitted him evil and uncapable, through murther of his predecessor, and through his excommunication by the true Pope in Council. *Silv. ep. 1. ad Vit.*

Thou art led with audaciousness of the most evil spirit; thou art mad with ambition, thou labourest to bring the crime of Errour or Heresie into the Apostolick See; thou followest the steps of *Simon Magus*, whose Disciple thou shewest thy self by thy works, by giving money, by thrusting out me and invading my See: Receive thou therefore thy sentence of Damnation, *Sublatumque tibi nomen & ministerium sacerdotalis dignitatis agnosce*; Know that thou art deprived of thy name and all Miniſteriall Priestly dignity, being damned by the judgement of the Holy Ghost, and by the Apostolick authority in me.

Was he freed from this sentence of Deprivation, Degradation, and Damnation? or died he curst by that Roman? not to speak of Gods judgement, before whom he must answer for another as great, if not greater, opposition against the fifth General council, that did define the *tria capitula* to be hereticall; and did accurse all defenders of them: Yet did *Vigilius* defend those *tria capitula* to be Orthodox in a publick constitution with his Apostolick authority, when he had been elected Pope again, after the death of *Silverius*. What excuse now *Vigilius*'s publick definition constitute is recorded by C. *Baronius* the Pope's Library-keeper; that therein *Vigilius* defendeth those three *capitula*, the case is plain, believe your eyes: And it is as plain, that the fifth Generall council did condemn and accurse those three *capitula* for hereticall; these hereticall points of Doctrine are therein taught.

That the Son of God was not incarnate.

That the Virgin *Mary* was not Mother of God.

That the Nature of God and the nature of Man have no perſonall union in Chriſt, but affection and conſent.

That *Cyrill* was an Heretick, and his twelve Chapters impious, which were approved at *Epheſus* in the third General Council.

That *Neſtorius* was unduly condemned in that General councill at *Epheſus*.

That *Theodorus* his Creed was ſound, believing the Word of God to be one perſon, and Chriſt to be another perſon.

That the three *Capitula* contain theſe Hereticall points, it is exactly proved by the Council *Collat. 6. p. 575. & ſequentibus*: and abundantly maintained by learned Doctor *Crakanthorp*, to whoſe Tract (in title *Vigilantius Dormitans*) humble thanks in this myſticall plea againſt the Roman B. as antichriſtian here againſt Chriſts Perſon, as before againſt the nature of Chriſts Fleſh, and in both againſt Chriſts myſticall Body, the Church repreſentative in generall Council.

Vigilius in defining for the Epiſtle of *Ibas* (which is one of thoſe *tria capitula*) defineth againſt the firſt *Epheſine* Generall Council, which that Epiſtle of *Ibas* rejecteth. *Primam Epheſinam Synodum reprobat hæc Epiſtola*, ſaith *Conc. 5. Collat. 6. p. 563.*

Vigilius alſo defined againſt the *Calcedon* Council, in defining for this Epiſtle of *Ibas*, which taught contrary to what is defined in the Council of *Calcedon*, about the perſonall union of two Natures in Chriſt: Though this formerly convinced and therefore ſtill to be ſuſpected, Arch-diſſembler *Vigilius* (with a *Judas*-like kiſs, to kill) ſeemed to hold the *Calcedon* Council, which he had ſworn, and with a high hand in writing bound himſelf to oppoſe: This Oath might inwardly move the wheeles of this his profound and intricate agitation, by defending thoſe three *capitula* to ſhake the *Calcedon* definition about two Natures in one perſon of Chriſt; againſt *Eutycheans*, who believe but one Nature; and againſt *Neſtorians*, who believing two Perſons in Chriſt, were both deeply gratified by *Vigilius*, in both againſt Chriſt and Chriſt againſt *Vigilius* by his moſt heavenly wiſe inſpired Government of the Church, preparing thoſe two general approved Councils, to uphold the next (a three-fold cord) againſt *Vigilius* his aſſault over the next Generall Council, and againſt the Devils aſſault, thereby to make one man abſolute over Generall Councils, that ſeducing ſuch an haughty one, he might more eaſily ſeduce all with him: As in event, ſuch abſolute ſuper-conciliar authority being obtained in Generall Council at *Lateran* under Pope *Leo* the tenth, and imploied in the *Trent* Council with utmoſt advantages for the Roman, to be without

fear

fear of controul, and his errours and abuſes without hope of reformation through his lawleſneſs, as S. *Paul* foretold, that after the then prevailing Imperial Government (ſixth headſhip of the Roman ſeven-headed Beaſt) another head would become the Lawleſs man, 2 *Theſ.* 2. and thereby *Rome* an abſolute Queen, ſitting upon the waters (Nations, as waters meeting in the Sea of a Council Generall) the laſt Generall (the Council of *Trent*) after which no more Sea, *Rev. c.* 22. no myſticall Sea of a Generall council after that Sea, *Rev. c.* 16. the waters whereof are deadly to all who drink thereof: No ſafety but by following the Ark of covenant, where the waters, divided as in *Jordan*, at entrance into the Holy land, leaving the dead Sea upon the left hand; and as at departure out of ſpirituall *Egypt*, *Rev. c.* 11. with the ſong of *Moſes*, *Rev. c.* 15. for a way of eſcape in the divided waters of the red Sea: Behold the waters divided again, the myſticall waters of a Generall council, for the Pope's abſolute ſuper-conciliar power, fatally divided from the myſticall waters of Generall council, defining againſt ſuch abſolute power, attempted here by Pope *Vigilius* for overthrow of General councils; but, in event, to the overthrow of himſelf, and of the Pope's Supremedome in his exemplary caſe.

Vigilius defined for defence of the three Chapters: The definition is recorded by the Pope's Library-keeper, Card. *Baronius*, *anno* 553. the words whereof are pregnant.

Statuimus & decrevimus poſt præſentem definitionem: Vigilius huic conſtituto ſubſcripſi: That it was for defending the three *Capitula*, the tenour thereof is plain, and Card. *Baronius* granteth it to be for defence of the three Chapters, *Decretum pro defenſione* 3. *capitulorum*. *Vigilius* prohibited any to define the contrary, *Nulli licere aliter judicare*, ſaith he concerning *Theodorus* author of the firſt Chapter, *Nec ab alio quopiam condemnari concedimus*.

And for the Author of the ſecond Chapter, *Statuimus & decrevimus*, ſaith *Vigilius*, we decree that none *ſub taxatione nominis ejus*, tax under his name. The third chapter, which is the Epiſtle of *Ibas*, (containing hereticall Doctrines above alledged) Pope *Vigilius* defendeth and commendeth as if it had been definitively pronounced to be catholick in a Generall council.

In concluſion, to confirm all that his decree hath about theſe three chapters, he forbiddeth all, of whatſoever Eccleſiaſticall dignity, to write or teach, or to make any queſtion about the three chapters after this his definition, *Aut aliquam, poſt præſentem definitionem, movere ulterius quæſtionem*; and if any thing againſt the three chapters ſhould be done, ſaid, or written, we do reject it by Apoſtolick power.

Hoc modis omnibus authoritate Sedis Apoſtolicæ refutamus.

This

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That *Theodorus* his Creed was ſound, believing the Word of God to be one perſon, and Chriſt to be another perſon.

That the three *Capitula* contain theſe Hereticall points, it is exactly proved by the Council *Collat.6.p.575. & ſequentibus*: and abundantly maintained by learned Doctor *Crakanthorp*, to whoſe Tract (in title *Vigilantius Dormians*) humble thanks in this myſticall plea againſt the Roman B. as antichriſtian here againſt Chriſts Perſon, as before againſt the nature of Chriſts Fleſh, and in both againſt Chriſts myſticall Body, the Church repreſentative in generall Council.

Vigilius in defining for the Epiſtle of *Ibas* (which is one of thoſe *tria capitula*) defineth againſt the firſt *Epheſine* Generall Council, which that Epiſtle of *Ibas* rejecteth. *Primam Epheſinam Synodum reprobat hæc Epiſtola*, ſaith *Conc. 5. Collat. 6. p.563.*

Vigilius alſo defined againſt the *Calcedon* Council, in defining for this Epiſtle of *Ibas*, which taught contrary to what is defined in the Council of *Calcedon*, about the perſonall union of two Natures in Chriſt: Though this formerly convinced and therefore ſtill to be ſuſpected, Arch-diſſembler *Vigilius* (with a *Judas*-like kiſs, to kill) ſeemed to hold the *Calcedon* Council, which he had ſworn, and with a high hand in writing bound himſelf to oppoſe: This Oath might inwardly move the wheeles of this his profound and intricate agitation, by defending thoſe three *capitula* to ſhake the *Calcedon* definition about two Natures in one perſon of Chriſt; againſt *Eutycheans*, who believe but one Nature; and againſt *Neſtorians*, who believing two Perſons in Chriſt, were both deeply gratified by *Vigilius*, in both againſt Chriſt and Chriſt againſt *Vigilius* by his moſt heavenly wiſe inſpired Government of the Church, preparing thoſe two general approved Councils, to uphold the next (a three-fold cord) againſt *Vigilius* his aſſault over the next Generall Council, and againſt the Devils aſſault, thereby to make one man abſolute over Generall Councils, that ſeducing ſuch an haughty one, he might more eaſily ſeduce all with him: As in event, ſuch abſolute ſuper-conciliar authority being obtained in Generall Council at *Lateran* under Pope *Leo* the tenth, and imploied in the *Trent* Council with utmoſt advantages for the Roman, to be without

fear

fear of controul, and his errours and abuſes without hope of reformation through his lawleſneſs, as S. *Paul* foretold, that after the then prevailing Imperial Government (ſixth headſhip of the Roman ſeven-headed Beaſt) another head would become the Lawleſs man, 2 *Theſ.* 2. and thereby *Rome* an abſolute Queen, ſitting upon the waters (Nations, as waters meeting in the Sea of a Council Generall) the laſt Generall (the Council of *Trent*) after which no more Sea, *Rev.c.* 22. no myſticall Sea of a Generall council after that Sea, *Rev.c.* 16. the waters whereof are deadly to all who drink thereof: No ſafety but by following the Ark of covenant, where the waters, divided as in *Jordan*, at entrance into the Holy land, leaving the dead Sea upon the left hand; and as at departure out of ſpirituall *Egypt*, *Rev.c.* 11. with the ſong of *Moſes*, *Rev.c.* 15. for a way of eſcape in the divided waters of the red Sea: Behold the waters divided again, the myſticall waters of a Generall council, for the Pope's abſolute ſuper-conciliar power, fatally divided from the myſticall waters of Generall council, defining againſt ſuch abſolute power, attempted here by Pope *Vigilius* for overthrow of General councils; but, in event, to the overthrow of himſelf, and of the Pope's Supremedome in his exemplary caſe.

Vigilius defined for defence of the three Chapters: The definition is recorded by the Pope's Library-keeper, Card. *Baronius*, *anno* 553. the words whereof are pregnant.

Statuimus & decrevimus poſt præſentem definitionem: Vigilius huic conſtituto ſubſcripſi: That it was for defending the three *Capitula*, the tenour thereof is plain, and Card. *Baronius* granteth it to be for defence of the three Chapters, *Decretum pro defenſione* 3. *capitulorum*. *Vigilius* prohibited any to define the contrary, *Nulli licere aliter judicare*, ſaith he concern. *Theodorus* author of the firſt Chapter, *Nec ab alio quopiam condemnari concedimus*.

And for the Author of the ſecond Chapter, *Statuimus & decrevimus*, ſaith *Vigilius*, we decree that none *ſub taxatione nominis ejus*, tax under his name. The third chapter, which is the Epiſtle of *Ibas*, (containing hereticall Doctrines above alledged) Pope *Vigilius* defendeth and commendeth as if it had been definitively pronounced to be catholick in a Generall council.

In concluſion, to confirm all that his decree hath about theſe three chapters, he forbiddeth all, of whatſoever Eccleſiaſticall dignity, to write or teach, or to make any queſtion about the three chapters after this his definition, *Aut aliquam, poſt præſentem definitionem, movere ulterius quæſtionem*; and if any thing againſt the three chapters ſhould be done, ſaid, or written, we do reject it by Apoſtolick power.

Hoc modis omnibus authoritate Sedis Apoſtolicæ refutamus.

This

This decree of *Vigilius* being preſented unto the Emperour, and from him to the fifth Generall council at *Conſtantinople*, as it appeareth by the ſixth collation, wherein thoſe things are cited, which Pope *Vigilius* had alledged for defence of the third chapter, and *Baronius* inſerteth it into the fifth collation with this note, *Cognoſcitur*, It is known to pertain unto that day; the Pope having promiſed to ſend his judgement unto the Emperour, and unto the Council, *Modo opportunè præſtandum putavit*, he thought it then opportune to publiſh his definitive judgement at the fifth collation: Which, notwithſtanding, the Generall council at the eighth collation did pronounce a definitive ſentence againſt the three chapters as hereticall, and did accurſe all the defenders thereof, not excepting *Vigilius*; and therefore *Baronius* acknowledgeth, that this Decree of the Council was pronounced in a direct oppoſition againſt the Decrees of *Vigilius*, *Contra decreta ipſius*; when they ſaid, We acurſe the foreſaid three chapters.

Et defenſores eorum, & qui ſcripſerunt vel ſcribunt ad defenſionem eorum.

Alſo we do accurſe the defenders of thoſe three chapters, and thoſe who have written, or do write, in defence of them.

Nos timentes maledictionem quæ imminet iis qui negligenter opera Domini faciunt.

Fearing the curſe over their heads, who do the work of the Lord negligently, they adde this, If any do not accurſe thoſe who defend the third chapter, let him alſo be accurſed.

Behold the Pope and all Papiſts accurſed, whoſoever hold the Pope's definitive Judgement to be infallible: Pope *Vigilius* being accurſed for his definitive judgement in defending the three chapters ſo condemned by the fifth Generall council, yea condemned by *Vigilius* himſelf. For before the decree of that Council, Pope *Vigilius* had condemned the Doctrine in thoſe three chapters as blaſphemous, and againſt Faith: C. *Baronius ann.* 549. ſaith, None can deny that *Vigilius* writ a book againſt the three chapters, and ſent it unto *Mennas* Biſhop of *Conſtantinople*; which *Vigilius* acknowledgeth in his Epiſtle to *Valentinianus*: [Thoſe things may ſuffice the children of the Church, which we write to *Mennas* concerning the blaſphemies of *Theodorus*, concerning the Epiſtle of *Ibas*, and the Writings of *Theodoret* againſt the right Faith.] Theſe are the three chapters; you hear how *Vigilius* did condemn them.

Vigilius his Epiſtle to *Ruſticus* and *Sebaſtianus* mentioneth his judgement, *Judicati noſtri, conſtituti noſtri quod ex beati Petri authoritate proferimus*: A conſtitution againſt the three chapters, by S. *Peters* authority: This Epiſtle is extant in *Coll.* 7. *Con.* 5. yea, and *Baronius* ſaith, there is certain proof, *latæ ab eo Sententiæ*, of the ſentence of Excommunication, pronounced by Pope *Vigilius* againſt

againſt *Ruſticus* and *Sebaſtianus*, and other defenders of the three chapters, *ut nulla dubitatio eſſe poſſit*, that there can be no doubt that *Vigilius* had condemned the defenders of the three chapters, which now *Vigilius* himſelf defended. Behold *Vigilius* condemned by himſelf, yea, his pretended Roman Apoſtolick Authority commending and condemning the ſame chapters, by contradiction condemning it ſelf as blaſphemous againſt the right faith: If ye regard not his own judgement ſo variable againſt it ſelf, Hear how the ſucceeding Generall councils and Popes approve this fifth Generall council, and thereby prove Pope *Vigilius* accurſt, as againſt the right faith of Chriſt, and therefore Antichriſtian indeed.

The next accounting it ſelf the ſixth holy Generall council, implicitely proveth this fifth Council alſo to be holy & general, and alſo profeſſeth expreſs conſent to it in all, *Act.15. p.80. In omnibus conſonuit*; in all points agreeth with the firſt, with approbation of Pope *Agatho, in Conc.6. act.4. p.16.*

Pope *Pelagius*, 2. ep.7. to perſwade the Biſhops of *Iſtria* to condemn the three chapters, ſaith, that others his predeceſſors, which followed after *Vigilius*, did conſent unto the condemnation of thoſe three chapters, though *Vigilius* reſiſted it. The manner of *Vigilius* his Antichriſtianity may appear hereafter more fully, when the ſpirit of valiant Souldiery, and the ſpirit of eloquent Scholars boaſteth unto the utmoſt, by defence of the Popes definitive, as if it were unfallible; more powerfull, and therefore more ſinfull than vulgar inſtruments in that fatall myſtery of Iniquity, becauſe moſt hypocriticall, and moſt effectuall, as leaſt ſuſpected by the multitude of their Factioners: The Roman myſticall Iniquity working in S. *Paul*'s time (when as ſome held of *Apollos*, otherſom held of *Peter*) was not likely to ceaſe, but to grow worſe and worſe: Your Diſputation pretendeth Arguments from buds of Papall claim, put out by Biſhops of *Rome* in ſome of their primitive Epiſtles.

However the Emperours grew jealous of the Biſhops, as if they had been competitors of Empire, *æmuli Imperii*, to uſe the words of S. *Cyprian*, *ep.52. ad Antonianum nu.3.* about *Cornelius* then Pope, and *Decius* then Emperour. *Rhemiſt.* Annotat. in 2. epiſt. of *Peter* 2.3. Event diſcovering ground enough for ſuch jealouſie, ſo far as the perſecuting Emperours had occaſion of jealouſie given by the Biſhops of *Rome*; the Biſhops are to anſwer for thoſe Antichriſtian perſecution, and for the blood of thouſands of other Chriſtians, with their own; the honour of Martyrdome ſo far abated, as unduly provoked and ſtained, as with any wicked act fearfully ſhunn'd.

As with that wicked act of Idolatry, wherein Pope *Marcellinus* did ſacrifice to Idols.

Marcellinus Idolis ſacrificavit, ut conſtat ex pontificali Damaſ.

maſ. ex Concilio Sinueſſano 4. ex ep. Nicol. 1. as C. Bell. l. 4, de R. pont, c. 8. though with this Apology, *Marcellinus nec docuit aliquid contra fidem, nec fuit Hæreticus, vel infidelis, niſi actu externo ob metum mortis.*

Whether he was hereticall, or his Idolatry mentall, it is now impertinent; we take what is proved, both by the Pope's judgement and by a Council approved, that in outward act the Pope did ſacrifice to Idols for fear of death, and therein did communicate in Idolatry with heatheniſh *Rome*. And what the fear of death wrought in him, Why might not other affections poſſibly work in other Popes, having no greater priviledge than he? But our undertake is more ſpecially to ſhew after *Conſtantine*'s time, when *Rome* by publick authority received the profeſſion of Chriſtendome, how her Biſhops were againſt Chriſt, and therefore Antichriſtian by her own doom. As *Conſtantius*, ſon of *Conſtantius*, that *Arrian* Emperour, was Antichriſtian by the judgement of *Athanaſius*, doth not the conſequence of that judgement convince the then Biſhop of *Rome*, *Liberius*, to be ſo far Antichriſtian as *Arrian*, in communicating with *Arrians*, profeſſed adverſaries againſt Chriſt's God-head, and in conſenting to the baniſhment of Orthodox *Athanaſius*, although *Liberius* had refuſed to conſent (and for that refuſall had been baniſhed a while) he conſented at laſt, in deſire of his Biſhoprick again. Card. *Bellar.* having examined both ſides, as well thoſe who deemed *Liberius* conſtant, as thoſe who report his lapſe to ſubſcription of Hereſie, yieldeth unto the latter. *l.* 4. *de R. P.* 9.

Tilmanus audacter affirmat, eum Arriana hæreſi infectum fuiſſe, & ſanè teſtes habet ſuæ ſententiæ graviſſimos, Athanaſium in Epiſt. ad ſolitariam vitam agentes, Hieronymum in chronico & in catalogo ſcriptorum in Fortunatiano & Damaſ. in vita Liberii.

Athanaſius verò & Hieronymus locis citatis apertè dicunt eum tædio exilii inflexum tandem fuiſſe ad ſubſcriptionem hæreſios. Quibus addi poteſt Hilarius, qui in libro adverſus Conſtantium ita loquitur [Vertiſti deinde uſque ad Romam bellum tuum, eripuiſti illinc Epiſcopum, & ô te miſerum qui neſcio an virum majore impietate relegaveris quàm remiſeris.]

Ex quibus ſententiis ſecunda verior eſſe nobis videtur. Nam Athanaſius, Hilarius, & Hieronymus authores ſunt tum antiquiores, tum etiam graviores cæteris; & rem non ut dubiam, ſed ut certam & exploratam narrant. Præterea legi ipſe Epiſtolas Liberii manu ſcriptas ex Vaticana Bibliotheca, quæ partim ad Imperatorem, partim ad Epiſcopos orientales ſcriptæ erant; in quibus ſatis apertè ſignificabat, ſe tandem Imperatoris voluntati acquieſcere voluiſſe. Adhæc, niſi fateamur Liberium aliquo tempore defeciſſe à conſtantia in fide tenenda, co-

gimur

gimur Fælicem ſecundum qui Liberio vivente pontificatum geſſit è numero Pontificum excludere, cum tamen hunc ipſum Fælicem, ut Papam & Martyrem Eccleſia Catholica veneretur. Denique Sozomenus, l.4.hiſt.c.10. & Niceph.l.9.c.37. Obſcuriùs quidem tamen ſubindicant Liberium in Concilio Irenienſ. convenisſe cum Valente & Urſacio arrianis, & ea pace facta ſedem ſuam recepiſſe, adjutum etiam literis ejuſdem Concilii. Sed quamvis hæc ita ſe habeant, non tamen Liberius aut hæreſim docuit aut hæreticus fuit, ſed ſolùm peccavit actu externo quemadmodum S. Marcellinus, & ni fallor minus peccavit quam S. Marcellinus.

To abſtain now from triall either of this compariſon, or of this his infection with Hereſie (by ſuch conſent in Council) the fact we urge as ſufficient to infect him with Arrian Antichriſtianity; the fact you grant as witneſſed and condemned by judgement of the Pope, and of the Church Roman and Catholick. I ſay, Roman, becauſe the Clergy there condemned him; in as much as having ſworn at the baniſhment of *Liberius* to receive none other Pope: Yet judging themſelves to be freed from that Oath, after *Liberius* lapſe from conſtant profeſſion of that truth, for which they had ſworn adhæſion unto him. *Ex Hieron. Bell. ibid. m.*

Liberio in exiliũ ob fidẽ Catholicam deportato, Romanus clerus juravit nullum ſe alium, vivo Liberio, in pontificem admiſſurum: poſt biennium deinde ſucceſſit lapſus Liberii, tunc vero Romanus clerus abrogato Liberio pontificia dignitate ad Fælicem ſe contulit. Et ex eo tempore cæpit Fælix verus pontifex eſſe. Tametſi enim Liberius hæreticus non erat, tamen habebatur hæreticus propter pacem cum Arrianis factam, & ex ea præſumptione meritò potuit ei pontificatus abrogari. Non enim homines tenentur aut poſſunt corda ſcrutari, ſed quem externis operibus hæreticum eſſe vident, ſimpliciter hæreticum judicant, ac ut hæreticum damnant.

The ſame appeareth to be the judgement of the Church Catholick, accounting *Fælix* the ſecond for a true Pope after the lapſe of Pope *Liberius*; *Liberius* thereby muſt of neceſſity be concluded, in their judgement, to be (for that time) Expope, two legitimate Popes being incompatible, *Duo ſiquidem ſimul eſſe non poſſunt*, by the Cardinals own rule here.

The next Pope *Fælix* was an Arrian too. *Hier. catal. ſcriptorum in Acatio* ſaith:

In Liberii locum Romæ Fælicem arrianum Epiſcopum conſtitueret.

If he had not profeſſed communion with Arrians, he might have deſpaired to ſucceed in that Biſhoprick, when *Liberius* was expelled thence preciſely for refuſing communion with Arrians.

And

And indeed that *Fælix* held communion with Arrians, and was therefore condemned in *Rome* by all the faithfull, insomuch that they refused to come into the Temple where *Fælix* was. It is clear, *Theodoret. hist. c.* 17.

> *Tamen cum illis qui eandem fidem (Nicenam) labefactare studebant, liberè communicavit, ac propterea nemo ex Romæ habitatoribus in Ecclesiã cũ ille (Fælix) intus erat ingredi voluit.* And *Binius* confesseth it, *notis in Conc. Mediolensi, in locum relegati pontificis, Fælicem schismaticũ pontificem Arriani suffecerunt, cujus communionem licet fidem Nic. integrè servaret, Universus populus Catholicus cum clero Romano usque ad lapsum Liberii vitavit; utpote quod schismaticus esset ab Arrianis intrusus eorumq; communione pollutus.*

Whether it were true, or but the favourable interpretation of their charity, that *Fælix* held still the faith of *Nice*, even when he professed communion with Arrians (anathematized at *Nice*) it is not here stood upon; though hardly possible together, without abominable hypocrisie, deserving the less to be trusted afterwards; when for advantage to win the Romans adherence he joyned with them in condemning the Arrians; as *Liberius* lapsed unto communion with the Arrians, thereby to recover the Bishoprick of *Rome*.

The Providence of God was admirable, say you (for praise of the Roman See) that when one Bishop lapsed, another stood sound: The Providence of God was admirable, say we, for dispraise of the Roman See; from whence *Liberius* was driven out, when he was sound, and could not return untill he was unsound in Arrian communication: and whereunto *Fælix* unsound was admitted, and when he seemed sound was outed: So contrary was the condition of the Roman See, to true profession of Christianity.

The graver *Damasus* was next Bishop of *Rome*, the graver his Testimoniall against his Predecessors Arrian-attaindor, in *pontificali*.

> [*Liberius consensit præceptis Augusti, qui fecit concilium cum hæreticis, & ejecit Fælicem de Episcopatu, qui erat Catholicus & revocavit Libertum: ab eadem die fuit persecutio maxima in clero, ita ut intra Ecclesiam Præsbyteri & clerici plures necarentur, & martyrio coronentur. Ingressus Liberius in urbem Romam consensit Constantio hæretico, non tamen rebaptizatus est, sed consensum præbuit; & persecutio magna fuit in urbe Roma ita ut clerici & sacerdotes neq; in Ecclesiam neq; in balnea haberent introitum.*]

Whereupon some imagined that *Liberius* was called Lion, from bloody rage of persecution, after his return; and that hereupon, saith *Bellar. l.* 4. *c.* 9. grew the fable of one *Leo*, an Arrian Bi-

Biſhop, ſucceeding after *Fælix*; an affected name to pleaſe that unhappy city *Rome*, ſo blaſted with her own Excuſes and Proviſoes.

Binius, in the life of Pope *Boniface* the third, reporteth his Conſtitute in Council with all his Clergy there at *Rome*, under the great curſe, forbidding any to ſpeak of a Succeſſor, or to make a party for Succeſſion, untill three dayes after the Funeral of his Predeceſſor, *cum triduo ſepultus*, it ſeemeth by the Synodal Decree forbidden untill the third day.

> *Conſtitutum ſub anathemate ut nullus, pontifice vivente, preſumat loqui de ſucceſſore, aut partes ſibi facere niſi tertio die depoſitionis ſuæ.*

Since all Papal Election is accurſt for ſoliciting before three dayes, this Proviſo ſecured not that Pope dying within nine moneths; in which yet the title that had been given to the Conſtantinopolitan Biſhop by their Emperour *Mauritius*, was after the murther of *Mauritius* beſtowed by the murtherer *Phocas*, upon that ſhort-liv'd Pope *Boniface*; *Phocas* was applauded Emperour, glad to be refuged at *Rome*; but having ſerved the Roman ambition, how unwelcome there afterwards may appear by that report of a voice from Heaven againſt him, as the fitter for *Conſtantinople*, in that a worſer could not be found

> *Apud Cedrenum & Nicephorum illud memorabile legitur quod monacho quærenti cur tam impium Chriſtianis impoſuiſti Imperatorem (Deus reſponderit:) Deteriorem illo alium inveniri non potuiſſe ullum, & hoc meruiſſe Conſtantinopolitanorũ flagitia.*

Binius, in the life of Pope *Boniface* the fourth. How the worſer the fitter for *Conſtantinople*? and fitter alſo to deal at *Rome*, for grant of the Devils ſeat at *Rome*, as her friend there calleth it; [*Quod Chriſtiani Romanæ Eccleſiæ ſedem dæmonis hactenus non fuerunt demoliti, accidit, ob ſolidæ molis ſtructuram firmiſſimè ſtabilitam*] excuſiing the lateneſs of that Grant alſo, for that no precedent Pope had attempted it; [*Quod nemo anteceſſorum ſuorum unquam tentaverat; Pantheon nobile delubrum ab Imperatore Phoca ſibi dari petiit Bonifacius, cum videret Imperatorem erga Romanos pontifices propenſiorem eſſe. Sic, mirandum illud opus tot antiquorum Scriptorum præconiis celebratum à Marco Agrippa ter Conſule, tempore Auguſti Imperatoris erectum, Jovique Vindici conſecratum, poſt ſexcentos triginta duos annos, Chriſtianæ religionis uſui ceſſit.*]

Stay *Bin.* Doth not the true God, to whom Vengeance belongeth, take notice in anger againſt ſo long continuance of the Devils houſe, praiſed by ſo many witneſſes at *Rome*, dedicated to *Jupiter* the firſt beginner of Worſhip to falſe Gods at old *Babylon*, and the firſt here named, in dedication of that Houſe to all

falſe Gods with him at *Rome*, worſer in ſuch univerſall Idolatry than any other city.

Your excuſe of her, as changing that Devils Houſe into Chriſtian uſe, muſt expect an approaching chapter of regret, when upon proof of Religious Worſhip given to the Bleſſed Virgin, as Queen of Heaven, and Religious Worſhip to all Saints after death, for advantages in Roman-coloured covetouſneſſe, it muſt be rejudged whether the learned Proteſtant Centuriators did rightly charge the practice of *Rome* as Antichriſtian abuſe, in changing the old Heathen into new Idolatry.

By the way, What anſwer you to the blame of Ingratitude, for denying the honour of Martyrdome to the Souldiers of *Phocas*, after ſo great favours for defence of Roman Intereſts?

Magnoperè contendiſſe, ſed reſiſtentibus epiſcopis non effeciſſe, nimirum ut qui in bello contra Chriſtianæ fidei hoſtes certantes occidiſſent, inter martyres cenſerentur; eo conſilio ut collapſam Romanam Militiam erigeret, & firmaret. Habita pugna, Heraclius Phocam Imperatorem captum in prælio cum fratribus & neceſſariis omnibus obtrucari juſſit, inferens illi meritò idem vitæ ſupplicium, quod de Mauritio ejuſque cognatione ipſe ſumpſerat.

Excuſable Roman Weather-cock, aſpecting the ſtronger party, though Conſtantinopolitan then.

But inſtead of invitation to *Rome*, in old Roman policy, to keep the Victor afar off, feeding his aeriall fancy with plauſible hope of honourable ſucceſs, for reducing the Croſſe from the Perſians, which had taken it from *Jeruſalem*, whither it had brought profit and ſtrength of admiring Viſitants.

Binius (in the life of Pope *Deusdedit*) complaineth, by report, of 90000. Chriſtians taken by *Coſrhoes* King of *Perſia*, ſlain, and the Croſſe *Pretioſa, & vivifica ligna Crucis cum multâ prædâ abduxerunt in Perſidem anno quinto Imperii Heraclii, Chriſti* 614.

Binius in the life of Pope *Boniface* 5. *ann* 617.

Heraclius Imperator, cum adverſus Perſas viribus non ſubſiſteret, antea non ſemel repulſus, miſſa legatione pacem petiit. Coſrhoes perſarum rex, non aliter concedendam pacem eſſe reſpondit, quàm ſi ipſe cum toto Romano Imperio Chriſti cultum abnegaret, & cum Perſis Solem divino cultu adoraret.

The Emperour *Heraclius*, after great loſſes, in great danger by ſuch unwarranted temerity, could obtain no conditions of peace, unleſſe the Chriſtians would renounce the Worſhip of Chriſt, and with the Perſians adore the ſame; which is but a ſhadow in compariſon of Chriſt the begotten Son of God, the true Sun of Righteouſneſs in light of Glory: Was it not for ſome ſuch reſpect

ſpect, that S. *John* foreſaw the Sun black as ſack-cloth, and the Lamb of God angry.

When that Heraclian vaſt Army being not paid, mutined, and out of that mutiny the Turk aroſe by combination of ſo many Souldiers, through profoundeſt fraud of *Mahomet*, in compounding a Religion to pleaſe all intereſts, part of Heathen, worſhipping Starrs, part of Jewiſh Ceremonies in Circumciſion, part of Chriſtians worſhipping Chriſt, but as a meer excellent man, forbidding examination thereof by diſputations, but by arms onely to be defended: [*Armis propagandam eſſe docuit, eamque diſputationibus examinari prohibuit*] whereby you ſee the Græcian Empire extinguiſhed, and Chriſtendom eclipſed in great danger, through the Pope's device, of three Croſſes, found in the earth above ſix hundred years after Chriſt; and one of thoſe three pretended to be Chriſts Croſſe without inſcription, adored at *Jeruſalem*, tranſlated into *Perſia*, recovered by *Heraclius* with ſo much blood, and brought again to *Jeruſalem*, but in fear of the Perſians purſuit brought to *Conſtantinople*; alas, under horrour of *Mahomet*, by Gods juſt vengeance on the Pope's impoſture.

Then the ſpirit of Antichriſt brought forth two Twinns accurſt Monſtroſity, *Mahomet* and Pope *Honorius*, not confeſſing whole Chriſt, ſo diſſolving Chriſt, the work of Antichriſt, as the bleſſed Apoſtle had forewarned.

Mahomet (in his Modell of Religion for thoſe of his confederation in that Souldiery-mutiny) profeſſing Chriſt, but of one nature expreſly.

Pope *Honorie* by the Monothelites Faction, which held but one Will in Chriſt, and conſequently but one Nature in Chriſt, and that againſt the perfection of Chriſt his two Natures, the nature of God, and the nature of Man in one perſon: Pope *Honorie* ſtands accuſed of Antichriſtianity with the Monothelites, in as much as his writing in his name prohibited any to ſpeak of two Wills in Chriſt.

Obj. Is it not want of modeſty for the Proteſtant private ſpirits, by ſuch odious compariſon with *Mahomet* to diſhonour B. *Honorius* his publick ſpirit of diſcretion for good of the Church, to ſtay Contention, and prevent Schiſm, by prohibiting any ſpeech in a caſe not defined before, untill a fitter time to call the learned and pious *Reverendees* to have it diſputed, and upon mature deliberation defined in Generall Council: Reaſon enough for prohibiting ſpeech, either of two Wills, or but one, in Chriſt.

Anſw. This might have appeared more rationall from any, than from the tongue of a Jeſuit, who boaſteth of the Pope's inſtincted

Singularity, to judge whether with deliberation and consultation, or without.

But not to bind them with the cords of their own rigidity, since they have sometimes condescended unto Council. Did B. *Honorius* call any?

Obj. He was not bound to call a Council for resolving the doubt of every mans opinion.

Answ. They were more than ordinary men that contended, even his fellow-Patriarchs; high time in right of Fellowship, or if he had trust in a higher duty to deal for the matter in question, the Truth of Christ, yea Christ the Truth himself, about which the blessed Apostle would not give way to Satan, no, not for an houre against Christ his owne Will.

To forbid Christians speech of the Will of Christ, savoureth it not of Antichrist?

The point was expressed sufficiently before by God his own written Word, about Christ his Humane will, submitted to the Divine will of God, in Him, and by Him.

And sufficiently defined in the fourth Generall Council of *Chalcedon*, approving that sentence of Bishop *Leo*, [*Proprietates suas (in Christo) retinet utraque natura*] both Natures in Christ retain their proprieties; the human Will is a property to the humane Nature, and the Divine a property to the Divine nature undeniable.

Obj. The words of Bishop *Honorius* were mistaken, as Bishop *John* the fourth certified the Emperour by help of the faithfull Secretary, whose hand did write those Epistles of Bishop *Honorius*, and was likely to know the true sense; he witnessed the true sense was not against the Human and Divine will of Christ, as they are two in two natures, but against two wills in his Humanity, as there are in other men, through contrariety of the Spirit and the Flesh; the one of Sinne, the other of Nature; not so in Christ: He had not one will of pure Nature, another of Sinne; in that sense the Secretary testified, that *Honorius* prohibited to speak of two contrary wills in the Man *Christ*.

Answ. If in that sense *Honorius* had prohibited to speak of two, or but one will in Christ, *Honorius* had prohibited to speak of Christ his Innocence, untill it should be defined; as if that had not been defined before by God in his holy written Word, testifying Christ to be without sin, which the Monothelites acknowledged.

So

So that *Honorius* had rendred himself worse than them, if he had prohibited Christians to speak of but one Will in Christ, that one will without sin.

And it had been an useless sense for Bishop *Honorius*, and the abettors of his discretion to prohibit speech in such a sense as the contenders did not understand, so to stay Contention to prevent Schism.

Whereas the Contention was inflamed the more; and the Schism occasioned to encrease by the word of Bishop *Honorius*, as taken in the sense to the purpose of their contention.

Under countenance of his words, the Adversaries in Councill resolved against the two naturall Wills of Christ.

If Bishop *Honorius* had another sense, it excuseth him not for connivance at that other known sense of the Adversaries, and Pope *Theodore* appeareth to have condemned such connivance, when in Councill he resolved that he could not, without guilt of Heresie, consent to the Emperiall Edict (named *Typus*) prohibiting speech about two Wills in Christ, or but one, the very same which Bishop *Honorius* prohibits; How could Bishop *Honorius* escape the guilt of Heresie by that conciliar Judgement of Pope *Theodore*? Distinction of times may excuse things in private before publication; but the publication of Bishop *Honorius* his words exceeded that of the Imperiall Type, which concerned the Emperour only: Such letters as these Epistles of *Honorius* from Patriarch to Patriarch, were called *Communicatory*, communicating Faith toward all: But by abuse communicating infection of Heresie, thus *Honorius* his writings were produced: For Christendome, in the sixth Generall Council, to countenance that Errour unrevoked, and he thereupon, for obstinacy, condemned as an Heretick.

Melchior Canus, and some other learned among the Roman Catholicks, have yielded under such eviction of B. *Honorius* to have been an Heretick, as *Binius* in his Notes acknowledgeth of them.

Though the Protestants having the same mind herein, were blamed for want of modesty, and their spirit as private, which yet accordeth herein with publick spirit of Christendom, in that sixth Generall Council at *Constantinople*, approved by Bishops of *Rome*.

Obj. There is not to be found any writing of B. *Honorius* to that sense of the Monothelites.

Anſw. That ſixth Generall council commanded the writings to be burned.

The writings extant at that Council are enough to teſtifie, that Biſhop *Honorius*, for ſuch writings, was condemned as an Heretick.

Obj. There are tokens of corruption in the writings of that Council, as the name of *Vital* blotted out of the *Dipticks*.

Anſw. *George*, the new Patriarch of *Conſtantinople*, moved to have his name reſtored therein upon ſufficient witneſſes in a known caſe, betwixt different opinions; as in *Rome* it ſelfe, thoſe that have been Sainted by one Pope, have been diſ-canonized by a Succeſſor, as in the caſe of Pope *Formoſus*.

What is that to Biſhop *Honorius*, without any ſuch raſure or other copies kept in Patriarchies, whereby falſhood had been found in the Roman claim over the Africans. No ſuch allegation of other copies there, *Honorius* his name being written in the plain tenour in divers other Seſſions, and a curſe openly pronounced againſt him by name.

And the Seſſions approved by the Legates Deputies of the Romans.

Obj. If they, beyond their commiſſion, wherein they having been faithful for the defence of B. *Vigilius*, were not likely to be leſs faithfull for *Honorius*.

Anſw. B. *Vigilius* left ſome colour of excuſe by conſenting at firſt to the fifth Councill, although afterwards diſſenting from it, and from himſelf in a contrary definitive ſentence, as afore evicted, to the eternall ſhame of the Papacy, with impreſſion of fear to be preſent again in Council at *Conſtantinople*; but Biſhop *Honorius* was without Fig-leaves, inſomuch that the Legates dared not to put the name or writings of *Honorius* amongſt thoſe that were to be condemned as counterfeit, or falſely pretended to, becauſe he was not excuſed by them.

Obj. *John* the fourth, Biſhop of *Rome*, his Epiſtles to the Emperour, and to that Council were applauded there, wherein he ſaid, None of his Predeceſſors had erred; which could not have been, if *Honorius* had been before ſo condemned therein for Hereſie.

Anſw. Favorites of *Rome* applauded the Biſhop of *Rome* his Sentence, concurring with the Council for two Wills of Chriſt,

Chriſt, that is no proof of their approbation of all ſaid in the Epiſtles, which on the day of their preſentment were put off with other things to another Seſſion; and it being not uſuall for preſentments of ſo great States to be anſwered ſo ſoon as read, but afterwards, by mature adviſements; and ſo the thirteenth and ſixteenth Seſſion of that Council condemned his Predeceſſor *Honorius*, as the fifth Generall council had condemned the Antichriſtian Tenents of Biſhop *Vigilius*. Here let the Objector upon his conſcience ſay, how the Biſhops of *Rome*, that will neither confeſſe nor lament their Predeceſſors errours, nor pray for pardon to prevent Gods Judgements, after his example (as in fancy ſecure enough from erring) can ingenuouſly pretend to have *Peter* their Predeceſſor, who erred and wept bitterly; Chriſt looking on him mercifully, but how on ſuch as repent not?

Ob. If the ſixth Council erred about B. *Honorius*, it was but errour in fact, which the more common opinion of Roman Catholicks acknowledgeth poſſible for Generall councils, and ſo poſſible for the ſeventh Gen. council to be miſ-led by the ſixth in condemnation of *Honorius*.

Anſw. It was an errour in fact of Faith, and if a Generall council approved may erre in judging Heretick Popes, and in judging ſuch Councils to be generall: What certainty can be to you in ſuch conciliar judgings, or againſt us Proteſtants, we holding the ſixth or ſeventh Generall councils repreſentative of Chriſtendom, which condemning Pope *Honorius* as an Heretick, in their judgement therefore did not believe a Pope to be unerrable, his errour being againſt the will of Chriſt; therefore of Antichriſt againſt Chriſt his power of willing, as Man, and by conſequence againſt his act of ſo willing, to mediate the Covenant of mans ſalvation with God, the ſpirit of Antichriſt inſinuating more and more toward the great Apoſtacy from Chriſt.

All approaches in the way conducing toward the end, and conſummation including the former units and all the petty ſummes, as Chriſt judged his learned opponents to be guilty of their Fathers ſinnes, which they ſeemed to diſclaim, although many well meaning, as if they believed whole Chriſt; yet winking in obſtinate obſequiouſneſſe unto the Pope-dome, as if it were unerrable, by conſequence are infected with the malignant Antichriſtianity, both of Pope *Honorius* againſt the will of Chriſt, and of Pope *Vigilius* againſt the Godhead of Chriſt, the Sonne of the bleſſed Vir-

Virgin, at unawares yielding to the moſt deceitfull ſpirit, as working by the laſt Roman Head in the name of the whole Beaſt, and miſ-leading the whole into the ſnare of conviction, under the mark of condemnation, as perceived and lamented in the foregoing chapters.

OF

Other Objections anſwered more plainly ſhew the Pope to be Antichriſt, N. 1. *in utmoſt evil ſenſe, of the name, meſt notable againſt Chriſt.*

N. 1. POpes Antichriſtian by the more common interpretation and lamentation of Chriſtians.

In thoſe grievous and tedious troubles, betwixt Emperours and their *Olim*-Subjects, Biſhops of *Rome*; the greater part held on the Emperours ſide, and that ſide complained againſt thoſe rebellious Biſhops, as Antichriſtian.

In thoſe tedious and grievous troubles betwixt General Councils, and B. of *Rome*; the greater part held with the Gen. Councils, and that ſide complained agianſt thoſe unruly Biſhops of *Rome*, as Antichriſtian.

In thoſe odious and vexatious contentions betwixt Popes; each curſing other as Antichriſtian with his adherents by the Roman Seat of Judgement: All Roman Catholicks were accurſed as Antichriſtian.

The Councils you have heard named by the way, wherein ſuch as held with the Pope on either ſide, were mutually thus accurſt as Antichriſtian; and you having heard the warning ſent to all Chriſtians by the Generall Council of *Baſil*, againſt the Pope's affectation of ſuper-conciliar full power, as the very door of Antichriſt, that door therefore was opened wide, when at *Trent* that Papall Plenitude was finally ſetled: Here is our Buckler againſt your Deriſion of private Fancy; we following the ſolemneſt judgement of the Church repreſentative at *Baſil*, which was confirmed by Pope *Fælix* the fifth, and Pope *Nicolas* the fifth, who confirmed whatſoever was done in the name of that Generall Council at *Baſil* without exception: And Pope *Pius* the ſecond in his Bull of Retraction, acknowledgeth, the courſe of that Generall Council of *Baſil*, was applauded by the moſt.

[*In Baſilienſi Conventu rarò aliquis Eugenii cauſam defendit; adverſus concilii dignitatem mutire aliquod crimen, hæreſis fuit. Una omnium vox concilium Eugenio præferebat; de ſedis Apoſtolicæ præcellentiæ aut ſilentium, aut contemptus; concilium! concilium! cuncta ſonabant---didicimus ergo quæ audivimus: pudet ſemper diſcipulum agere, magiſtri perſo-*

nam induimus, ſcripſimus epiſtolas & opuſcula (de autoritate concilii generalis ac de geſtis Baſilienſium & Eugenii Papæ contradictione.) Nobis placebant ſcripta noſtra, nec Baſileæ quenquam invenimus qui ea damnaret.

But the wind of Ambition came about; herein he took a contrary courſe himſelf afterwards Poping he forbad appeals to Generall Councils, and would be countable to none in judgement on earth, as claiming *Supremam & omnimodam poteſtatem, cujus peccata Divino judicio punienda relinquuntur*: Againſt his own former books (writ in defence of the *Baſilean* Council) and againſt the judgement of that *Baſilean* Generall council which publickly proclaimed againſt ſuch Supreme power of the Pope, as an Introduction of Antichriſt; ſo that this Pope *Pius* by name, incurred the more prejudice, as rather an impious Antichriſt, though he claimed to be called Chriſt in his Bull, *Bin.* p. 741. whereas Abbot *Bernard* had recited ſuch high titles in his book of Conſideration, as it were mannerly to have thoſe titles conſidered, wherein the Pope was magnified.

[*Indagemus diligentiùs quid ſis, quam geras perſonam pro tempore, Tu es ſummus Pontifex, &c. ordine Melchiſedech, poteſtate Petrus, unctione Chriſtus, &c. Hæc Bern. ad Eugen.* 3. *ſcribit, cui ſupremam & omnimodam in Eccleſia poteſtatem concedit; quod ille de tertio teſtatur Eugenio, hoc nos de quarto & omnibus aliis Romanis Pontificibus profitemur.*

What, are all Popes *Melchiſedechs*? O puny S. *Paul*, who knew but one *Melchiſech*, yet profeſſed to ſtudy perfection, *Heb.* 6. Every Pope a Chriſt? Antichriſtian high emulation of Chriſt, not content, as others, with the name of Chriſtians, but arrogating the very name of Chriſt: Chriſt foretold, *Mat.* 24. *Many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many*; Suſpect you not in ſuch haughtineſs the proud and deceitful ſpirit of Antichriſt?

Ob. Is not the great Antichriſt a profeſſed Adverſary to Chriſt?

Sol. Rather a counterfeit friend, more unſuſpectedly, more effectually deceiving the unwary: What elſe was ſignified by the falſe Prophet-confederate, *Rev.* 16. and that Inſtrument the Golden cup, full of abominations, with Myſtery written on the forehead, *Rev.* 17. Μυστήριον τῆς ἀνομίας: the Myſtery of Lawleſneſs, with lying falſe wonders, ἐν πάσῃ ἀπάτῃ, in all deceivableneſſe through ſtrong deluſion, ἐνέργειαν πλάνης, the ſtrength or power of deceivableneſſe, 2 *Theſ.* 2. ἐν ὑποκρίσει Ψευδολόγων, in hypocriſie, ſpeaking lies, 1 *Tim.* 4. where the ſpirit manifeſtly ſpeaketh of the latter times; and to bring all home, S. *John*, 2. ep. 7. joyneth the Deceiver and the Antichriſt as the ſame, οὗτος ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος: or elſe, had it been a profeſſed Adverſary,

What

What needed ſo much for Revelation thereof? What needed ſuch ſpeciall caution of wiſdom to diſcern an open profeſſed adverſary to Chriſt and Chriſtendom? The providence of Antiquity forwarned the Church rather to ſuſpect the ſpirit of Antichriſt under pretence of Chriſtianity.

Hierom. in Mat. *Ego reor omnes Hæreſiarchas Antichriſtos eſſe, & ſub nomine Chriſti ea docere quæ contraria ſunt Chriſto.*

Aug. tract. 3. in ep. Joan. *Latinè Antichriſtus eſt contrarius Chriſto. Invenimus multos Antichriſtos qui ore confitentur Chriſtum.*

Hilarius contra Auxentium: Quiſquis Chriſtum qualis ab Apoſtolis eſt prædicatus negavit, Antichriſtus eſt; nominis Antichriſti proprietas eſt Chriſto eſſe contrarium. Hoc nunc ſub opinione falſæ pietatis efficitur; hoc ſub ſpecie prædicationis Evangelicæ prædicatur, ut Dominus Jeſus Chriſtus, dum prædicari videtur, denegetur.

See how this expoſition joyneth a ſhew of Piety, yea, of Evangelicall Verity (which preacheth Chriſt, with contrariety to Chriſt) and well may both ſo be joyned, the more fully to explicate the condition of Antichriſt: Since the Greek ἀντὶ ſignifieth both againſt and for, *contra & pro*, as the wiſdome of the Holy Ghoſt manifeſteth in Holy Scriptures, *Mat.* 2. 22. ἀντὶ Ἡρῴδου, for *Herod*, to note the Succeſſion of *Archelaus* in room of *Herod*, and the Pope is called Succeſſor of Chriſt.

ἀντὶ ſignifieth alſo *pro*, where *pro* (for) noteth Deputation, Subſtitution, or Vicarage, in place or right of another.

ἀντὶ πολλῶν, for many; Chriſt laid down his Soul a ranſome, *Mat.* 20. 28. In which ſenſe ἀντίψυχος is he that engageth his ſoul or life to die for another.

ἀντὶ ἰχθύος, for a Fiſh will he give a Serpent, *Luke* 11. verſe 11.

ἀντὶ τοῦ λέγειν, *Pro dicere*, inſtead of ſaying *Jam.* 4. v. 15.

ἀντὶ περιβολαίου, for a covering, 1 *Cor.* 11. 15.

ἀντιλήμψεις, *Opitulationes*, 1 *Cor.* 12. as Deputies helping in Government.

ἀντὶ ἐμοῦ καὶ σοῦ, for me and thee (*Peter*) ſaith Chriſt, *Mat.* 17. 27. Be ye not well pleaſed to have *Peter* and Chriſt ſo joyned by that ἀντὶ? Why not by this other? ἀνθυπατεύοντος, *proconſule*, being Deputy, *Act.* 18. 12. *Proconſul qui vicem conſulis gerit.* Hen. Steph. tom. 3. f. 1747. *quòd autem pro conſulibus mitterentur, eorumque vice functuri Proconſules appellati ſunt*, ſaith *Feneſtella*, *de Mag. Rom. c.* 11.

The firſt Proconſul was *T. Quintius*, ſent by *Poſthumus Albus*, with delegated power to reſcue the Conſul *Sp. Furius*, being beſieged, *Liv. Decad.* 1. who thereupon boaſteth, *Quod cannæ nobis, id Pœnis capua fuit.* The name of *Proconſul* then victorious, now ominous.

ἀντὶ

ἀντιβασιλεὺς, *Prorex*, or Viceroy, or contrary King.

ἀντισράτηγος, Vice-Emperour, or Vice-conſull, *Hen: Stephanus, tom. 3. 1066. f, qui eſt loco Imperatoris, vicem gerens Imperatoris, exponitur etiam proprætor, Legatus prætoris, Legatus conſulis, pro Legato Prætoris apud Demoſthenem, ut docet Budæus:* & 544. *A.* πρεσβυτης, *accipi tradunt pro Legato, id eſt, Vicario Imperatore qui eſt* ἀντισράτηγος *Budæus comment.* πρεσβυτης ὁ ἀντισράτηγος, *id eſt, Legatus conſulis vel Prætoris, apud Demoſthenem.*

ἀνταδελφος, for a Brother, ἀνταλλαξος, inſtead of another man.

ἀντιδειπνος, *Apud Lucianum, pro-conviva*, the Vice-Gueſt, unbid, preſuming in an others place at the Feaſt. A Vice-chriſt, unbid unbleſt Antichriſt; a Vice at a Feaſt provoketh jeſt; but a counterfeit Viceroy or Embaſſadour, though negotiating proſperouſly, deſerveth check in earneſt: And ſuch ſeemeth the Beaſt with two horns like the Lamb, pretending the Lambs power, but ſpeaking with the Dragons voice, for ſubjection of all Kingdomes to the Roman Beaſt upon the Dragons Throne; which S. *Paul* foreſhewed more plainly 2 *Theſ.* 2. by ſitting in the Temple with pretence of all power, πάσῃ δυνάμει, (v. 9.) next after removall of the then Emperiall Roman, the alone hinderer of this fatall Adverſary, this ὁ ἀντικείμενος, pretending to ſit in the Temple, the church of God, as Vice-God, ὡς θεὸν, in a ſimilitudinary Majeſty called *Holineſſe*, preſenting, as it were, in place of God, without Gods warrant, and therefore againſt Gods Prerogative: So ſeeming *pro*, but in effect *contra*; both wayes ἀντὶ, both from the ſpirit of Antichriſt againſt Chriſt, becauſe not with Chriſts appointment, and what is not ſo with him is againſt him, though pretended in his holy name.

Obj. *Sine dubio falluntur vel fallere conantur, &c. illud* ἀντισράτηγος, *non ſignificat Vicarium Ducis ſed ordinariè contrarium Ducem, & interdum eum qui eſt loco Ducis non ut illi ſubjectus ſed ut æqualis, quomodo apud Latinos Proprætor vel Proconſul non ſignificat Vicarium Prætoris vel conſulis ſed eum qui eſt, in aliqua Provinciâ, id quod eſt Prætor vel conſul in urbe & in hoc deceptus eſt Muſculus; quia enim legit apud Budæum* ἀντισράτηγος, *ſignificare Proprætorem, putavit ipſe ſignificare Vicarium Prætoris, quod eſt falſum, C. Bell. de Antichriſto cap.* 1.

Sol. Review the words before alledged out of *Budæus* [ἀντισράτηγος, *id eſt Legatus conſulis vel Prætoris*] and learn to diſtruſt the learned Romaniſts, in reviling the learned amongſt the Proteſtants, as deceived, or willing to deceive: Are not the former proofs plain out of *Feneſtella* and *Livie* for the Proconſuls deputation by the Conſuls at the beginning, if afterward forgetting their Originall, under the name of *Proconſul*, they aſpired to be equall with Conſuls, and Proprætors equall with Prætors. This abateth not any jot of our former computation, but occaſioneth juſtly to adde, That if this laſt kind of Roman Head-

ſhip

ſhip likewiſe under the name of Vicarage, aſpire to equall power; he therefore may alſo be called Antichriſt, ἀντὶ ſignifying equality thus:

ἀντιστέποντος, The law of *Talio.*

ἀντίσοιχος, Equall on the other ſide.

ἀντίβοιον, Equalling the price of an Ox,

ἀντίλυτρον, A ranſome, equalling the ranſomed in eſtimation, as it were, weighing them one with another, that is in common ſpeech, one againſt another.

Hereto come the words of Viciſſitude, with this ſignification of ἀντὶ.

ἀντιμετρεθήσεται, The like ſhall be meaſured to you again, *Mat.*7.2.

ἀντικαλέσωσι, Alike invite: ἀνταπόδομα, Recompence of like for like, *Luc.*14.12.

ἀντελοιδόρει, Alike to rebuke for rebuke, 1 *Pet.*2.23.

ἀντίανειραι, Like Husbands in rule, *Iliad* 2. As the Ἀμαζόνες, doth not the Myſticall Church-woman, cutting off her right Breaſt of the bleſſed Sacrament, as an Ἀμαζὼν, equiparate her power to that of the Bridegroom, prime Inſtitutor of that Sacrament.

Hear C. *Bell.* himſelf advancing this explication of ἀντὶ, for equality; *De Antichriſto cap.*1. *Apud Græcos illa vox* ἀντὶ, *propriè ſignificat oppoſitionem. Et quoniam opponi dicuntur non ſolum ea quæ pugnant inter ſe, ſed ea quæ etiam æquipollent; inde factum eſt ut* ἀντὶ, *in compoſitione interdum ſignificet æquipollentiam, &c.* ------- ἀντίζηλος *ſignificat æmulum in luctâ,* ἀντίρροπος *æquivalentem,* ἀντίθεος, *æqualem Deo. Hinc habemus primum argumentum contra adverſarios; nam cum Antichriſti nomen ſignificet hoſtem & æmulum Chriſti & Ro: Pontifex Famulum non autem Chriſtum ſe ullo modo eſſe dicit, neque illi ſe parem faciat, manifeſtum eſt eum non eſſe Antichriſtum.*

This prime Spear of *Bellarmine*, breaking aſunder, becometh two weapons thus to wound them in their faces; one in that *Bell:* here acknowledgeth it to be Antichriſtian æmulation of Chriſt, for any to call himſelf Chriſt [*Mat.*24. *Antichriſtus dicitur affirmaturus ſeipſũ eſſe Chriſtũ, quod ſanè non eſt Vicarii ſed æmuli.*] The Pope calling himſelf Chriſt, as you heard in the Bull of P. *Pius* the ſecond, claiming the ſame for every Pope, which was written to *Eugenius* 3. Therefore ſuch Popes are Antichriſtian emulators of Chriſt.

The ſecond wound in that equality profeſſed, is confeſſed Antichriſtianity; but the Pope is profeſſed equall to Chriſt, as the Husband of the Church Univerſall, the Wife of Chriſt, to which the Pope was publickly profeſſed Husband in their laſt Generall council at *Laterane*: All ye that be not angry thereat, hold not with Chriſt, but with that adulterous Antichriſt. What now ſaith *Bell:* in that caſe? *de Rom. Pontif. l.*1. *c.*9.

[*Ac profectò ſi Eccleſia quæ eſt in terris, Chriſto ſecluſo, non inepte comparatur ſponſæ, ſecluſo etiam Chriſto, unum caput habere debet*] Although this hath been already put, to ſhew in event what the Angel fore-ſhewed of the Roman Queen, boaſting her ſelf to be no widdow, being thus married to another, *ſecluſo Chriſto*, yet needeth repetition here to ſhew the convenience of this Prepoſition ἀντὶ, to this Roman Corrival, in the name of Husband, and other names of Equiparence under pretended Vicarage, oppoſing Chriſts Singularity of Glory, which he will not give unto another: The Pope is ador'd, the Pope requireth equal reverence to his unwritten Word of Tradition, as to the written Word of Chriſts Goſpel; The Popes judgement is urged as infallible to be received, *de neceſſitate ſalutis*, without allowance of appeal to Chriſts Judgement.

Are the Fig-leaves of Vicarage able to hide ſuch high preſumes of Equipage?

Ob. But ἀντὶ more properly ſignifieth Oppoſition or contrariety; therefore the great Antichriſt is to be the great oppoſer of Chriſt.

Sol. There is Oppoſition implyed in the former ſenſes of this Prepoſition ἀντὶ, both as it ſignifieth *Vicarium & Æqualem*, it being againſt the true prerogative of Chriſt for any to uſurp over all Chriſtendome in his name, as his Vicar unſent, more yet as his Corrival, an Equall oppoſing his Glory of Singularity: but you expect, and we ſtill intended, evidence to prove the Papal Myſtery contrary to the True Myſtery of Chriſtian Religion, as it was foretold, ſo that the three-fold ſignification of ἀντὶ concurreth herein to prove the Pope the Antichriſt.

1. The great myſticall Antichriſtan State, being that which beat down *Jeruſalem* the Holy city.

2. The ſtate of the then prevailing Gentiles, *Rev.c.*11. whoſe great city was chief amongſt the cities of Nations, *Rev.c.*17.

3. The Roman State then prevailing to tax the world, *Luc.*2. under their ſixth kind of Head (the Emperors) the alone hinderer of the great Antichriſt that was next to ſucceed in the Roman Headſhip, 2 *Theſ.*2. by the Papiſts annotations, *Rev.*17.7.

4. The great Antichriſt is the ſeventh kind of Roman Head, the chief head of the Beaſt, *Rev.*17.8.

5. The Pope is the ſeventh kind of Roman Head, ſucceeding next after the Emperour, which was the ſixth Head.

6. The Pope therefore is concluded to be the great Antichriſt; here is our Caſtle; your attempts to force us hence have been fruitleſs.

Obi. Every little oppoſition maketh not the great Antichriſt, he muſt be ſuch a malicious Antagoniſt as would ſtrive with Chriſt for the Throne: C. *Bell. Nomen Antichriſti non poteſt ullo modo ſignificare Vicarium Chriſti, ſed aliquem Chriſto contrarium; & contrariũ non quomodocunq; ſed ita ut cum eo de ſede & dignitate certet, &c.*

Sol.

Sol. So doth the Pope contend to ſit in the ſeat of Chriſt upon his Tribunall, even upon the Throne compaſſed with thoſe inferiour Thrones, *Rev.* 4. as it hath been obſerved already.

Obj. the Pope claimeth the Throne but as Chriſts Vicar, for the greater exaltation of his Lord Chriſt. Antichriſt claimeth it for dejection of Chriſt, *Id eſt, qui ſit æmulus Chriſti & velit haberi Chriſtus, dejecto eo qui verè eſt Chriſtus*, C. Bell. *ibid.* In reſpect whereof he is ὑπεραιρόμενος, 2 *Theſ.* 2. ſuper-exalted above Chriſt, and above all that is called God. Now you have your full task, convince the Pope to be thus exalted in oppoſition, or yield up your Tower in the aire of Fancy.

Sol. God help us all to underſtand and diſcharge ſo far as we ſtand charged in duty for the common Salvation, and his All-glory, through the glory of his promiſed Spirit, our Guide and Comforter in all need. *Amen.*

God forgive us in this recitall compelled by you out of your own writings, authorized by the *Trent* council in their rule of licentiating, with ſubmiſſion to the Pope, all books of all Writers in the Popes cauſe, with moſt deteſted Flatteries, Fallacies, and Blaſphemies, in defence of his Myſteries, Errours, and Practiſes, under all his names of Blaſphemy, claiming all the names of Chriſt his Excellencies, to ſeem one with him in glory, which Chriſt will not give to another; and our zeal for him ought no longer to be ſilent at Popery, blaſpheming moſt Antichriſtianly thus.

The Throne of Christ the Lamb

Againſt

The Throne of the Roman.

Chriſt, the ſole Potentate, King of kings, & Lord of lords, 1 Tim. 6.

FIgured by the old Babylonian, *Dan.* 2. New *Babylon, Rev.* 17.

Pope *Leo* 10. *in Concil. Lateran. Seſſ.* 6.

Pope *Paul* 4. *in Bulla ad Duc. Flor.*

Pope *Clem.* 5. *in Conc. Vien. à Papa omne regnum pendet.*

Ut meritò Rex Regum & Dominus Dominantium cenſeatur, reqꝫ ipsâ exiſtat. R. Cuperſ. p. 43. n. 39.

Muſcovius de majeſtate militantis Eccleſiæ, p 26. Capiſtranus fol. 53.

Cum Chriſtus Rex Regum & Dominus Dominantium ſit, & ipſe Petrum inſtituit ſuum Vicarium Principalem; idem igitur eſt de quolibet Petri Succeſſore Canonico concludendum, eſſe Dominum Dominantium.

Rev. 5. 5. Behold that Lion which is of the Tribe of *Judah*, that root of David hath obtained to open the Book for Judgement, to diſcern the right betwixt the Competitors on both ſides.

The Throne of Satan, the Dragon yielding his throne to the Seven-headed Beaſt, whereon Rome rideth as a Queen over Kings of the earth; her Head the Pope would be King of kings, & Lord of lords.

CHRIST,

1. By Right, as Lion of the Tribe of Judah.

Tu Leo de tribu Judæ radix; Te, Leo, beatiſſimum Servatorem expectavimus, Seſſ. 6. in Concil. Lateran. ſub Leo. 10. Epiſc. Modr.

The POPE.

1. By Claim from Judah.

2. From David.

De Papa Ezek. 34. *Suſcitabo Paſtorem unum ſecundum cor meum, David. Et cap.* 37. *Servus meus David, Rex ſuper eos Paſtor erit omnium eorum*, Boz. de jure nat. & divin. l. 2. c. 5.

2. From David.

Omnia nomina quæ in Scripturis tribuuntur Chriſto (unde conſtat eum eſſe ſupra Eccleſiam) eadē omnia tribuuntur Pontifici, Bell. de Conc. l. 2. c. 17.

Neque expedit Papam referre eo caſu neglectum Dominum, ſed ut cœleſtem judicemque futurum, Cuperſ. 50. n. 45. cap. fin. 14. qu. 1.

3. By right of Redemption.

Conſtat enim opere redemptionis expleto Domini poteſtatem tàm in cœlo quàm in terra extenſam eſſe, Math. c. ult.

3. By claim from Chriſt, the Son of David, as Redeemer.

Eamque poteſtatem tranſitum feciſſe in referentes vices ſuas Eccleſiæ unius & unicæ unum corpus, unum caput non duo Capita (quaſi monſtrum) Chriſtus videlicet & Chriſti Vicarius Petrus, Petrique Succeſſor Bonifac. 8. Extrav. de major. & obed. cap. (unam Sanctam) &c.

Sicut

The Throne of Christ the Lamb.

Against

The Throne of the Roman.

4. By right of Creation.

Sicut Christus filius Dei, dum fuit in hoc mundo & etiam ab æterno, naturalis fuit Dominus & de jure naturali, in Imperatorem & quoscunque alios, utpote personas quas creaverat, eadem ratione ejus Vicarius. Ibidem in Glossâ, Innocent. 4, Apostolicæ sedis n. 6.

Constantinus à divinâ gratiâ afflatus sceptrum Imperii orbis & urbis, & Monarchiam Universi, vero & proprio Domino & omnium creatori victori Deo & homini in sede suâ Romana Sylvestro Papæ maximo in jure PRIMÆVO & Naturali Christi æterni Sacerdotis secundum Ordinem benedicti Patris, plenè cessit. Con. Lat. Bin. p. 104.

Siquidem & in sede Romana in suo Vicario Deus sibi obedientiam incommutabilem reservaverat, instar illius quam in ligno Paradisi Adæ posuerat, ut imperaret mundo, & soli Deo unicè serviret & obediret, & tantam obedientiam à subditis exigeret quantam ipsa Deo præstaret. Ibid. p. 705.

Exacting to him no lesse obedience than he yieldeth to God, as figured by that which *Adam* had, and yielded in the Tree *Paradise*: O fatall proud Beast! comparing the claim of Papall dominion to that of *Adam*, by the forbidden Tree, which occasioned them both to be cast out; *Adam* out of the old, the Pope out of new Paradise, for asserting to be like God in knowledge, that he might be prelated over all.

Hereafter I will not talke much with you: for the Prince of this world cometh, & hath nothing in me, *John* 14.30.

Et sicut dominium mundi fuit in Christo Divinum & humanum, ita in Papa ejus Vicario idem esse fatendum est. Caretius de potestate Rom. Pontif. l. 2. c. 5. n. 6.

4. By claim from Christ the Son of God, as an assumpted consort of individual Unity.

Papa elavim Divini Imperii consecutus præest toti mundo, autoritate Dei. Antonin. de monte in ep. ad Leonem 10. præfixa Conc. Lat.

5. By claim of Gods power.

Divinâ autoritate sit quod autoritate sit Romani Pontificis Innocent. 3. c. inter corporalia de transl. episc.

Power divine.

Cùm infinita sit potestas summi Pontificis. Aug. tr. ep. dedic. lib. cærem. 1. Sect. 7.

Power infinite.

cap.

cap. in tantum diſt. 21. Ant. p. 3. t, 22. c. 5. ſect. 6.

The Theſes dedicated to Pope *Paul* 5. and imprinted at *Rome*, with priviledge of the Roman Conſiſtory, call him the Conſerver of Papall Omnipotence. *Pontificiæ omnipotentiæ conſervatorem acerrimum; alioquin ſi Papa non poſſet quicquid Deus poteſt, Deus non fuiſſet diligens pater-familias ſi non dimiſiſſet in terris, & in Eccleſia militante aliquem loco ſui qui omnia poſſet.* (ita Innoc. 3. in c. Apoſtolicæ de re Judic. in 6.)

Power Omnipotent.

God Omnipotent being himſelf every where preſent, needeth no ſuch Succeſſor omnipotent; but if the Roman Emperour had not ſuch a Succeſſor in the Headſhip of *Rome*, S. *Paul* had miſtaken, when he foretold that the Succeſſor ſhould ſit as God, 2 *Theſ.* 2. *Nec reſervata Papæ facit Papa tanquam homo ſed tanquam Deus.* Baldus cap. inter corporalia n. 2.

Faciens quæ facit ut Deus non ut Homo. Bertachin. Repert. ex eod. c.

Apoc. 4. *Ecce ſedes poſita erat in cœlo, ſcilicet, Apoſtolica in Eccleſia militante; & ſuper ſedem ſedens, id eſt, Romanus Pontifex; & in circuitu ejus ſedilia* 24. *& ſuper Thronos* 24. *Seniores, id eſt, Cardinales.* Cardinalis Turrecremata ſumma, l. 1. c. 80.

Eleganter ut laudatur à Cuperſ. p. 236. n. 4.

Dei & Papæ idem Conſiſtorium. Hoſtienſis in cap. quanto de tranſl. epiſc.

Unumque eſt Tribunal. Iſidor: Muſcov. pag. 26.

Neither can this high preſumption be excuſed by pretence of the Popes Vicarage: for from a Vicar there is freedome of appeal, which is here denied.

Without allowance of Appeale from the Pope to God.

Nulla poteſt eſſe ab eo (Papa) ad Deum appellatio: cum enim appellatio ſemper fiat à minore Judice ad ſuperiorem, ſicut nullus eſt major ſeipſo, ita nulla appellatio tenet facta à Papa ad Deum; quia una ſententia eſt & una curia Dei & Papæ. Aug. tr. qu. 6. 1.

Idem etiam eſt dominium Papæ & do-

minium

minium Christi. Idem qu. 36. 1.

Gregory the first affirmeth it Antichristian to be called God: *Deus, duæ sunt syllabæ, sed tota pernities*, yet his Successors are so called. *Credere Dominum Deum nostrum Papam conditorē dictæ Decretalis non sic potuisse statuere prout statuit, hæreticum censeatur.* Extr. Joh. 22. de verborum significatione, cap. cum inter.

The Pope hath also the name of a God.

When Pope *Gregory* the 13: authorized an Edition by the diligence of certain Cardinals and other Delegates, who reformed other faults, yet this fault communicating the name of God to the Pope was not then reformed; and when by the command of Pope *Pius* the 5. were published the censures of what was amisse in the Canon Law, this is not censured to be amisse, nor to be purged in the famous *Index expurgatorius.*

And when in publick Session at the *Laterane* Council the Pope was so stiled;

Tu alter in terris Deus: It had there no publick reproof, but rather approbation, in as much as it was inserted at the Edition of the *Laterane* Council, which was approved and printed by the Popes special *Mandate.* Are not these arguments of publick allowance? And also these following books were published with approbation of Authority, which yield the same unto the Pope.

Felin in cap. Ego N. de jureiur. Baldus l. 7. c. Sent. rescind. lib. 3. n. 2. & de electione. Ecclesiæ p. 1. n. 22.

Decius cap. Canonum constitut. n. 53. cap. inter corporalia de transl. episc. Capistranus fol. 77. b.

In honour of Pope *Sixtus* 4. a triumphal Arch had this Inscription publick uncontrouled at *Rome*:

Oráclo Vocis Mundi moderaris habenas.

Et meritò in terris crederis esse Deus.

To

To *Paul* the third, the moſt high and mighty God on earth, an Inſcription on the Gate of *Tolentum* in *Italy*:

Cæſare magna fuit, nunc Roma eſt maxima; Sextus Regnat. Alexander, ille vir, iſte Deus.

An Inſcription on the Triumphal Arch, when pope *Alexander* the ſixth entred *Rome*:

Bernardino Corio Hiſt. de Milan. pag. 3. pag. 452.

Papam ad Divinitatem ipſam ſublatum. *Angelus Politianus in Orat. ad Alexandr. 6.* The Pope is ſaid alſo to be a God.

Papa participat utramque naturam cum Chriſto, ſaith *Alver. Pelag. de planctu Eccleſiæ*, l. 1. c. 37.

Neque Deus eſt nec homo, ſed utrumque. Clem. proœm. in gloſſa.

Numen quoddam viſibile viſibilem quendam Deum præ ſe ferens. Baldus c. Eccleſia de lite penden.

Juſt was the complaint of the Emperour *Frederick* the ſecond againſt the pope for affecting Divinity.

Pontifices Romanos affectare divinitatem. Aventin.

True was the ſpirit of S. *Paul*, who foretold, that after removall of Roman Emperours, there would ſucceed another kind of Roman potentate, ſitting as God, 2 *Theſ.* 2. ſuffering himſelf to be ſo called, contrary to the glory of God (For the like ſufferance, *Act.* 12. *Herod* was ſtrook with *Anti*, the note of Oppoſition againſt the glory of God) the laſt kind of Roman Head, which would ſo bear it ſelf as a God, ſitting as God, 2 *Theſ.* 2.

Sicut in Eccleſia triumphante eſt unum caput ſupremum ſcilicet Chriſtus, ita in Eccleſia militante unum eſt ſupremum caput ſcilicet Papa. Capiſtranus fol. 110. 6. & 64. 6. Divinity ſo claimed to the Popes Supremacy, that Chriſt is excluded thereby from headſhip over the Militant Church.

Hoc ſenſu excluſo Chriſto, Papa totius Eccleſiæ caput eſt ſupremum ſuccedens loco Chriſti à quo omnis eſt poteſtas in Pontificem tranſlata. Fr. Boz. l. 1. c. 7. p. 98.

Una filia niſi unum patrem nec unum corpus

The Throne of Chriſt the Lamb

Againſt

The Throne of the Roman.

niſi unum caput ſcilicet Papam. Hoſtienſis in cap. pervenerab. qui filii ſunt legitimi. n.36.

Pro voluntate ſua facit, Dan.11.36.

Pontifex Romanus omnia regit, ordinat, & diſponit prout ſibi placet. Petr. de Aucharano concil. 373.n.6.

Papæ poteſtas eſt abſoluta & eam habet ſicut vult. Fr. de Ripa apud Heſl. de error. p.134. b.13.

Apud Papam & Deum, ſufficit pro ratione voluntas. Capiſt.130.

Voluntas pro lege ſit, etſi perquam dura. Hoſtienſis in cap. Olim de verborum ſignificatione.

Non eſt qui ei dicat, Cur ita facis? nam apud eum eſt pro ratione voluntas, & quod ei placet legis habet vigorem. Specul. Durand. lib. 1. part. 1. de legato ſect.6. n. 51, 52.

And the Pope enlarged thereby with liberty to practiſe whatſoever he pleaſeth, ſo that his Will is a Law, and no other reaſon of his actions to be demanded.

Stand, and think, whether it be a ſafe way to follow ſuch a Guide; think whether it be a reaſonable ſervice to God (ſuch as S. *Paul* commended to the old Romans, cap.12.) to ſerve the now Head with unreaſonable ſervice, as his Cardinall *Cuſanus* profeſſeth it irrational, *eamque perfectiſſimam eſſe, ſcilicet quando obeditur ſine inquiſitione rationis, ſicut jumentum obedit domino ſuo.* Exercitat.lib.6.cap. Ubi Eccleſia.

Without conſideration of reaſon, as a Beaſt obeyeth his Lord; and thus in event, as S. *John* foretold, that thoſe under the Roman obedience, as a great Beaſt (for *Rome* to ride on) would obey with admiration, that is, without knowledge of a reaſon, *Ignorantis enim eſt admirari*; and that the Beaſt goeth into deſtruction.

2 Theſſ. 2. The Myſtery of Iniquity τῆς ἀνομίας lawleſneſs. ὁ ἄνομος, *exlex*, the lawleſs man to ariſe in Rome after the deceaſe of the Emperial gouernment there.

Why? Becauſe with blind bedience they follow the Roman, and the Roman being left to his own luſt (the mark of a Reprobate, *Rom.*1.24.) the Devil over-reached him, as *Gregory* Biſhop of *Rome*, the firſt of that name, feared it would come to paſs, if one were truſted with all, under the title of *Univerſall.*

And

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And God in his holy Scriptures ſufficiently foretold of the Beaſts going into deſtruction, under the government of the Roman Head, that was not riſen in Saint *Johns* time, but was to creep up by ſuch fond admiration of unwary followers, who yielded thus unto him more and more, though with ſome threds of reſtraint, yet not ſtrong enough to hinder the fatall Myſtery from greatning thus by degrees, with ſhew of Lambs horns in forehead of outward profeſſion, as Vicar of the Lamb Chriſt, but in hypocriſie, contrary to the true mind of Chriſtian Religion, as it is apparent by what enſueth, letting ſlip the Pope's will from ordinary Rules.

Solus Romanus Pontifex habet poteſtatem illimitatam. Card. Turrecremat. lib. 3. cap. 44.

And the Pope's will (thus made the rule of others) to be it ſelf unlimitted.

Papæ data eſt ſumma & libera poteſtas abſoluta ab omnibus vinclis & ab omni regula arctativâ. Tiber. Decianus vol. 3. reſp. 14. n. 49.

Papa in omnibus & per omnia poteſt dicere & facere quicquid ſibi placet, etiam auferendo jus ſuum cui velit; imo Papa omnia poteſt quia eſt ſupra jus, contra jus, & extra jus, nec poteſt ei dici, Domine cur ita facis? Decianus ibidem n. 59.

The Pope may ſay and do what he pleaſeth, as above right, without right, and againſt right.

Eſt autem plenitudo poteſtatis plenitudo arbitrii, cui nihil reſiſtit, per quam omnia ſupra jus, extra jus, ac contra jus, poteſt. Bertachin. reper. ex Baldo.

Super-exalted in event, as foretold 2 *Theſſ.* 2. of the Roman Govern- to ſucceed after removal of the Emperiall then preſent, the onely withholder.

Papa, Summus dicitur quia eſt ſupra jus, contra jus, & extra jus, & ſic omnia poteſt. Iſidorus Muſcov. de majeſtate Militantis Eccleſiæ, part 1. l. 1. p. 24.

Papa nullo jure ligari poteſt, ſed quod ſibi placet legis vigorem habet. Auguſtin. tr. 5. 9. art. 3.

Papa legi non ſubjacet ulli. Inter caſus Papales apud Hoſtien. 9. qu. 3. cuncta.

Profitetur Papa ſe de jure poſſe ſupra ius diſpenſare. Innocent. 3. de conceſſ. præbend. c. propoſuit.

The Popes claim to power above right.

This the Pope's Canoniſt deliver for Law,

this

this the Pope himself professeth and claimeth as his right, that he may dispense above right.

And the Emperours complained:

Ludoricus thus;

Quicquid libet licitum judicat (Papa); nihil videt nihil facit nisi quod lubet.

Fredericus 2. thus;

Papa omnia sibi licere more tyrannorum pessimorum putat; rationem actuum nemini quasi Deus sit, reddere vult; id quod soli Deo convenit usurpat; se errare ullâve mendacii religione astringi non posse. Aventin lib. 7. ep. Ludovic. Imperat. ep. ad Othonem 542.

Eos qui voluerant placere Pontificibus per multa retrò tempora & usque ad hodierna sumpsisse iis quod omnia possent & sic quod facerent quicquid liberet etiam illicita & sic plusquam Deus, saith Card. Zabarel. de schism. Innoc. & Benedict. p. 20.

Such remorse of conscience in one of the Popes Consistory, who saw the course of his privy Council, awaketh this circumspection, to note how the Popes claim of power above right aspired, as it were, above God the author of Right, and against God by practises, against right avouched boldly for the Popes fulness of Prerogative to deal against Right, *contra Jus.*

Popery yieldeth power to the Romans over the laws of all men.

Potest enim Papa indifferenter tollere quicquid per legem humanam fuerit institutum. Beatus Capist. fol. 100. & 117. & 130.

And what that Generall Council at *Vienna* resolved that it could not be done by Law, the P. *Clem.* 5. there resolv'd to do by the fulness of his power; so little he regardeth Right and the Judgement of Generall Councils about Right.

Secondly, Popery yieldeth unto the Roman Bishop, power above the Decrees, Canons and Ordinances of General Councils.

Si Papa & concilium diversas constitutiones edant, præferatur constitutio Papæ tanquam majoris autoritatis. B. Capistr. f. 105.

Omnis autoritas & tota potestas concilii Universalis à Papa sicut à capite immediate dependet ab eoque derivatur. Card. Turrecremat. l. 3. c. 28. & 44.

Pa-

Papa enim habet ſuprema poteſtatem in Eccleſia; Concilium verò tantam quantam Papa indulget. Idem l.3.c.49.

And though this abſolute power of the Pope was condemned by the General councils at *Piſa*, *Conſtance*, and *Baſil*, yet in contradiction to thoſe former three Generall councils, the laſt Generall council at *Lateran* hath advanced that fulneſſe of Papall power above Generall councils, whereby the fatall Schiſm is riſen in the Roman Church for her deſtruction.

A remedileſſe Schiſm having Generall councils, and undoubted Popes abetting on both ſides; albeit the Roman policy maketh uſe of both hitherto, practiſing by the one, and defending his practiſe by the other.

When he ſees occaſion of advantage practiſing the abſolute power, and when he is queſtioned therefore by ſeverer expoſtulation, he ſhrinketh in his horns, as holding rather with the other ſide; ſo that they are indeed but as two horns, which Saint *John* noted in the Hypocriticall Beaſt of the 13. chapter, Horns noting Diviſion in all thoſe Viſions of wicked Beaſts; of which elſewhere.

Papa poteſt ſupra jus naturale diſponere per generalem conſtitutionem. Petrus de Anchorano conſil.373. n.3.

Pontificem ex cauſa poſſe diſpenſare & contra jus naturale vel divinum. Cephal.lib.4.conſ. 549.n.91.

3. They claim Papall power to diſpenſe above the law of Nature, yea againſt the Law.

Ruin. conſ.148. ad finem lib.4. ubi alios citat.

Verum contra jus naturale Papa poteſt diſpenſare. 15.q. 6. cap. Autoritatem in Gloſſâ. *Et, quandoque ſolet in lege naturæ diſpenſare.* Capiſt.130.

Nam præceptum Papæ magis ligat quam ligamen legis Naturæ. Aug. de ancor.q. 63.1.

4. They claim Papall power to diſpenſe above or againſt the Law Divine.

Summus Pontifex ex cauſâ contra jus divinũ diſpenſare poteſt. Decius conſtitut.cap.quæ in Eccl.f.24.n.44.

Dispensat quandoq; etiam in lege divinâ. Capist. f. 130. a.

Et privilegium dare potest contra præceptum divinæ legis. 16. q. 1. cap. de decimis glossa.

Sive contra jus divinum. Ibidem in margin. Aimo Cravetta part. 4. consil. 717. n. 33.

Imo potestas in divinas leges ordinariè in Romano Pontifice residet, Michael Medina Christi paræness. l. 7. c. 17. Decret. Greg. l. 3. tit. 8. cap. 4; de concess. præbend. cap. Proposuit.

In these words;

Secundum plenitudinem potestatis de jure potest supra jus dispensare.

5. They claim Papal power to dispense above or against the Old Testament & the New, against the Evangelists, and against the Apostles.

The glosse there interpreteth the meaning to be, that the Pope may dispense against the Old Testament, against the Evangelists, and against the Apostles.

Papa potest ex causa contra jus divinum sine prohibitione novi & veteris Testamenti dispensare. Petrus de Anchorano consil. 373. num. 2.

Papa ex maxima causa potest dispensare contra novum Testamentum. Bertachin. repert. dictione Papæ Abb. Panormitan. in cap. Deus de divortiis n. 4.

Papa potest dispensare etiam contra autoritatem Apostoli, quia major est Apostolo. Capist. f. 95. b. Innoc. 4. in cap. super eo de bigamis. n. 2.

What cause can there be to dispense with breach of Divine Precepts, except that notorious cause of White and Yellow? Which whoso brought, found acceptance in the Court of *Rome*, for such black dispensations as their sinfull lives affected.

It is but a merry caution therefore of *Angelus de Clavasia*, that if without importunities of Gifts, or of Petitions, a Petitioner for a Dispensation against the Law, simply put himself into the Popes hand, God would not permit his Vicar to erre in dispensing.

Si aliquis petens dispensationem in aliquo casu contra legem Dei non interponat importunitatem munerum, &c. Summa Angelic. verbo Papa.

Alas, (Ifs) be no good warrants in Law to defend the sins of man from the curse of God by the Romans dispensation against the Law of God; if importunity procure not such dispensations for money, with which they are known to have been procured, as experience of many complaining ages hath proclaimed by the Trumpets of History by your own rule, *intellectus currit cum praxi.*

The practice is famous by the publick complaints of Nations, exhausted by the Court of *Rome* without Ifs; therefore observe these instances of Papall plenitude, above or against Gods Commandements.

Honour thy Father, &c.

As Servant of Servants, the Title of *Canaan, Gen.9.25.* for a curse to the younger conspiring against the elder, as Pope *Gregory* the seventh authorised against the Emperour *Henry* the fourth his Son, &c. against the Ordinance of God, *Rom.13.2.* ἀντιτασσόμενος; this triple *Anti* engageth the now Romanists in Antichristianity, stirring up Children, Servants, Wives in undutifulnesse, for the Roman cause to perish in gainsaying of *Core,* ἀντιλογια τῦ Κορὲ, *Jude v. 11.* ἀντιλέγοντες, *Tit.2.*

6. The Pope dispenseth with children to rebel against their fathers, and other Magistrates, Fathers of Countreys, & Fathers of Families.

Thou shalt do no murther.

The blood of all slain upon the earth is found in *Rome,* the great City, *Revelations* 18.24.

Contra eos bellum convocat, imo cruce signatos interdum destinat. Archiep. Anton. part.3. tit. 22. c.5. sect.15.

7. The Pope licenceth murders of men, women, and children, by implication in licencing war.

Thou shalt not commit adultery.

Dic quod facta Papæ excusantur ut homicidia Samsonis, & furta Hebræorum, & adulterium Jacob; unde Sacrilegii instar esset disputare de facto suo. 17.q.4.sect. Qui autem.

Imò factum à Papa reputatur factum à Deo. Decius in cap. Canonum de constitut. n.10.

8. If the Pope commit, it must be excused, as the adultery of *Jacob* by divine instinct.

Nam summus Pontifex quæ facit, facit ut

Deus

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Deus non ut homo. cap. inter corp. de tranſl. prælat.

Whom God hath joyned let no man put aſunder.

Papa per ſuam conſtitutionem legitimè ſeparat quos Deus legittime conjunxit. Felinus conſil. 26. n. 13.

9. The Pope may put aſunder whom God hath lawfully joyned.

In matrimonio etiam de præſenti contracto diſpenſat ex cauſa. Felin. in cap. quæ in eccleſ. de conſtitut. n. 20.

In matrimonio carnali copula conſummato, ex cauſa poteſt diſpenſare. Decius c. quæ in eccl. de conſtit. n. 49.

Poteſt diſpenſare, ut matrimonium ratum & carnali copula conſummatum dirimatur quoad vinculum. Petrus de Anchorano conſil. 373. n. 7.

Thou ſhalt not approach to thy Fathers brothers wife, Lev. 18. 14.

Papa poteſt ex cauſa diſpenſare ut nepos, id eſt filius fratris, accipiat relictã patris prædefuncti, non obſtante lege, Lev. 18. Petr. de Anch. con. 373. n. 2.

10. The Pope diſpenſeth to marry the Fathers Brothers wife.

Nor thy Brothers wife, Lev. 18. 16.

It is not lawfull for thee to have her, ſaid S. *John Baptiſt* to *Herod* of his brothers wife; the ſame ſaid *Gregory* the firſt, Biſhop of *Rome*, who by the Kings good leave prevailed in *England*: No marvell if the contrary Doctrine of *Rome*, provoked the contrary ſucceſſe to the Roman, as God had threatned in *Leviticus* chap. 18. 26, 27, 28. This being one of the abominations, for which the Land was to ſpue them out.

11. The Pope diſpenſeth to marry the Brothers wife.

God commandeth, Rom. c. 13. Let every ſoul be ſubject to the higher powers bearing the ſword receiving tribute.

Poteſt Papa poteſtatem politicam ſi opus ſit ad finem ſpiritualem uni adimere & alteri conferre. Bell. contr. Barcl. c. 5. p. 76.

12. The Pope forbids every ſoul to be ſubject to ſuch higher powers as he diſaffecteth.

Non videtur Dominus diſcretus fuiſſe (ut cum reverentiâ ejus loquar) niſi unicum poſt ſe talem vicarium reliquiſſet, qui hæc omnia poſſet. Innocent. 4. in cap. ad Apoſtolicæ ſedis de ſententia & re judicata n. 6. Extra de Major. & obedient. cap. Unam Sanctam in gloſſa.

Non videretur diligens ſive ſapiens paterfamilias, niſi vicario, &c. Iſidor. Muſcovius de Majeſtate Militantis Eccleſiæ p. 96.

As if God had not been wiſe nor good, if he had not given ſuch power to one man over all.

Alioquin Dominus non videretur diligens ſeu ſapiens Paterfamilias. Tho: Boz. de jur. nat. l. 2. c. 1. ex Antonin.

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13. Yea, power against Gods laws of the first Table, as if he were a God above God, and against God.

Potestas Papæ sic se habet ad omnem potestatem in ecclesia militante, sicut se habet potestas Dei ad omnem creatam potestatem.

Et secundum hanc generalissimam potestatem dicitur Deus Orbis (*loco Christi*) saith B. Capist. 121. 129.

Thou shalt have no other Gods but me.

In the seat of Christ, Papists say; in the seat of the Dragon, saith *John*, *Rev.* 13. So the Dragon and the Roman having the same Throne, are called (by the same title) *God of this World*, and worshipped in the same Mystery, the worship redounding to the Dragon, which by his suggestion is given to the Roman, as appeareth by such presumptuous claim of Roman authority, to dispense against the Lawes of God, and Roman pride to receive adoration, the religious kind of worship which is proper unto God.

14. The Pope dispenseth with breach of Vows.

Dispensans in omnibus. Aug. tr. q. 60. 4. ad quartum.

Pretending Gods authority, but against the Will of God, against the Honour of God, in breaking the bonds of Vowes and Oaths sacred in the Holy Name of God.

As if God had not been good, if he had not given to a Vicar on earth such power above vows binding to God.

Papa potest, ex causa, ex toto liberare voto quemadmodum posset ipse Deus. Abbas Panormitanus c. proposuit de concess. præbend. nu. 12.

Aliàs (*Deus*) *non fuisset bonus paterfamilias, &c.* Canon Law.

Ut in in simili dicit. Innocent. in cap. super his de voto.

Panormitanus ibid.

Thus by pretence of the Popes powerfulnesse, to do what God himself can, in dispensing with Vowes which God commandeth to be kept, Popery blasphemeth the goodnesse of God, and advanceth above it, the goodnesse of the Pope dispensing with breach of all Vowes, as he pleaseth to find cause.

Papa in omni voto dispensare potest, in voto etiam continentiæ juramento solemnizato. Sic

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Felinus conſilium 26. num. 9.

De jure Divino indicta eſt obſervantia Voti; & tamen ex cauſa poteſt Papa cum aliquo diſpenſare ut non teneatur dicto præcepto, & non valeret votum de non petendo diſpenſationem voti à Papa. Aug.tr.q.49. art.3.

What then can hold, if neither ſingle vow to God, nor a double vow, not to ſeek unto the Pope for diſpenſation of his Vow nor Oath to God.

Papa ſolus juramenta relaxat. Hoſtienſis ſuper.2. decret. de jure jurand. c. veniens nu.7.

The Pope diſpenſeth with breach of Oaths.

Poteſt irritare contractum, firmatum juramento. Philip. Cornæus vol. 2. conſil. 60. nu. 19.

Poteſt Papa concedere ut quis veniat contra licitum juramentum. Beatus Capiſtr.f.94.

Card. Antoninus part. 3. tit. 22. c. 7. caſ.13.

De jure Divino indicta eſt obſervantia juramenti liciti, & tamen Papa aliquando diſpenſat ſuper juramento licito ex cauſa. Felin.conſ. 26.n.7.

Et ſi quem abſolvit (à juramento) tenet abſolutio. 15.q.6.c. autoritat. in Gloſſa.

Hebr.cap.6. God willing to ſhew the immutability of his counſell, confirmed it by an oath, in which it is impoſſible for God to lie.

To keep oath in truth is an honor unto God.

The Lord complaineth that his Name is daily blaſphemed, Ro. 2.24.

And men ſwearing by him whom God ſweareth (calling God to witneſſe) doth *Rome* unbind, diſpenſing with breach of theſe ſacred Bonds, as if the Roman God on earth had ſuch Omnipotency to make the God of Heaven witneſſe to a Lie, by licencing breach of Oaths made in his moſt Holy Name: (a) Surely this Doctrine came from the Father of Lies, whoſe Angel, ſent as Deputy, ſitteth upon the Dragons Throne, *Rev.*13.2. *Rev.*9.11. called *Apollyon*, the diſſolver, ſo licentiouſly diſſolving theſe ſacred Bonds, by diſpenſations above the Law of Nature, and the Law Divine, above the New Teſtament and the Old, above Gods Commandements, not onely of the Second Table, but of the Firſt alſo, diſpenſing with breach of (b) Vows and Oaths in the moſt holy Name of God.

(a) The Pope cauſeth the name of God to be blaſphemed among Heathens, by perjuries of Roman Catholick Inſtruments.

(b) Heathens more conſcionable in Oaths by falſe Gods, than the Pope and his ſectaries in Oaths by the true: So the honour of the true God is undervalued, and as it were dejected under the honour of Idols.

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O Malady fatall in Chriſtendome!

What better remedy than not to truſt the Roman Myſtery, that will not be bound to keep Oath.

O Vengeance moſt juſt! Liers have no truſt, Pride doth ſurely fall, deſpiſed of all.

Here you may diſcern how Popery thus advancing the Roman to diſpenſe above the Law of God, and againſt the Law of God advanceth the Roman Head, againſt God, & above God, as God forwarned in his Word.

Papa Eccleſiam, ſicut Sol ſtellas, illuminet. Iſid. Muſcov. de Majeſtate militant. Eccleſ. l. 1. c. 1. p. 20.

Papa Sol Chriſtianitatis; orbis ſolus Sol. Boz. Pontif. Rom. c. 1. p. 7.

Scriptures are able to make wiſe unto ſalvation, 2 Tim. 3. 15. That the man of God may be perfect, throughly furniſht unto all good work, v. 17.

Traditiones Sacris Scripturis exæquat, parique pietatis affectu cum reverentia ſuſcipit ac veneratur. Conc. Trident. Seſſ. 4.

1. By way of addition, impoſing that which is not written, to be receiv'd with equal reverence.

Cujus definitiones in materia fidei, licèt in Canone Sacræ Scripturæ non reperiantur contineri, ſunt tamen inter Catholicas veritates computandæ, quoniam Apoſtolicæ Sedis judicium in his quæ fidei ſunt errare non poteſt. Card. Turrecrem. l. 4. c. 9.

Jus etiam Canonicum eſt Divinum. Hoſtienſis ſuper 2. decret de jurejurand. c. nimis num. 1.

Rectiſſimè æquantur traditiones Scripturis quantum ad fidem & venerationem, ſed quoad obligationem (ſcilicet agendi) quaſdam traditiones majores eſſe quam quaſdam Scripturas. Card. Bell. l. 4. de verbo non Scripto cap. 7.

2. By preferring unwritten traditions, as of more certainty.

Traditionem certiſſimam eſſe veritatis Regulam, ad quam & Scripturas expendere oporteat. Pigh. de Fide & juſt. 74. 6.

Tantâ enim ejus reverentiâ apicem Apoſtolicæ Sedis omnes ſuſcipiunt, ut nonnullam Sanctorum Canonum diſciplinam & antiquam Chriſtianæ religionis inſtitutionem, magis ab ore [illegible] ejus (id eſt) Papæ, quàm à ſacris paginis [illegible] paternis traditionibus expectent. Diſt. 40. cap. Si Papa.

Ob-

Observe for instance the particular about which *Luther* began.

Inaulgentiæ non innotuêre nobis authoritate Scripturæ, sed autoritate Ecclesiæ Romanæ Romanorumq; Pontificum quæ major est. Sylvester Prierias contra Luther. concluſ. 56.

Ecclesiæ authoritatem non solum in nullo inferiorem esse, sed in multis etiam majorem. Pigh. Hierarch. Eccles. l. 1. c. 2, 3, 4.

Parem esse Ecclesiæ & Scripturæ autoritatem, quatenus scilicet Scriptura approbata est & confirmata ab Ecclesiâ si autem absolutè & simpliciter de Ecclesiâ loquamur Ecclesiam majoris esse auctoritatis Sacrâ Scripturâ, quia Ecclesia est Scripturæ autoritatem. Elysius Neap. in piorum Clypeo q. 20. art. 5.

Absque autoritate Ecclesiæ Scripturam non esse authenticam. Eckius Enchirid. loc. 1.

Where in the Margin this is called *Achilles pro Catholicis.*

Constat enim quod autoritate Ecclesiæ quæ maximè in Romano Pontifice utpote ipsius Ecclesiæ capite & Principe collata est, libri Canonis habent robur. Card. Turr. l. 2. c. 1, 2.

Imò Scripturas valere quantum fabulas Æsopi, si destituantur autoritate Ecclesiæ, pio sensu dici potuisse. Hosius confut. Prolegom. Brentii l. 3. f. 148. 6.

Neither is it possible for the Scripture to have more authority than the Church willeth, saith Cardinall *Cusanus, ad Bohem. Ep. 2.*

Neque enim possibile est Scripturam quamcunque plus autoritatis ligandi habere aut solvendi fideles quàm ipsa Ecclesia voluerit; atque ut earum quæ in Canone habentur Scripturarum autoritas autoritate nititur Romani Pontificis, ita alias addere potest Canoni quæ si addantur parem sunt & Canonicam habituræ autoritatem, &c.

Pastorem Hermæ vel Clementis constitutiones etiam Canonem addi posse si id ita videatur. Sa[illegible]on controv. 5. l. 9. c. 14.

Clements Constitutions are numbred amongst Canonicall Scriptures in the book

3. By submitting both the written Word of God, & unwritten Traditions unto the Romans charge, & therein to the Pope, as of more authority than either toward men.

of

of the Apoſtles Canons, publiſhed in the name of *Clement* himſelf: ſo that either that firſt book written in the name of a Roman Biſhop is forged; and if ſo, think, think what a ſpirit of falſhood it was which did work in the name of the Roman Biſhop, corrupting the Canon of holy Scriptures with Forgeries: If it were not forged, then the Conſtitutions of *Clement* (which *Clement* Biſhop of *Rome* numbred amongſt the Canonicall Scriptures) being ſince judged not to be Canonicall, but rejected by the Roman Biſhop at the Council of *Trent*; if the ſame Conſtitutions may again be judged Canonicall Scriptures, then hath the Roman Biſhop power to make the Canon, that is, the rule of Scripture, be yea and no, bow to and fro.

As the Epiſtle to the *Hebrews*, which being received by the Eaſt-church, but refuſed by the Roman Church, Saint *Auſtin* and Saint *Hierom* did hold with the Eaſtern Church, and not with the Roman Church therein.

4. The Pope approveth as Canonicall, that which before the Pope had refuſed as not canonicall.

So the Bibles of P. *Sixtus* are contrary to the Bibles of P. *Clement:* what one of them put in, the other put out; what one put out as not the Word of God, the other put in as the Word of God: where one of their Bibles ſaith Yea, the other ſaith No: Each publiſhed with a Papall Bull of Excommunication againſt the Non receivers, ſo that the Followers of the Roman Biſhop are all accurſed of the Roman Biſhop, whether they receive the Bibles of thoſe Roman Biſhops, or whether they receive them not; the Roman Biſhops authority curſing them thus in a contradiction on both ſides, and that by the full judgement of the *Trent* Council, which under a curſe bound all to receive the Bible of the Roman Biſhops Edition; and the Editions being contrary, the Roman Catholicks cannot avoid the curſe of the Roman Church therein, but by departing from the judgement of *Rome*, which

And what one Pope had approved as the canonicall Word of God, another Pope reproved as not the canonical Word of God.

being ſo contrary, cannot longer poſſibly be followed by the wiſe.

This policy to have all in ſubjection under the Latin Tongue, bringeth into remembrance old *Babylon*, which by one Language affected to build *Babel*, whoſe top might reach unto Heaven, *Gen.c.* 11. above the heights of the clouds, *Iſa.c.*14. above the waters in figure of new Myſticall *Babylon*, ſitting above the waters. *Rev.* 17. the waters above which ſhe ſitteth, are expounded to be Tongues, *v.*15. ſo that when ſhe thus advanceth above the holy Tongues of Greek and Hebrew, wherein the Lord voiced his Word, ſhe advanceth above the voice of the Lord, as the ſound of waters, to her confuſion by ſuch ſelf-contradiction in her Latin Editions.

The voice of the Lord as the ſound of many waters, Rev. 1.15. & Ezek.

5. The Roman authority commandeth all under pain of damnation, to preferre the vulgar Latin Edition of the Bible as authentical above the Greek and Hebrew Tongues, notwithſtanding that the Holy Ghoſt indited the cripture in the Greek and Hebrew tongues.

And by the like ſelfe-contradiction in her interpretation, ſhe confoundeth her own claim of power above the ſenſe of Scriptures.

Ad Romanum pertinet interpretari ſacram ſcripturam autoritativè, ſententialiter, obligatoriè, ſcilicet ut non liceat oppoſitum tenere; nec quid de interpretationibus ſcripturæ tenendum vel non tenendum ſit, niſi autoritate ſummi Pontificis determinari poſſe. Aug. tr. q. 67. art. 2.

Rome claimeth the ſole power above the ſenſe of Scriptures to determine the ſame authoritatively, condemning the Scriptures as the expreſs word of the Devil, if taken in another ſenſe than that which the Rom. Church approveth.

Card. Turrecr. l. 2. c. 107.

Hervæus de poteſtate Papæ.

Ut ſcriptura non ſit pro verbo Dei habenda, alio ſenſu quàm quem Papa ſive Romana Eccleſia approbat. (a. Hoſius de expreſſo Dei verbo.)

Scripturæ quidem verba, licèt aperta, ſenſu Eccleſiæ prolata, eſſe expreſſum Dei verbum; alio ſenſu prolata, non expreſſum Dei ſed potius Diaboli verbum eſſe: quod contra ſenſum, & conſenſum Eccleſiæ docetur expreſſum Diaboli verbum eſt. Iſid. in Epilog.

What, doth the Roman Church then teach the word of the Devil, when it teacheth contrary to that which was formerly the ſenſe of the Roman Church?

Pope

The Throne of Christ the Lamb

Againſt

The Throne of the Roman.

Pope *Innocent* the firſt his decretall expounding it neceſſary for the ſalvation of Infants, to receive of the other Sacrament Euchariſticall, which was obſerved accordingly by the Roman Church, *Sexcentos ferè annos.*

But now the Pope his *Trent* Councill have expounded it not neceſſary. Behold a change in the Roman ſenſe, about a point as neceſſary to ſalvation! What ſhift now?

Scripturæ ſequuntur Eccleſiam, & non è converſo. Card. Cuſanus ad Bohemos ep. 7. 858.

Nec eſſe mirum ſi praxis Eccleſiæ uno tempore interpretetur ſcripturam uno modo, & alio tempore alio modo; nam intellectus currit cum praxi. Idem ep. 7. 857.

Etiamſi hodiè alia fuerit interpretatio Eccleſiæ ejuſdem præcepti Evangelici quàm aliquando, tamen hic ſenſus nunc in uſu currens ad regimen Eccleſiæ inſpiratus uti tempori congruus, ut ſalutis via debet acceptari. Idem ep. 2. 833.

6. If the Church of Rome changeth her expoſition thereof, the Scriptures muſt folow the Church & not the Church follow the Scriptures.

While ye thus run with the practice, open your eyes to ſee whether the practice runneth into the flaming mouth of Hell, contrary to your imagination (as they that go back a while, when they intend the greater violence of aſſault) our helliſh Aſſailant, by the Roman authority, firſt enjoyned it as neceſſary for the ſalvation of children to receive the Eucharift, that afterwards it being found unneceſſary for them, it might, in a Myſtery, ſo ſhrink by degrees, untill the communion of the Chalice be neglected, as unneceſſary for thoſe of riper age amongſt the Laity.

Let a man examine himſelf, and ſo let him eat of that bread and drink of that cup 1 Cor. 11.
Examination ſuppoſeth yeares of diſcretion in Communicants.
Chriſt ſaith, Drink ye all of this cup which Chriſt bleſſeth by the Miniſtry.
It is the cup of bleſſing, 1 Cor. 10.
Let a man examine himſelf, and ſo let him drink, 1 Cor. 11.

18. The Pope is advanced above the new Covenant, in reqniring by pretence thereof as neceſſary what Chriſt did not require.
And the Pope forbiddeth what Chriſt required at the Inſtitution, whereas the Pope curſeth the Miniſtery which communicateth the Laity with the ſacred cup.

Behold whither that infernall Pioneer hath brought the trench of his Roman Myſtery, to blow up the new Covenant of Chriſt! Chriſt himſelf in all the Goſpell calling but one thing the new Covenant, and that is the Sacramentall cup, the Covenant in his blood, and that Cove-

nant

nant the Pope forbiddeth to the people.

The cup of blessing which we bless, is it not the communion of the blood of Christ? 1 Cor. 10.

So the followers of *Rome* are cut from the communion in Christs blood, and therefore cut from salvation.

Christ ordained the Sacramentall cup to be the Covenant in his Blood; neither doth he through all the Gospel give the name of Covenant to any other thing, *in recto casu*, but onely to the Sacramentall cup: His blood is the blood of the Covenant, but the cup is the Covenant, διαθήκη which word is translated *Covenant* by the Rhemists on the eighth chapter to the *Hebrews*, referring to the 22. of Saint *Luke*.

19. The P. changeth the new covenant of Christ.

And becaule the Cup is the covenant, therefore S. *Paul* biddeth also them of the Laity to drink; for he writeth to them that are called to be Saints, with that note of Universality [*All*] that in every place call upon the name of Jesus Christ our Lord, both Theirs and Ours, 1 *Cor.* 1. 2. And of them to whom he writeth, he saith, without exception, *Let a man examine himself, and so let him eat of that bread, and drink of that cup.* Why? becaule the Cup is the covenant in Christs blood, therefore let him drink.

This argument of duty to drink of that cup, becaule the cup is the covenant, argueth that his drinking thereof is the Act covenanted on his part, by such full communion to professe his faith in the Lords death, untill the Lord come to Judgement, and therefore not to be changed by the Roman.

The Pope forbiddeth the people to communicate in the covenant, while he forbiddeth them the sacramentall cup, the covenant in Christs blood, for asmuch as Ministers are cursed by the Pope, if they presume to communicate the sacramentall cup unto the Laity.

Christ blesseth the communion of the Priests and people, which the now Roman so curseth.

Lo, Roman catholicks cut off from communion amongst themselves, and from communion with Christ, by refusing to keep covenant with him, as by refusing to perform the covenanted homage or fealty, the Tenant forfeiteth unto a Lord, and a

Lord

The Throne of Chriſt the Lamb } Againſt { *The Throne of the Roman.*

Lord forfeteth unto the Chief; judging ſuch finall peremptory refuſall of homage and fealty, to be no better than a deniall of his right unto the chief government: and ſo God judgeth Recuſancy to be the deniall of him, like that *Nolumus hunc regnare*, foraſmuch as Recuſants will not perform the covenant on their part, for the ſetling of Chriſts Kingdome in them for ever by their own conſents.

By the conſent of godly Forefathers teſtified at the Sacrament of Baptiſm, the Kingdome of God was begun in them; but whereas it ſhould be ſetled in them for ever by their own conſent, teſtified at the Sacrament of full communion according to that of Chriſt, *He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him*, *John* 6.56. and *v.* 35. *He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt*, thereby ſhewing the true way to receive him, is by believing, ſo that we ſhall thirſt no more, and that our belief is to take hold of his covenant ſo to bleſſe us, that we ſhall not need to hunger or thirſt, as is apparent by that of *Iſaias*, ch. 49.v.8. concerning the acceptable time of ſalvation by covenant to the people for their eſtabliſhing on earth, ſo that (ver.10.) they ſhall not hunger nor thirſt, for he that hath mercy on them ſhall lead them by the ſprings of water, which S. *John* expoundeth to be living Fountains of waters under the Throne of God in them, *Revel.* 7.15. as Temples of the H. Ghoſt, 1 *Cor.* 6.19. a fountain of living waters in him who believeth, *John* 7.38,39. This ſpirit of believing is the fountain of water ſpringing up unto eternall life, ſo that there is thirſt no more (*John* 4.14.) to ſuch believers who believe in Chriſt as their King on his throne, dwelling in them through the eternall covenant by their own conſent thereunto, profeſſed at the receiving of the bleſſed cup of Communion in his blood of everlaſting cove-

nant, which utterly ſhutteth out of mens ſouls the Throne of Satan, and the Roman, combined with utmoſt endeavour of fatall Myſtery, to gain as many Recuſants as they can, who refuſing the Sacramentall cup of communion in Chriſts blood, do by ſuch their Recuſancy fight againſt the Kingdom of Chriſt for the Kingdome of Satan, and his Vicar the Roman Beaſt, under the government of the ſeventh Head, ſucceeding after the ſixth Head: which ſixth, confeſſedly was that ancient kind of Emperiall government in Saint *John*'s time; and therefore God bleſs us from this laſt kind of Roman Headſhip, as God hath commanded, ſaying, *Come out of her my people, and communicate not with her in her faults, that ye receive not of her plagues, Rev.c.*18. and his people are the called, choſen, and faithfull, *Rev.*17.14. They that are faithfull to come out when the Lamb of God calleth them, they are his choſen Souldiers for defence of his Throne, and of the covenant, whereby the Throne is eſtabliſhed in men, againſt which the Roman Beaſt warreth in a Myſtery with a multitude of followers, diſputing againſt the covenant as unneedfull, ſince the Pope hath countermanded it for advancement of Clergy-men above the Laity.

What more unſeaſonable than ambition at the Sacrament of communion? or more abominable than mans Preſume above Gods Inſtitution, as *Eſaias* (*c.*1.) complained, *How is the faithfull city become an harlot? v.*21. *Thy wine mixt with water, v.*22.

The councils of *Florence* and *Trent* alledge that, *Rev.*17.15. the people are ſignified by the waters, engaging the Church of *Rome* thereby, beyond their imagination, for that ſhe then rideth to deſtruction, *ver.*8. when ſhe ſo ſitteth above the people, as waters, and there is manifeſt reaſons of equity for the glory of Gods righteous judgement in turning that pride to their perditi-

on,

on, forasmuch as by debarring men from the cup, the covenant of salvation in the blood of Christ our common Saviour, the Clergy-men of *Rome* opposed the common salvation, proudly to advance themselves above the people of God, as waters, and above the Word of God, allowing to his people a right of Fellowship and communion therein, whereof they now are defrauded by the Church of *Rome* with a *Non obstante*, notwithstanding Christs Institution.

The voice of the Almighty being like the sound of many waters, Ezek. 1.24. Rev. 1.15.

Behold, in the name of a Vicar, an Æmulator and Adversary! changing what Christ instituteth, forbidding what Christ alloweth, cursing what Christ blesseth, as the covenant for settling his Throne in christians by their own consent, professed on their parts Sacramentally, by communicating in use of the sacred cup, as the covenant in Christs blood, for establishment of them in his Kingdome, and of his Kingdom in them, against which Kingdome of Christ the Dragon did fight with open malice; and when that prevailed not, he gave his Throne to his Vicar, the Roman Beast, that reviving mysterious Hypocrisie, with pretence of horns like the Lamb Christ, in forehead of outward profession, that spake with the voice of the Dragon, as Prince of this world. The Prince of this world cometh and hath nothing in me, saith Christ, *John* 14.30. yet claimeth all power in Christ, with still-aspiring ambition against Christ, as appeareth about things on earth: And now, what will ye say, if he presume as much about things in Heaven?

Papæ totius mundi jurisdictio & cura commissa est; non solum ut nomine mundi importetur terra, sed etiam ut nomine mundi importetur cœlum, quia super cœlum & terram jurisdictionem accepit. Card. Antoninus part. 3. tit. 22. c. 5. sect. 1.

Christo data est omnis potestas in cœlo & in terra.

Ergo

Ergo ſummus Pontifex qui eſt ejus Vicarius, habebit hanc poteſtatem. Extrav. de tranſl. epiſc. cap. 4.

Extrav. commun. de major & obedient. cap. unam Sanctam in Gloſſ.

Papæ datam eſſe omnem poteſtatem tam in cœlo quàm in terrâ. Capiſt. 124. a.

Liber Cæremon. 1. Sect. 7. c. 5.

In Papæ omnem eſſe poteſtatem ſupra omnes poteſtates tam cœli quàm terræ. In concil. Latteran. ſub Leon. 10. Seſſ. 10. Archiep. Patracenſ.

Papam eſſe omnia, & ſupra omnia. Tib. Decian. vol. 3. reſp. 14. n. 59.

Papæ totius mundi juriſdictio & cura commiſſa eſt, quia ſuper cœlum & terram juriſdictionem accepit. Card. Anton. part. 3. tit. 22. c. 5. ſect. 1.

20. The Pope hath aſcribed to him power above all in heaven and earth.

Under pretence of ſucceſſion unto Chriſt the ſpirit of Pride and Falſhood ſpeaking thus unlimitedly, lifteth up the Roman againſt Chriſt in Heaven divers wayes.

The Pope controlleth Chriſt his glory, the glory of Juſtice, and the glory of Mercy, depreſſing Chriſt in both, from higheſt honour at the right hand.

Beſides, the report of *Tecla*, they pretend that *Trajan*, being in Hell, was delivered from thence by the Pope; and though theſe inſtances are not many, yet do they work much advantage, thence concluding as if the Popes power were infinite, and might therefore the more credibly make ſuch large Grants as he pretendeth by proportion.

21. By pretence of admitting ſome into heavē, whom Chriſt would have excluded, as rather deſerving hell.

B. Gregorius Papa, per ſuam orationem abſolvit Trajanum à pœna Inferni, quæ eſt infinita; Ergo multò fortius Papa per communicationem indulgentiæ poteſt abſolvere omnes qui ſunt in Purgatorio à pœnâ illa, quæ eſt finita. Aug. Trium. q. 32. 3.

Papa, ut Univerſalis diſpenſator theſauri eccleſiæ, poteſt fideles ſuos per communicationem indulgentiæ, ſic à tota culpa & pœna liberare, ut per ignem Purgatorii non tranſeant, ſed ſtatim evolent; Chriſtus enim poteſt totam pœnam tollere, ergo & Papa. Aug. Triumph. q. 32. 3.

This of thoſe in Purgatory, which the

Pa-

Papiſts themſelves acknowledged to be the upper chamber of Hell; yea, and the like is ſaid of his power by Indulgence, to free thoſe which might have been caſt into the nethermoſt Hell of the damned.

Et qui poterant damnari, per Indulgentiam datam à Papa ſalvari poſſunt. Aug Triumph. q.34.2.

Yea, and whom one Pope had actually damned, another Pope after death advanced into Heaven: See the caſe of P. *Formoſus*, and P. *Sergius*.

As one Pope hath extruded out of Heaven, whom another Pope had placed there: *Bonif.*8.

The Pope excluding ſome out of heaven whom Chriſt would have admitted.

Hermanni corpus apud Ferrarienſes jam 20. annos pro Sancto culti, exhumari mandavit & comburi. Platina in vit. Bon.8.

Which contradiction of Popes againſt one another utterly diſgraceth their preſumption in Heavenly matters againſt Chriſt.

So ſaith the ſpirit of Truth, preaching from henceforth from the fall of *Babylon* there mentioned; and, in event, by preaching that Doctrine (of Reſt unto the Dead) *Babylon* began to fall, as her Kingdome had been advanced by the contrary Doctrine of Purgatory-torments to chriſtian ſouls in Purgatory, the upper part of Hell, the bottomleſſe pit, the key cauſed the great Star (a great Clergy-man fallen from the Firmament of the church) to become on the Throne of Satan, as his Agent or Angel, *Revelat. c.9.12.* & 11. *Revelat. c.11.2.*

Poſtquam ad Purgatorii pœnas trepidatum eſt, ſaith Biſhop *Fiſher. art. Lu h.*

After men trembled at the report of Purgatory-torments in fire, from which yet there being preached hope of deliverance by the Popes Indulgence to ſuch as help, *Manus porrigentibus adjutrices*, as the Generall council of *Conſtance* declareth; No marvell if a multitude of unwary ſinners

were

were couſened by ſuch myſticall devices of coloured covetouſneſſe, not onely to free ſouls from torments, but alſo to canonize them amongſt the Saints in Heaven. *Cœlum eſt venale.*

Every countrey can tell of Saints canonized, not ſo much for Sanctimony, but for money and money-worth in ſervices and exploits for the Roman cauſe, with oſtentation of lying wonders, as thoſe of deceaſed *Becket*, Sainted by the Pope, and called Traitor by the Parliament, for practiſes againſt the Kingdom, and againſt his Oath.

His Miracles, after long ſolemnization of them in Divine Service, were again by authority diſcarded. O how the learneſt Papiſts bluſh at the numberleſſe feigned wonders on their ſide, as the learneſt on our ſide ſee cauſe to diſtruſt that Roman ſpirit, working with abundauce of ſuch falſe wonders, as Gods Word of truth foretold, 2 *Theſ.* 2. *Rev.* 13.

Ad ordinem Apoſtolorum canonizandi. Aug. Tri. q. 16. art. 4.

Inter Angelos collocandi. Leo 10. Bulla cruc.

Atq; ad ſupremam Angelorum Hierarchiam evehendi. Aug. Trium. q. 18. art.

Canonization is called *Deification* Ἀποθέωσις L. 1. cærem. præf.

Deam eam, divinæ Majeſtatis poteſtatiſque ſociam. Viega in Apocalyp. 12. Sect. 2. num. 3.

Deam ipſam. Leo 10. ep. ad Recanatenſes apud Bembum lib. 8. ep. 17.

Dominam Deam noſtram. Bemb. ep. ad Carol. 4.

Deam Virginem vocat Lipſius. In Halenſi & Aſpricolli.

Dominam noſtram Omnipotentem, in Cantico Moſis, ad eam tranſlato. Hortul. animæ 117.

Reginam cœli adeo bonam eſſe ac æternum Patrem. Ozorius tom. 3. conc. in aſſumpt. ſ.

Barthol. ſect. Quid ergo.

Sanctos

Sanctos, tutelares Deos appellat. P. Jovius Hiſt. l. 24. in fine.

Mahuzzimos honorabit. Dan. 11.28. Gardias.

Like the Heathens petty-Gods, which were call'd *Tutelares Patroni & Mediexñi*, mediating unto the Supreme God a fatal Superſtition, beginning at old *Babylon*, where the firſt petty Gods were *Nimrod*, called *Saturnus* and *Belus*, whom they called *Jupiter*, as *Juvans pater*, from whence *Belial* and *Beelzebub*, *Baal* in the *Chalde*, *Baal-peor*, *Baalim*, whom they worſhipped with Temples, Altars, and Statues, as the Tranſlators of the *Doway* Bible, in their Annotation upon the tenth of *Geneſis* prove out of the ancient Fathers. *Hier. in* 23. *Ezek. Hoſ.* 2. *Iſaiah* 46.

Mediæ poteſtates, per quas & deſideria noſtra & merita ad Deos commeant, inter mortales cœlicolaſque vectores hinc precum deinde donorum, qui ultra citraque portant hinc petitiones inde ſuppetias. Apuleius de dæmonio Socratis.

Auctoritate Dei & ſuâ ſtatuens. Lib. Cæremon. 1. f. 68.

Popery yieldeth the worſhip of Prayers.

Ut (Sancti) ab Univerſali Eccleſia invocentur in publicis Eccleſiæ precibus. Bellar. de Sanct. beat. c. 7.

They pray unto the Bleſſed Virgin as Protectrix from evil.

Protegat nos dextra tua, Mater Dei. Pſalt. Mariæ Pſal. 2.

Domina refugium facta es nobis in cunctis neceſſitatibus. Pſal. 84.

As giver of Grace.

Da virtutem. Pſal. 28.

Effunde gratiam tuam ſuper me. Pſal. 50.

Vitam præſta puram. Breviar. Rom. Decemb. 8.

Maria, mater gratiæ. Offic. B. Mariæ.

As giver of Glory.

Vitam æternam mihi tribuas. Hortul. animæ f. 181.

As their onely Hope.

Tu es ſpes Unica peccatorum, per te ſperamus

de-

The Throne of Christ the Lamb

Against

The Throne of the Roman.

1 Pet. 1. 21. God raised up Christ from the dead, & gave him glory, that your hope might be in God.

delictorum veniam, & in te (Beatissima!) nostrorum est expectatio præmiorum. Brev. Rom. 9. Sept.

Desperatorum spes unica, Peccatorum salvatrix magnifica.

In the Prayer instituted by Pope *Innocent* with promise for indulgence of 300. dayes to the Reciter.

Tu sis spes in desperatione.

Ne succumbam mortis agone, cum tunc non sit spes altera.

Nam qui te non invocat in hac vita, non pervenit ad regnum Dei. Psalt. Mariæ p. 28.

As having the cœlestiall Administration of Mercy.

Confugimus primò ad Beatissimam Virginem cœlorum Reginam, cui Rex Regum cœlestis dimidium regni sui dedit---- justitiâ sibi retentâ, misericordiam matri Virgini concessit. Gabriel Biel in expositione Missæ, lect. 80.

Non dederunt viri celebres qui dixerunt Deum Regni sui (quod ex justitia & misericordiâ constat) dimidium, hoc est, misericordiam in in Mariam transtulisse. Cassand. consult. art. 21.

Potestate Deo remanente, cessit quodammodo misericordia Dei matri sponsæque regnantis itaque Virgo, divisum habet cum Deo Imperium Vieg. in Apocalyps. 12. comment. 2. lect. 2. n. 3. ex Gersone.

Whence they collect, as if many, condemned by the Justice of Christ, were saved by the Mercy of his Mother, with exhortation for others to the same.

Sæpe quos filii justitia damnat Matris misericordia liberat. Peccatores ad Mariæ nomen confugiunt, ipsum enim ad medendum solum sufficit. Bern. in Mar.

Si quis à filio qui ad Patris dextram sedet terreatur quia Judex est Mariam adeat quia medecina est. Holcot. in lib. Sap. lect. 36. in veteri editione.

Christus non solum advocatus est, sed & judex cuncta discussurus, ita quod nihil inultum remanebit. Cum itaque vix justus ante eum

Papists honoring the Virgin as their onely hope, deject Christ from his honour, to be the hope of all the ends of the earth.

sit

sit securus, quomodo peccator ad eum tanquam Advocatum accederet? Ideo Deus providit nobis de Advocatâ quæ mitis & suavis est, in qua nihil invenitur asperum. Car. Antonin. sum. part.4.t.15.

And he giveth instances of Mercy, pronounced rather from the Virgin *Mary. Hist. part.3.tit.23.c.3.* Saints honoured above Christ.

For their trust in Saints, as more placable and more exorable than Christ, Hear the confession of their *Espencæus.*

Multi non minus fidunt ac tribuunt Divis quam Deo, quia Hunc quàm illos minùs placabilem putant & exorabilem. Espencæus in 2 Tim.3.

Having thus lessened their hope in Gods Mercy, they lessen their apprehension of dependance on his Majesty by two notorious devices of Appeale from him to the Blessed Virgin, and of command from her to him.

A foro justitiæ Dei appellandum esse ad forum misericordiæ Matris ejus. Bernardin. in Mariali.

By praying to the blessed Virgin to command Christ.

Eò ventũ est, ut Christus etiã jam in cœlo regnans Matri subjiciatur.

As *Cassander* confesseth, *Consult.art.21.*

Ave Matris Stella!
Mala nostra pelle:
Monstra te esse Matrem.
Brev.Rom.& Offic.B.Mariæ.

Ut docet Lex Divina,
Tu ipsius es Domina,
Nam jus habet & ratio
Matrem præesse Filio.
Ergo ora suppliciter,
Et præcipe sublimiter.
Horar.cujus tit. Hist.secundum chorum Augustensem de commemor. B.Virg.Mar.

Non solùm rogans sed etiam Imperans, non Ancilla sed Domina. Damianus ser. 2.de nativ. Mar.

Ora Patrem,
Jube Filio.
Miſſal. Pariſienſe.

Item,

O Fœlix puerpera,
Noſtra pians ſcelera,
Jure Matris Impera
Redemptori.

The higher this imagination aſpireth, the more it differeth from the tenour of her own gracious Magnificat, in time of her Lord and Saviours Humility: Would her Spirit thus invocate him now on his Throne of Heavenly Majeſty?

S. *Aug.* dared not put his truſt in Saints for fear of grieving them.

Auxilium meum non in montibus, id eſt, Sanctis; ſed à Domino qui fecit cœlum & terram--- Si in ipſis ſpem tuam repoſueris, contriſtabuntur. De paſt. c. 8. ex pſ. 121.

As diſpleaſed with honours undue to them.

Martyres ad ſacrificium ſuo loco & ordine nominantur, non tamen invocantur. Aug. de civ. Dei l. 22. c. 10.

Quia invocatur, becauſe Chriſt is invocated, therefore he is God by the argument of *Athanaſius*. Cont. Arian. Orat. 2.

And by the like argument the holy Ghoſt is proved to be God, becauſe invocated. *Amb. de ſpir. l. 3. c. 12.*

Quicquid illud eſt per quod jurat, Deificat illud; propterea idololatram ſe facit omnis, qui per aliquid aliud à Deo jurat. Opus imp. in Mat. Hom. 12.

Neque his repugnat quod in ſcripturis nomen Voti ſemper accipiatur, pro promiſſione factâ Deo: nam cum ſcriberentur ſcripturæ nondum cæperat uſus vovendi Sanctis. C. Bell. de cultu Sanct. tit. 3. c. 9.

A ſufficient confeſſion, that in the Holy Scriptures there are no Vowes offered to any but to God, and that the practice of vowing to Saints is an addition newer than the Scriptures.

Thou ſhalt fear the Lord thy God and ſerve him, & ſhalt ſwear by his name. *Deut.* 6. 13. 10, 20.

He that ſweareth on the earth ſhall ſwear by God, *Amen*, *Iſa.* 65. 15

Vow and pray unto the Lord your God. Pſal. 76. 11.

They ſhall vow a Vow unto the Lord, & perform, *Iſa.* 19. 27.

Popery yieldeth the worſhip of Vows unto Saints

So

The Throne of Christ the Lamb

Thou haſt taken the fair Jewels of my gold, and of my ſilver, & madeſt to thy ſelf Images of men, & didſt commit whoredome with them, thou haſt ſet my incenſe before them, *Ezek.* 16. 17,18. every man his Cenſor in his hand, every man in the chamber of his Imagery, *Ezek.* 8.11,12. *Hezekiah* did that which was right in the eyes of the Lord, he brake in pieces the brazen Serpent, when the children of *Iſrael* did burn incenſe unto it, 2 *Kings* 18.3,4.

Againſt

The Throne of the Roman.

Popery worſhippeth with Temples, Altars, Sacrifice, Incenſe, & Adoration to them, to their reliques and Images for their ſakes.

So that the judicious *Ludovicus Vives* confeſſed he ſaw not what difference there was betwixt the Gentiles Devotion to their Gods, and that ſo yielded to Saints in many reſpects.

In multis quod ſit diſcrimen inter eorum opinionem de ſanctis, & id quod Gentiles putabant de ſuis Diis. in Aug. de civitat. Dei lib.8. c.27.

And what worſhip have they not yielded to the Saints, that is given to the true God?

Ad λατρειαν pertinent, Templa & altaria, ſacrificia, & hujuſmodi quæ Soli Deo ſunt exhibenda, ſaith Durand rational.divin. offic.l.4. c. 39.

Such acts of Religious Worſhip ſhould be exhibited *Deo Soli*, to God alone, and therefore the ſuperſtitions of Popery cannot be excuſed with this ſhift, that theſe acts in the honour of Saint-ceremonies are done to God: whereas they ſhould be done to God alone, and not to the worſhip of others.

Sancta Dei Eccleſia creaturam non adorat. Epiph.hæreſ.69.

Solum Deum adorare, was the Religion of the ſweet-ſmelling Church of *Smyrna*. Euſeb.hiſt.l.4.c.15.

Nullum coli & adorari ab Orthodoxis præter unum Deum. Cyrill. contra Julianum lib.6.

Neq; adorandum quicquam præter Deum legimus. Amb.de S.S. l.3.c.12.

Creatura creaturam non adorat. Athan.orat. 3.cont.Arian.

By this the ſaid Fathers prove Chriſt to be God, *quia adoratur*; and the Holy Ghoſt to be God, *quia adoratio debetur ei.*

The *Arrians* and *Neſtorians* are accurſed as Idolaters, for adoring Chriſt as not one perſon with God.

Conc.Nicen.act.6.Tom.2.

Athan.contr.Arianos orat.1. & ad Adelph.

Nam qui creaturam adorat (etiamſi in

nomine

nomine Christi id facit) *est Idololatra, Christi nomen Idolo imponens.* Greg. Nyss. Orat. funebr. de Placilla in fine: &

Fulgentius de fide ad Donat.

Where he giveth this reason;

In primo enim Decalogi mandato, omni creaturæ adoratio vehementissimè prohibetur.

And by the same rule it followeth, that the blessed Virgin is not to be adored.

Honoratam sed non ad adorationem nobis datã. In honore sit Maria; Pater autem & Filius & Spiritus Sanctus adoretur: Mariam nemo adoret. Epiph. hæres. 79.

Yet the Blessed Virgin is adored by Popery.

Adorate eam in decore ejus. Ps. 74.

Adorate eam cives curiæ Paradisi. Ps. 96.

Ps. Mariæ.

Yea, and that Images are not to be adored; yet Images are adored by Popery.

Concedimus Catholicæ Doctrinæ, de cultu & adoratione imaginum Ecclesiam Romanam caput esse. Suarez. l. 3. c. 18. n. 20.

By which confession the wise may conclude *Rome* to be the Head of Idolatry for adoration of Images.

Hear the confession of another Jesuit:

Constans est Theologorum sententia, Imaginem eodem honore & cultu honorari & coli, quo colitur id cujus est Imago. Azor. instit. mor. part. 1. l. 9. c. 6. sect. tota hæc.

And the Council of *Trent* decreeing for the veneration of Images, without any blame of that known doctrine and practise, impliedly countenanceth it, especially since some of the Council expressly defended the same. *Andradius Orthodox. explic. lib. 9. Dominicus à Soto de justicia & jure q. 41. art. 2. & T. Aquin.*

A principall author of that doctrine was Canonized for a Saint by the Church of *Rome*, unexcusable therein from Idolatry by that insinuation of the Jesuit.

Apo-

Apostolus Petrus 1. *ep.* c. 4. 3. *Cum deterret fideles ab illicitis idolorum cultibus, insinuare videtur cultum aliquem simulacrorum, nempe sacrarum Imaginum, esse licitum.* Greg. de Valent. l. 2. apolog. de Idololat. c. 7. p. 42. c. & 43.

As if a dissuasion from deadly poyson were an insinuation to eat some poyson, as not deadly poysonfull; but by this his insinuation of Images to be lawfull Idols, we note them to be Idols, as S. *Hierome* also censured,

Per Idola intelligimusti magines mortuorum, In Isa. 37.

To wit, when Images are adored, which S. *Jerome* expressly reproveth.

Statuam vel imaginem cultores Dei adorare non debent. in Dan. 3.

Quis, O insanum caput! aliquando Martyres adoravit? Hieron. adv. Vigil. c. 2.

Omnia enim Idola ex mortuorum errore creverunt. In Hos. c. 2.

Sic omnino errare meruerunt qui Christum & Apostolos ejus non in Sanctis codicibus sed pictis parietibus quæsierunt. Aug.

Scias à Christianis Catholicis nullum coli mortuorum. Non sit nobis religio cultus hominum mortuorum. Aug. ad Maximum ep. 44.

Imagines adorant διὰ μοιχευούσης διανοίας, per mentem scortantem à Deo Solo. Epiphan. hæres. 79

Hear *Epiphanius* his own sentence,

Estote memores, dilecti filii, ne in Ecclesiam imagines inferatis, neque in Sanctorum cœmiteriis eas statuatis sed perpetuo circumferte Deum in cordibus vestris: quinetiam neque in domo communi tolerentur; non enim fas est Christianum per oculos suspensum teneri, sed per occupationem mentis.

Recited in the second *Nicen* Council, act. 6. though not liked; yet another great Council of 338. Bishops, assembling *Anno Dom.* 754. at *Constantinople*, under the Emperours *Constantine* and *Leo*, decreed against religious Worship of Images.

Likewise the *Francofurdian* Council condemned the adoration of Images, and reproved that second at *Nice*, as appeareth by the four Books in the name of the Emperour *Charls* the Great.

Quomodo potest credi imagines ad adorandum conditas, cum nec ipsa quidem Gentilium simulacra primum ad adorandum perhibeantur condita fuisse? Simulacrorum usus exortus est cum ex desiderio mortuorum conderentur---- Sed paulatim hunc errorem persuadentibus Dæmonibus ita in posteros irrepsisse, ut, quos illi, pro sola nominis memoriâ pingendos censuerunt, successores Deos existimârint; atque hoc etiam exemplo adeo cernimus imaginum usum inolescere, ut quæ prius ob ornamentum Basilicarum & memoriam erant compaginata, rerum gestarum inolescente paulatim nefario usu, adeo nunc à Catholicis quibusque extollantur & adorentur, iisque Luminaria, primitiæ vel quædam munuscula offerantur. Lib.4 .c.18.

Those gifts blinded the eyes of the wise, and the Roman eagerness for defence hereof was not without a coloured covetousness, which that Word of God styleth Idolatry

Si sanctorum imagines bi qui Dæmonum cultum reliquerunt, venerari juberentur, puto quod viderentur iis non tam idola reliquisse quam simulacra mutâsse. Lugd.episc.Agobard. in Deut.4.237.

Si serpentem æneum, quem Deus fieri præcepit quoniam errans populus tanquam Idolum colere cæpit, Ezekias religiosus Rex cum magna (ut Aug. ait) pietatis laude contrivit, multo religiosius Sanctorum imagines (ipsis quoque Sanctis faventibus qui ob sui honorem cum divinæ religionis contemptu eas adorari more Idolorum indignantissimè ferunt) omni genere---- præsertim cum non illas fieri Deus jusserit, sed humanus sensus excogitaverit. Idem.p.243.

Nemo se fallat (inquit idem 251.) quicunq; aliquam picturam, vel fusilem, vel ductilem adoret statuam, non exhibet cultum Deo, non honorat Angelos vel homines Sanctos, sed simulacra

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veneratur: agit hoc nimirum versutus & callidus humani generis inimicus, ut sub prætextu honoris sanctorum rursus idola introducat. Epiph. hæres. 79.

In event, as Saint *John* foretold, the Roman Beast in hypocrisie, notwithstanding his shew of horns like the Lamb, hath a voice like that of the Dragon, seducing to the worship of Idols, though in the names of Saints and Angels.

By Prayer unto the nine Orders of Angels, as directors, protectors from evil, and givers of good. Popery worshippeth Angels.

Ut dirigant cogitatus, verba, & actus nostros, in viam salutis & prosperitatis. Hortul. animæ 121.

Sancte Gabriel, Sancte Raphael, omnes Sancti Angeli & Archangeli Dei, succurrite mihi precor vos omnes virtutes cœlorum, ut detis mihi auxilium & potentiam, ut nullus inimicus mihi nocere possit in viâ, nec in aquâ, nec in igne, nec offendar à subitaneâ morte, nec me dormientem aut vigilantem opprimat aut lædat. Hort. anim. 167.

Obsecro te, Angelice spiritus, cui ego indignus peccator ad providendum commissus sum, ut indesinenter protegas, defendas, mundes, munias me ab omni incursu Diaboli. ibid. 120.

O Spiritus cœlorum, Angeli Beatissimi, assistite mihi migranti ex hoc sæculo, & potenter me eripite ab omnibus adversariorum meorum insidiis, & animam meam in consortium vestrum assumite: Tu præcipuè, Angele bone custos meus à Domino specialiter deputatus. Hort. animæ 221.

And though they pretend to invocate the Angels, but as Intercessors with humbleness, as acknowledging themselves unworthy to pray immediately for themselves; yet that kind of Angel-worship was condemned by the Apostle, and by the ancient Fathers. *Chrysost. Theophylac. Oecumen. in Coloss.* 2. 18.

Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, *Col.* 2. 18.

Qui legem defendebant, eos etiam ad Angelos colendos inducebant, dicentes fuisse legem per eos

datam

datam. Manſit autem diu hoc vitium in Phrygia & Piſidia: quocirca ſynodus quoque quæ convenit Laodiceæ, quæ eſt Phrygiæ Metropolis, lege prohibuit ne precarentur Angelos, utique humilitate utentes, dicentes, Universorum Deum nec comprehendi, nec ad eum poſſe perveniri, & oportere per Angelos divinam ſibi benevolentiam conciliare; hoc autem dixit (Apoſtolus) in humilitate & cultu Angelorum. Theodor. in Coloſſ. 2. 16.

And if you ſuſpect that *Theodoret* onely diſliked prayers to Angels, without Chriſt, as he would allow devotion to Angels as Interceſſors to Chriſt (obſerving how S. *Paul* willeth, Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God by him, *Coloſſ.* 3.17.) *Theodoret* thereupon ſaith:

Per Chriſtum, non per Angelos. Hanc etiam legem, ſequens Laodicæa Synodus, & volens veteri illi morbo mederi, lege cavit ne precarentur Angelos & ne relinquerent Dominum Noſtrum Jeſum Chriſtum.

Mark the double note of Negation (*Ne precarentur Angelos & ne*) whereof both are uſefull: the one (*Ne*) that we refuſe not to pray in the name of Chriſt; the other (*Ne*) that we pray not to Angels.

An old ſickneſſe, for the cure whereof, as it began to infect Chriſtians, the Apoſtle pleaded, that ye are compleat in Chriſt, which is the Head; and (*Col.* 2.10.) by his Croſſe, triumphing over Principalities and Powers, v. 15. and therefore let no man judge, &c. let no man beguile you in worſhip of Angels, v. 18. whether they be called Principalities or Powers, or of other Order or Hierarchy whatſoever they are pretended to be, their Interceſſion is needleſſe for the lively members, who believe Chriſt their Head to be Alpha and Omega, the firſt and the laſt, the true Witneſſe, the *Amen*, as he ſtyleth himſelf at laſt in his Epiſtle to the Church of *Laodicea*, *Revelations* 3.14.

And

And the Synod of *Laodicea* did by a Decree ſolemnly ſo prohibit (*Ne quis precaretur Angelos*) for cure of the ſame infection amongſt Chriſtians by Angel-worſhip, which the Synod Can. 35. condemneth as Idolatry, forſaking Chriſt, as indeed they forſake the ſole Mediator, and his perfect mediation by truſting in other Mediators, as more pliable: Is not this againſt the ho- Honour of Chriſt, againſt the Will of God?

Angelos Deus adorari non vult. Ἄγγελος προσκυνεῖσθαι οὐ θέλει. Epiphan. hæreſ. 76.

Nos non dico Martyrum reliquias ſed neſolem quidē aut Lunā, non Angelos, non Archangelos, non Cherubin, non Seraphin, & omne nomen quod nominatur in præſenti ſæculo, & in futuro, colimus & adoramus, ne ſerviamus creaturæ potius quam Creatori qui eſt benedictus in ſæcula. Hieron. adv. Vigilant. ad Ripar.

And againſt the Angels own will, who cryed out, *Rev.* 19.20. & 22.9. See thou do it not, to me, I am thy fellow-ſervant; worſhip God:

O graceleſſe Service! O groundleſſe ſuperſtition of Popery! giving ſuch worſhip to *Peter* abſent, as *Peter* himſelf refuſed in preſence; & worſhip to the Angel, who forbad himſelf to be worſhipped.

But above all expreſſion, either by the tongues of men or Angels, is the ſuperſtition of Popery, giving to the Pope worſhip and power above the ſouls of men and angels in heaven, even the worſhip which the angel refuſed, as due to God.

Is this the Servant of Servants humility, to be above them all? Is this his piety to have them worſhipped, that he might ſhew himſelf above that which is worſhipped, as St. *Paul*, by the holy ſpirit of Propheſie forewarned, 2 *Theſ.* 2.4. ſitting in the Temple of God, as in Gods Throne, in hypocriſie pretending to be Gods Vicar, that he might ſteal to himſelf Gods honour of Adoration, and be worſhipped as God.

The Throne of Christ the Lamb } Against { *The Throne of the Roman.*

Hear the Evidence and give your Verdict.

As the Popes practise of Canonization appointing degrees of Dignity in Heaven to the Saints, and appointing severall works for them, to attend over severall Provinces on earth, argueth his ambition over the Saints; it aspireth over Angels too.

26. Popery worshippeth the Pope as above Saints and Angels in power & dignity, with adoration, as God.

Cœlestis & terreni Imperii Petro Christus jura concessit, saith the Popes Canon Law, *Dist. 22. omnes.*

Dicuntur (Angeli) subjecti (Papæ) quia major est iis in quinque in jurisdictione, in dominatione, &c. quia super cœlum & terram jurisdictionem accepit. Aug. Triumph. qu. 18. art. 1.

Papa Angelis præcepit. Agrip. de vanit. scient. ex Carnotensi c. 61.

Prorsus mandamus Angelis Paradisi, quatenus animam è Purgatorio penitus absolutam in Paradisi gloriam introducant. Clem. 6. in Bulla super Jubilæo.

For the soul of any who should happen after confession to die in his journy toward *Rome* in the time Jubilee.

Ut minor à majore benedicitur, sic etiam maledicitur loquendo de excommunicatione: ex quo rectè concluditur, quòd Papa major sit Angelo in dominatione. Paulus, & multo fortius Petrus, qui fuit caput Ecclesiæ, potuit Angelum bonum vel malum excommunicare, ac duobus quidem modis Papa posset Angelum excommunicare ac sic major esset illo in dominio. Aug. triumph. q. 8. art. 3.

Censetur Vicariatum Christi gerere non tantum in terrenis, cælestibus, & infernis; sed etiam in & supra angelos bonos & malos potestatem habet majorem quàm omnes angeli, adeò ut ipsos excommunicare possit. Felin. extr. de constitut. con.

And they worship the pope with greater worship than that of δουλία, which they give to the Angels: So ye may perceive what manner of spirit this is, thus claiming dominion above Saints and Angels, whom Po-

pe-

pery worshippeth in a mystery, that the pope thereby may get worship above Saints and Angels.

Hyperdoulià Sanctitatem tuam Ecclesiæ Romanæ filia Ecclesia Florent. adorat. Card. Antonin. part. 3. tit. 22.

Honore coronatur venerationis, ut osculentur fideles pedes ejus: major veneratio fieri non potest. Hostiens. citatus ab Antonin. ibid.

Where note, that the veneration ascribed to the pope at his foot-stool, is the greatest veneration; and what is that but adoration, as at the foot-stool of God?

Tanta scilicet est Religionis virtus, quòd Dominicus grex, dum illam in Pontifice tuetur ad illius genuflectiones, pedumque prostrationes & divinas adorationes inducitur. Isidor. Muscov. de Majestate Militantis Ecclesiæ p. 33.

Dictatorem nunc perpetuum, non Cæsaris sed piscatoris Petri, successorem Principes Orbis adorant & colunt. Blondus instaurat. Rom. l. 3.

They do; but do they well therein?

Omnes Christi Milites Sacris pedibus summi Pontificis incurventur & flexis poplitibus etiam Imperatores & Reges adoratione debitâ prosequantur. Capist. 45. b.

Adoratione debitâ? Due? by what right? claimed from the practice of Great *Constantine* (as uncertain as the Donation of *Constantine* confessedly counterfeit) yea, from the primordiall right of Christ the Son of God.

Constantinus Monarchiam Universo, vero & proprio Domino Deo & homini, in sede suâ Romanâ, Sylvestro Pontifici Maximo in jure primævo & naturali Christi æterni Sacerdotii secundum ordinem benedicti Patris plenè cessit, & Christum Regem Magnum in suo Vicario per obedientiam adoravit. In Conc. Lat. Bin. p. 104.

Quasi in te uno, vero atque legitimo Christi & Dei Vicario, Propheticum illud debuerit rursus impleri; adorabunt eum omnes Reges terræ. In Sess. 9. Conc. Lat. Bin. p. 74.

Hac itaque in re Itali maxime, Se Divino

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munere extollunt, ſuper omnes nationes, quod habuerint Principem cœleſtem, Papam ſcilicet Romanum, qui ita colitur à maximis omnium Regibus & Imperatoribus, ut nemo unquã vivens ita cultus ſit, Carerius de poteſtate R. Pontif. l. 2. c. 24. n. 19.

If none living hath been ſo worſhipped as the Roman, none living ſo likely to be blaſted as the Roman, for ſuch exaltation above Nations (the Myſticall waters whereon the great City was foreſeen ſitting, when ſhe rideth to deſtruction, *Rev.* c. 17.) none living ſo likely to be figured by the Babylonian ſaying in heart, I will aſcend into Heaven, I will exalt my Throne above the Starrs of God, I will be like the moſt High, *Eſay* 14.

The moſt High is worſhipped by Angels, and would the Papiſts have the Pope their Head worſhipped by Angels too? What elſe importeth that Genu-flection of things celeſtial unto the Pope, yea under the Popes feet?

Ut de eo poſſit verificari illud dictum de Chriſto, omnia ſubjeciſti pedibus ejus. Card. Anton. part. 3. tit. 22.

That theſe words of the 8. *Pſal.* do ſubject under his feet the Angels as Fowls of the air, they prove by the 13. chapt. of S. *Matthew.*

Per volucres cœli deſignari Angelos bonos & malos, habetur in Evangeliis. Aug. tr. q. 18. art. 1.

Eccleſiaſtica poteſtas ſupra omnem Principatum & poteſtatem, ut ei genua cuncta curventur cœleſtium, terreſtrium, & inferorum: Aug. tr. ep. dedic. ad Joan. 22.

Sibi igitur tanquam Chriſto flectatur omne genu, ut dicit Apoſtolus ad Philip. 2. Capiſt. f. 94. a. Phil. p. 2.

And Card. *Turrecremata,* with his admirer *Cupers* (as you heard) affirming the Throne in the *Revelations, cap.* 4. to be the Popes Throne in a myſticall ſenſe, by conſequence apply to the Pope, not onely that

Yet Chriſt is glorified in forwarning againſt it, & in deſtroying it ſhall be glorified again, as the ſtrong deluſion, 2 Theſ. 2. in ſins reaching unto heaven, Rev. 18. to fall like lightning vaniſhing already.

Popery diſexalteth Chriſts glory to drudge in falſe apparitions of Chriſt, of falſe ſpirits in falſe miracles, falſe fathered books, falſe legends for countenance of ſuperſtitions, iniquities, & falſe d vices, abominable and innumerable.

wor-

worſhip which is yielded by the 24. Elders falling down before him that ſate on the Throne; but that honour and glory too yielded unto him on the Throne by every creature which is in heaven, and on earth, and under the earth, c. 5.

Doth not the holy Ghoſt in the Epiſtle to the *Hebrews* c. 1. uſe this as an argument of Chriſt his God-head, that he is greater than the Angels, and to be adored by the Angels? Therefore by ſuch doctrine about the Pope, as above Angels, to be adored by Angels, Popery doth teach to adore the Pope as God the Son is adored. And that ſecond perſon of holy Trinity, God the Son, is the Lord, who was by promiſe to come unto his Temple, *Mal. c.* 3. and in whoſe ſtead (as his pretended Vicar) the great deceiver, would preſumptuouſly ſit as God to be adored in the Temple, 2 *Theſ.* 2. yea, on the Altar, as the chiefeſt part of the Temple on which he is advanced and adored, after his election by the 24. Cardinals at their beginning (expounded formerly ſo to be the 24. Elders adoring the Pope.)

Te ſacerrimus (Cardinalium) Senatus adoravêre, as it was ſaid to Pope *Leo* the tenth in open Seſſion, at the *Lateran* Council. *Bin. p.*

Calling that adoration which is performed to the Pope by direction in the firſt Book of ceremonies. *Sect.* 7. *fol.* 16. *and fol.* 296.

27. The Pope is placed above the high Altar ſo ſacred by them as it were for Chriſts preſence; Is he not therein above Chriſt?

Bis ſuper altare collocatur cum Mitra, primum in Sacrario, deinde in Eccleſia Sancti Petri.

The new choſen pope is placed upon the Altar.

A Cardinalibus ſuper altare ad ſedendum conſtituitur.

There to ſit while they adore him.

By which their adoring him as he ſitteth above the Altar, they advance his papall ſeat above Chriſt his bodily preſence; there in the Sacrament of the altar, as

Christ needeth not daily to offer up sacrifice, Heb. 9.27. Now where remission of sins is, there is no more offering for sin, Heb. 10.17.

they imagine. An imagination sorely suspected to come from no fair spirit, it conspireth in such foul expressions (as please the Enemy) for minoration of Christs honour, divers wayes.

As if the words of consecration make Christ his Body to be under the species of Bread, and not his Blood, wherein is his Life.

Vi verborum consecrationis id fit, quod si sojum fieret, dissolveretur Christi vita. Greg. de Valentia.

The same in effect is declared by the *Trent* Council, in hope that the Blood, and therein Life, accrueth to the Body, by the device of concomitance, which they confessing not to be wrought by Christ his words of consecration; it is therefore not wrought by Christ, nor to be believed by Christians, as bound to believe no more to be done, than Christ at the Institution willed to be done by vertue of his Ordinance, in his words of Consecration; if therefore (as papists imagine) by vertue of the former words of Consecration, the Bread is transubstantiated into the Body of Christ, and not into the Blood, wherein is the Life, by consequence of such severall transubstantiation into the Body, and not into the Blood of Christ; Christ his Blood, and therein his Life being severed from his Body, so many Masses, so many Deaths to Christ, for that author of Death the ghostly Enemy to exalt in.

Christ the sole Priest after the order of *Melchisedech*, Heb. 7. the Priest on his Throne, Zach. 6. *Pontifex magnus.*

The Pope is called *Melchisedech* and *Pontifex maximus*, a title above Christ.

Every pope a *Melchisedech*. *Bulla Pii 2. ad Colossens.*

Is it not another Minoration of Christ, that the Mass-priest is said to create him the Creator (*Stella Cleri*) and to intercede to God for him the Intercessor?

Ut hostiam illam acceptet & sereno vultu aspiciat. Canon Missæ.

And other Minorations of Christ in offering him as Sacrifice to worship the Saints memories, and in offering him again, and

still

True faithfull Communicants receive ſo much in the right uſe of the Sacraments, that they need to hunger, and thirſt for no more, Joh. 6.

ſtill again for ſatisfaction, not of the infinite Debt (which was paid upon the Croſs) but of the finite debts ſuppoſed to remain upon mens own accounts, more or leſſe, according whereto more or leſſe in value is taxed to be diſcharged by their offering daily the ſame ſuppoſed Sacrifice of the Maſſe at a price, ſelling Chriſt ſtill, and ſending him amongſt the carriages on a horſe, led by an inferiour ſervant, *à famulo Sacriſtæ*, to prepare reverence for the Pope in ſtate, carried by Princes or Nobles. Is not this an exaltation of the Pope above Chriſt, as hid in the *Pixe*? and above Chriſt, as repreſented by the Crucifix upon the Popes Pantofle? and as perſonated in the ſolemn ſervice of the Popes Chappell on the laſt Dominicall of Lent, toward the end of the Anthem: one in white repreſenting the Evangeliſt, the ſecond in red repreſenting a Jew; the third in black, bearing the perſon of Chriſt, doe kiſſe the Popes feet, as directed thereto by the Book of Ceremonies.

Evangeliſta præcedit, ſequitur Judæus, ſequitur Chriſtus. Sacrarum Cæremoniar. lib. 2. ſect. 1. c. 33.

It is a ſhame to ſee Chriſt ſo detruded to the Popes feet in theſe repreſentations, through the devices of men. But (to cite the conſcience of all Chriſtendome at once in the preſence, which by Gods Ordinance repreſenteth Chriſt upon the Throne of Glory:) What if the Pope aſpireth above that glorious preſence, will ye not deem ſuch Roman pride worthy to fall?

28. Papiſts advance the Pope above Chriſt, in that they advance the Pope above the Angel of Chriſt's preſence.

Behold the Angel (ſent *ſignare*, by ſigns to reveal what ſhould come to paſſe, *Rev.* 1. 1.) one like the Son of Man, v. 13. repreſenting Chriſt as on his Throne, with the Rainbow about it, c. 4. 3. betokening him to be Angel of the Covenant; his Face ſhining like the brightneſſe of the Sun, in token of his glorious Majeſty, *Rev.* 1. 16. & 10. 1. delivering the Book open, ver. 9. to

ſhew Saint *John* what was to come, as the Prophets and *Ezekiel* ſpecially foreſhewed, cap. 1. and cap. 2. on the likeneſſe of a Throne, with a Rainbow about it, the likeneſſe as the appearance of a Man, the appearance of the likeneſſe of the glory of the Lord, delivering the Book, one like the Son of Man, having on his head a golden Crown, not very Chriſt, but like him in a likeneſſe, crowned as the Angel of his glorious preſence, *Rev.* 14. 14. who ſaid, See thou do it not, *Rev.* 19. 10. in refuſall of worſhip; and ſaid again, See thou do it not, cap. 22. 9. to ſhew his moſt earneſt refuſall in an awfull direction of worſhip to God without exception, thereby ſufficiently warning to worſhip God alone.

Since worſhip is not allowed to the Angel of Chriſts preſence, as being but a created aſpectable Majeſty, repreſentative of Chriſt, and not united perſonally to the God-head of Chriſt, as Chriſt his humane Nature is united in perſon, by which perſonall Union Chriſt the Son of Man is worſhipped: but for want of perſonall Union with God, the Angel of Chriſt his Viſional preſence refuſeth worſhip; which worſhip yet the Pope refuſeth not to himſelf; and ſo the Pope uſurpeth worſhip above the Angel of Chriſts preſence.

Papa recipit à fidelibus Eccleſiæ adorationes, proſtrationes, & oſcula pedum; ergo major honor exhibetur Papæ, quam Angelis, &c. Aug. tr. q. 9. art. 4.

Arguing thereby greater honour to the Pope than to the Angel, foraſmuch as the Pope receiveth the worſhip which the Angel received not, and that was the worſhip due to God alone, by confeſſion of the Roman Church in the *Tridentine* Catechiſm. *Part.* 3. *c.* 2. *n.* 4.

1. By the conſequence of which Roman confeſſion, the pope receiveth worſhip due to God alone; if he receive that worſhip which the Angel-repreſentative of Chriſts

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Majesty refused.

2. By consequence of such receipt, the Pope receiving worship, is not he that sitteth like the Son of Man on the Throne representative of Christ his presence, who so solemnly refused worship.

3. By consequence of such refusall are all other creatures of inferiour dignity to refuse religious worship; all other Images being incomparably short of this likeness of Christ in the *Revelation* of such admirable Majesty, yea and all other Saints involved in the same reason of refusall, as created to serve God, yielding unto him worship without exception.

I fell down to worship before the feet of the Angel, who shewed me these things; then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book, Worship God, *Rev.*22.8,9.

All they therefore who keep the sayings of this holy book, will also refuse to be worshipped; the Angel alledging his fellowship with them, as the reason for which he refuseth worship; his awfull humiliation of himself to be like them, ought to keep them like him in such humble refusall, not reaching above him for worship of adoration, which, who but the Roman would accept? and who but the blindfold spirit of popery give to sinfull man? after the refusall of an Angel so glorious and full of majesty, that the Rhemists acknowledge him to be the Angel presenting Christs person, and using divers words proper to God (as, I am the first and the last, and such like) in their annotation, *Rev.* 19.20. where (to excuse the Romanists, who give religious worship to creatures against the Angels prohibition) they say S. *John* erred onely in the person, mistaking the Angel to be Christ, and so adoring him as God against S. *Johns* own testimony, that he discerned

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this Angel presenting Christs person, not to be Christ himself the Son of Man, but one like unto the Son of Man, *Rev.* 1. 3. like the Son of Man, *Rev.* 14. 14. having on his head a golden Crown, and in his hand a sharp sickle, with authority to cut up, whom? certainly such as teach contrary doctrine for worship of the creatures, especially for worship of the Beast and his Image the Roman Beast (charging the great seven-hilled city, *Rome*, and the revived Image thereof in the Popedom) which affecteth and boasteth to be the Head succeeding the Roman Emperours, that were the sixth kind of head, and onely did withhold the seventh kind of Roman head, that would be lawless and presumptuous, as if he were in Gods seat to be adored: Seeing this so fulfilled in the Pope, why seek ye for another?

Why consider ye not the Everlasting Gospel to be preached unto them which dwell on the earth, in the same 14. chapter of the *Revelations*, saying with a loud voice, *Fear God and give glory to him*, for the hour of his judgement is come, (you may imagine against whom the judgement is by the words following, mentioning worship to God alone) and worship him that made heaven and earth, the sea, and the fountain of waters: and then followed another saying, *Babylon is fallen, is fallen, &c.*

And another saying, If any man worship the Beast and his Image, he shall be *tormented with fire*, and the smoak of their torment ascendeth up for ever and ever.

And this (if ye mark) by way of Introduction preparative for him like the Son of Man, having on his head a golden crown, and a sharp sickle in his hand to cut up the harvest of the earth, that the true worshippers of God may be collected as good corn, and the worshippers of Creatures as tares.

A dreadfull separation certainly prefi-

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gured in thoſe Image-worſhippers, burned when the children of *Iſrael* (denying ſuch worſhip) were preſerved in the fiery furnace, by one like the Son of God, in the third chap. of *Daniel*.

And it being the Angel of the ſame Viſionall preſence which is ſaid to be like the Son of Man, with hairs white like wooll *Rev.* 1. 14. ſhewing him to be the ancient of dayes, who, throughout the old Teſtament, accompanied the Prophets, and preſerved the Iſraelites, and deſtroyed their enemies, Idolaters in figure of the like diſtinction under the new Teſtament: He, like the Son of Man ſtill helpeth to confound the worſhippers of creatures, and to defend the truly religious, who follow his example and direction onely to worſhip God.

4. By conſequence of which example and direction, onely to worſhip God, all true Chriſtians were ſufficiently warranted in future, to refrain from adoration of creature, if any ſeemd to be before ador'd in the time of ſhadows, types & figures, a time for children under the Law, as a ſchoolmaſter preparing them for Chriſt the true Light, at whoſe appearance ſhadows vaniſh away, and the Church obtained a more diſtinct and clear knowledge of heavenly Myſteries for accompliſhment of duty; but the learned in languages have judiciouſly diſcovered much miſtaking in that kind, as the Rhemiſts, who, to defend religious worſhip of creatures, alledge *Heb.* 11. 21. as if *Jacob* adored the top of his ſtaff, when he worſhipped upon the top of his rod, to wit, leaning thereon to bleſs the ſons of *Joſeph* in Gods name, which was ſo far from adoring the top of the rod, that the top of the rod (whereon he leaned) hindred him from adoring by proſtrating: aswiſely they alledge that of *Pſal.* 99. as if men were bid to adore the foot-ſtool, when they are bid adore at his foot-ſtool, or below his foot-ſtool; whether it be meant by the propitia-

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tory, covering the Ark, over which was the Mercy-seat of God, or the Earth, of which Christ said, *Mat.*5. *Swear not at all, neither by Heaven, for it is Gods Throne; nor by earth, for it is his foot-stool*; it seems our Saviour discovered some to practice such mis-devotion to the foot-stool it self; there is mention of another foot-stool, *Psal.*110.1. more for our purpose by Christ his own accommodation, *Matth.*22.44. How doth *David* in spirit call that his son, Lord, saying, *The Lord said unto my Lord, Sit thou on my right hand, untill I make thine enemies thy foot-stool.* If *David* then call him Lord, how is he his Son? and *Heb.*1.13. To which of the Angels, said he at any time, Sit on my right hand untill I make thine enemies thy foot-stool? Are they not all ministring Spirits sent forth to minister for them, who shall be heirs of salvation?

By which it may be perceived cleerly, that not any personall Angel but Christ was the Lord whom King *David* adored in spirit of Prophesie, the same spirit by which *Abraham* also saw Christ, as Christ saith, *John* 9. *Abraham* rejoyced to see my day, Verily, verily, before *Abraham* was I am, thereby signifying himself to be the Lord, called by the name [*I am*] the Lord adored by *Abraham* at the vision of three Angels; the Lord, which was called the God of *Abraham*, *Isaac*, and *Jacob*, to him the Patriarchs intended their adoration; the Lord God, whose face *Moses* saw, *Exod.* 33.11. and yet whose face neither *Moses* nor any man else could see and live, *Exodus* 33.20. implying him to have two faces, the one as God, unseen, the other as man, indeed seen by *Moses* at the Transfiguration, and foreseen at *Mount Sinai* by the spirit of prophesie; the Lord himself, that is rightly called the Angel of the Covenant, as ordained from everlasting, promised from the beginning, though sent in the fulnesse of time with the everlasting covenant of sal-

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vation, of whom the ſpirit of prophecy ſpake in *præterit*, by reaſon of that eternall Ordinance and promiſe, as ſure as if he had then been come indeed, then being come to their belief, to their love, to their joy, and why not to their adoration in their providence as to our remembrance, being as beneficiall and aſſured to them as to us.

How unwarrantably therefore do the Rhemiſts alledge the Patriarch's practice for adoration of other creatures?

As for adoration of dead Images, incomparably leſſe pretious than living men, incomparably leſs glorious than the majeſticall likeneſs of man on a throne of fire above the firmament, over the Cherubins of wonder, *Ezek.* cap. 1. his throne like a fiery flame, and his wheels as burning fire, a fiery ſtream iſſuing before him, thouſand thouſands miniſtring unto him, and ten thouſand times ten thouſand ſtanding before him, *Dan.* 7. whereas now, under the new covenant, the Miniſtry of the ſpirit ought to be more glorious, 2 *Cor.* 3.

As for Angels though of a more excellent nature, yet miniſtring for men, men being one in ſpirit with Chriſt, that is, one in perſon with God the Son, ought not to adore them, it being not ſaid unto any of them, Sit thou on my right hand: It may be concluded hence, not to have been a perſonall Angel, which ſate in the likeneſs of Man on the likeneſs of a Throne, but a viſionall Angel of the viſionall preſence of Chriſt, prefiguring the true man-hood of Chriſt on his true Throne. The Cherubinicall living creatures under the Throne, *Rev.* 4. have no reſt day nor night, ſaying, *Holy, Holy, Holy* Lord God Almighty, which was, and is, and is to come: and when they gave glory, and honour, and thanks to him who ſate on the Throne, who liveth for ever and ever, the 24. Elders fall down before him who ſate on the Throne, and worſhip him who liveth for ever and

ever, and caſt their crownes before the Throne, ſaying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou haſt created all things.

Mark, In all their proſtrations the worſhip is to the true God the Creator; and definedly to the Son of God, who was to come on his Throne as King of kings.

And in the tenour of the new Song, *Rev.* 5. ſaying, Thou art worthy to take the Book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us unto God by thy blood out of every Kindred, and Tongue, and People, and Nation: and I heard the voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdome, and Strength, and Honour, and Bleſſing, and every creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne, and unto the Lamb, for ever: and the four living creatures under the Throne ſaid *Amen*, the twenty four Elders fell down and worſhipped him that liveth for ever and ever.

Here, all creatures accord in yielding the glory to the true Lord, on his Throne of true Dominion over them by right of Redemption as well as by right of Creation.

If for decorum in this Viſion, the 24. Elders ſo falling were viſionall rather than perſonall, as ſeen in ſpirit, and ſo the whole but a ſpirituall Viſion; it either teacheth the perſonall creatures how they ought, or revealeth how they do fall down in adoration of Chriſt the true Lord: it warranteth not any perſonall creatures to fall down in worſhipping the likeneſs of the Son of Man

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on the likeneſs of the Throne. He, ſo like the Son of Man with a crown of gold, to wit, the Angel of Chriſts viſionall preſence, hath warranted us on the contrary, by his example and his direction, not to worſhip him, but to worſhip God; for what he ſaid to St. *John* he ſaid to others, according to that profeſſion of the title: *The Revelation of Jeſus Chriſt*, which God gave unto him to ſhew unto his ſervants, &c. and he ſent and ſignified by his Angel to his ſervant *John* with this promiſe, Bleſſed is he that readeth, and they that hear the words of this propheſie, and keep thoſe things which are written therein, cap. 1. Again, and often times again, renuing this ſolemn proclamation, Let him that hath ears hear what the Spirit ſaith unto the Churches, cap. 2. & 3. not without a renovation of the promiſe alſo, Bleſſed is he that keepeth the ſayings of this Book, cap. 22. v. 7. and eſpecially this ſaying, To worſhip God, and not to worſhip the Angel: who therefore expreſly joyneth himſelf in fellowſhip with thoſe who keep the ſayings of this book, when he aledgeth that fellowſhip as a reaſon for which he refuſed worſhip, ſaying, See thou do it not, for I am thy fellow-ſervant, and of thy brethren the Prophets (Mark that for underſtanding what was in the time *præterit*, and for the future) and for them which keep the ſayings of this book, *Worſhip God.*

And if you object, that albeit Worſhip be not given to the Angel, it may be given to God by falling dovvn at the Angels feet.

The Angel reſolveth againſt that alſo; for, as he ſaid, See thou do it not, when S. *John* fell at his feet to worſhip him, *Revel.* 19. So cap. 22. 9. when I fell down (ſaith S. *John*) to worſhip before the feet of the Angel which ſhewed me theſe things, then ſaith he to me, See thou do it not, Worſhip God; and he ſaith unto me, Seal not the ſayings of the propheſie of this book &c.

It is revealed and unſealed, to ſignifie the

way is open for all them that will therein ſeek and find their duty to worſhip God, and not to worſhip the Angel, nor other inferiour things with any kind of adoration, ſeeing this is the laſt excuſe of the Romaniſts, that they ſay they adore creatures: but, in that they bow down their bodies, and fall flat on the ground at the feet of holy perſons, eſpecially Angels, hence forth they may be proclaimed bankerout of excuſe for their Idolatry; ſince this is alſo prohibited by the Angel of Chriſts preſence: and, Is not that the Angel of principall dignity, whether it were onely viſionall or perſonall? and whether it were the perſon of a naturall Angel, or the perſon of God the Son, who ſpake in thoſe glorious aſpectable repreſentations of Chriſt *regnant*, his name being called *The Word of God*, Rev. 19.13. and clothed with a veſture dipt in blood, his own blood being ſpilt by the Roman, it ſhould be a terrour for the Roman to ſee his Veſture dipt in blood, revealed for an Enſign, his eyes as a flame of fire, ver. 12, ſhewing him to be the ſame that was like the Son of Man, with eyes as a flame of fire, *Rev.* 1.14. the ſame that *Daniel* ſaw like the appearance of Man, with eyes as lamps of fire, to whoſe help came *Michael*, the firſt of the Princes, & there is none that ſtrengtheneth himſelf but *Michael* Prince (of Iſraelites), *Dan.* 10.21. the great Prince which ſtandeth for the children of his people, even Chriſt the King of Glory.

Jude 9. It was *Michael* the archangel, who ſaid, The Lord rebuke thee Satan, referring to *Zacharie*, cap. 3. where it was *Jehovah*, who ſaid, The Lord rebuke thee Satan: By which it appeareth, that *Michael* the archangel is ſaid to be *Jehovah*, God the Son, even Chriſt, in that *Zacharie*, c. 12. 8. expoundeth it to be the promiſed bleſſing of *David's* houſe. The houſe of *David*, as God, as the Angel of the Lord, which *Ma-*

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lachy believed alſo, c.3.1. The Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Angel of the covenant.

Chriſt in perſon, the Lord *Jehovah* in office, principall Angel of the covenant, diſputed againſt the Devil about the body of *Moſes* hid from the view of men, that the Jews (prone to Idolatry) might not worſhip it.

Obſerve the joynt of opportunity for mention of ſuch fight betwixt *Michael* and Satan, at entrance of that propheſie concerning the Scripturall Temple (*Zach.4.*) opened, *Revelat.* cap.11. and cap. 12. as the Heaven wherein the Church Militant was perſecuted by the Dragon, and the Dragon overcome by *Michael* the archangel, whoſe victory therefore by common rule of Interpretation may ſignifie the good ſucceſs of his contention againſt worſhipping the dead, a practice of old figurative *Babylon* retained by new *Babylon* under all her ſeven kinds of headſhip, in reſpect of ſuch ſuperſtition accounted to be the ſeven heads of the Dragon, Satan, who (being author of all ſuperſtition) is miſ-worſhipped in ſuch miſ-worſhip of the dead, as by the Serpentine inſinuation of Myſtery, which (under the ſixth kind of head) prevailed to ſling unto death Chriſt his body Naturall, and likewiſe thoſe of his body Myſticall, who ſuffered the ten bloody perſecutions for refuſing to worſhip the dead that were decreed to be Gods by the Senate of *Rome*, who by conſequence of ſuch decree preferred themſelves above the Gods vvhich they made, as *Tertullian* obſerved; in like manner the ſeventh next ſucceeding head of Roman authority, fatally cauſing the dead to be vvorſhipped after his Canonization, and the Angels to be vvorſhipped, advanceth himſelf to be more vvorſhipped, as above Saints, above Angels, vvithout exception, above the Angel of the preſence of Chriſt, above *Michael* the archangel, and

(see the most abhorred consequence of such malignant insinuation!) above Christ the Son of God, the Son of *David*, who in respect of the Divine nature is called *Jehovah*, but, in respect of his office in the Humane nature, called Angel of the covenant. See what impiety it is to follow man, who commandeth against the covenant of God! commanding against the peoples communicating in use of the sacred cup, which is the covenant in Christs blood, by vertue whereof Christ should dwell in them for ever with their own full consent, to be professed at the full communion; the finall refusall whereof maketh a separation betwixt Christ and them, as refusing to acknowledge him thereby to be thei rKing; a manifest impeachment of his Kingdome here on earth, as you heard before, and now may perceive to be likewise an impeachment of his Kingdom of Heaven in that it hindreth those his Royall acts of covenant, for assuring his eternall peace to his subjects, his eternall inheritance to his children, and his eternall dowry to his beloved Bride knowingly; knowledge being requisite for mutuall consent by such way of covenant for 1. peace, 2. inheritance, & 3. dowry, which true Christian Religion assureth, that being justified by faith in the covenant of pardon and pacification in the blood of Christ our Heavenly Peace-maker, through whom we have received the spirit of adoption, which beareth witness with our spirit, that we are the children of God, and if children, then heirs, *Rom.* 8. and what more undeniable, than that a Bride knoweth her own Bridegroom, with whom the marriage cannot be setled at the years of knowledge, but by her own consent and agreement, by way of Marriage-covenant to be professed for finall establishment thereof at the full communion in the blood of Christ; therefore called the Marriage-supper of the Lamb, wherein she may believe and

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know that ſhe hath right unto her dowry in Heaven, although denied by the Pope. O Servant of ſervants, aſpiring above the Lord of Lords, above his Teſtaments, above his Commandements, above the King of Kings in both his Kingdoms, uſurping his worſhip in adoration, uſurping his Bride-bed with ſuch deteſted Inamoration.

Hear the profeſſion of this ſpiritual lewdneſs.

Quemadmodum Romanus Pontifex caput Eccleſiæ Univerſalis eſt, ita ille ſponſus illius dici poteſt. Ut in cap. ſicut alterius uxor. 7. qu. 1.

Ubi dicit Calixtus Papa--- in electione ſummi Pontificis per Cardinales, vice totius Eccleſiæ, fit matrimonium ſpirituale inter Papam & Univerſam Eccleſiam, ſicut apiè colligitur. In cap. Eccleſiæ meæ d. 97. hinc extra de immunitate Eccleſiæ in cap. quoniam lib. 6.

Dicit Papa nos inſtitutionem noſtrum & Eccleſiæ ſponſæ noſtræ volentes negligere. Card. Turrecremata.

But hear their proceeding:

Papa ſponſus dicitur Eccleſiæ, ſicut, & Chriſtus: Eccleſia autem Univerſalis, ipſius ſponſa. Capiſt. f. 94.

An author much cited in this diſcourſe, being publiſhed by authority of the Roman Church, with a ſpeciall title *Beatus*: Notwithſtanding the manifold preſumes herein recited of the Roman cauſe: as they publiſhed likewiſe *Aug. Triumphus* with the ſame ſpecial title of *Beatus*, another *Con-teſtis* in this cauſe. *Qu. 19. art. 1.*

Yea they add,

Solus Papa eſt Univerſalis ſponſus Eccleſiæ: Nam non poteſt una ſponſa generalis habere niſi unum ſponſum generalem, nec unum corpus niſi unũ caput; alias eſſet Monſtrũ. Capiſt. f. 32.

Non poteſt habere una ſponſa generalis niſi unum ſponſum generalem ſibi parem & equalem: Nec una filia niſi unum patrem, nec unũ corpus niſi unum caput, ſcilicet Papam. Hoſtienſ. in c. per venerat. qui filii ſint legitimi n. 36.

Thoſe Lawyers receive it from their

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Lord the Pope: The Patriarch of *Antioch* alledgeth Pope *Nich.*3. but afterwards the Popes themſelves put it into their Law.

In 6. de immunitate Eccleſiæ cap. quoniam & in 6. Likewiſe *& in cap. ubi de Eccl.* and Pope *John* 22. *Extr. tit. ne ſede vacante cap. Si frater, &c.*

So that now it was become a Law in the Roman Church, to depend upon the Pope as Husband of the Church Univerſall, approved by Gen. council at *Lateran.*

It wasabhorred in Hiſtory, which is the common witneſs of Truth and Experience; *Polychronicon* ſaith, an inceſtuous Woer is come: S. *Bern.* ep. 237. admoniſheth Pope *Eugenius* not to think himſelf a Spouſe of the Church, but a friend of the Spouſe, as S. *John Baptiſt* taught; and though *Bellarmine* would excuſe it, as if the Pope were admoniſhed onely not to think himſelf the principal Spouſe [*Bernardus ſolũ admonere intendit Pontificem, ne ſe Principalem ſponſum arbitretur.*] It ſeems S. *Bernard* ſaw the Pope in ſome danger, to think himſelf the Spouſe of the Church in a higher manner than he ought, and it was examined and reproved earneſtly by *John* the Patriarch of *Antioch*, in a reverend and grave diſcourſe at the Generall council of *Baſil. Bin. p.* 203.

To this effect, that all Grants whatſoever are to be underſtood with this neceſſary clauſe [*Salvo ſemper thalamo.*] They alledg a Council at *Lyons*, which ſpeaketh of giving a Husband to the Church of *Rome* in particular, and though they think it to be *Totius mundi proviſio*, as there muſt be a Prince of this world who hath no part in Chriſt; yet this was far from a clear definition for a marriage with the Church Univerſall, which was miſerably troubled, often-times after the death of a Roman Biſhop, with Faction and Schiſm, ſo that it was held very needfull for the common peace with ſpeed to proceed, *Eidem Eccleſiæ ſponſo dato.*

But

The Throne of Christ the Lamb Against *The Throne of the Roman.*

But at the fatal Council of *Lateran*, where all things were turned upside down, there it prevailed: for the Bull of Pope *Julius* the second, which proclaimed the Church Universall for his Spouse, was afterwards approved in that Generall council at *Lateran* by decree in publick Session.

And that you may see how they wax worse and worse, they did not formerly pretend to exclude Christ (though by consequence they did, because there can be but one Spouse of the Church Universall) yet the Card. *Bell. Rom. Pontif. lib.1.c.9.* hath found a way to exclude Christ, saying, *Profectò, si Ecclesia, quæ est in terris, Christo secluso, non inepte comparatur sponsæ; secluso etiam Christo, unum caput habere debet.*

The great learned *Bellar.* in the chair of teaching at *Rome*, knew how to please the Chief there, desiring to do what pleaseth himself as Chief, yea sole Head and Husband of the Church on earth, Christ being secluded from his Church, and the Church secluded from Christ; the Bride forbidden to come to the Marriage-supper of the Lord in full communion to tast the cup of Blessing, the new covenant of love in his Blood-shed; for her sake Heaven and Earth bear witness against the foul Roman malignant Mystery, which before condemned Christ the just to death; and, after his resurrection to immortality, denied his life for a bribe, and now under a Roman accursed curse hindreth Christ his Bride at his Marriage-supper from drinking the Sacred cup, ordained in token of his love, the cup of his Blessing, the cup of her Salvation.

This last Prince of the Roman world waving his Christian name, and taking the name of *Alexander*, first Monarch of the Græcian Empire, judged a Beast by the Son of God in appearance as Man, who espoused *Jerusalem*, ordained a Feast for her Marriage, with promise, that he would be an adversary to her adversaries, as in spirit of

How art thou sheathed, ô sword of the Lord, revenger of his covenant in his blood? How long patient is that Angel of his provoked presence, out of whose prophetique mouth was revealed that sharp sword? O Christ, the Son of God, who spakest in the Angel visioned like the Son of Man, officiating to bind the Dragon in the great chain, and lock him under; and by thy zeale to protect thy Church from the subtilest false Teacher, his Dra-

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gons voice, and profeſt horns, as of a Lamb, in fraudulence and violence. O Lamb of God, ſave thy ſervants, and take away the ſins of the world, the Roman world againſt Chriſt in his Birth, in his Death, and in his Kingdome: Let the laſt Head of this Roman world have part in Thee; if he ſin not the ſin unto death: but forbear to be called God, and will no more hinder frō the bleſſed cup of Communion in Chriſts blood, that Chriſtmay be All in all, both to Jew & Gentile, the 2. full witneſſes of Chriſt his faithfulneſs and mercifulneſs to fill the earth with his Glory, that ſo profeſſing him here, he may profeſſe them there in heaven, their names in the book of the Lamb being legible in the Preface of their profeſſion, by faith in the Covenant of his blood, ſo they need hunger and thirſt for no more than is ſacramentally therein aſſured under the Throne of the Lamb, his Mercy-ſeat of glory.

Ægyptian cruelty, forbidding holy people to feaſt unto the Lord, *Exod.c.*10. until the Angel then dealt for liberty by water; but now, *Rev.*18. having great power by fire over the Great city, whereupon immediately κεκλημένοι (they that have been called of the ſame) the Jews, with their *Allelujah*, praiſe God, and are bleſſed at the Marriage-ſupper of the Lamb, *Rev.*19.

It is humbly wiſhed, that without burning of *Rome*, the ſpirit of Reformation may prevail for that joyfull Marriage-ſupper of the Lord in full communion of All under her, to be as *Jeruſalem*, as *Zach.c.*3. fire-brands ſaved out of the fire, it being in the Popes power by reference of the *Trent* Council; and therefore no reaſon of Religion but Faction, keepeth them ſtill Recuſants.

God awake them to prevent the fire of his ſmoking, angry, juſt Judgements. *Amen, Amen.*

The wiſe author of the *Revelation* deſigned the Marriage-ſupper of the Lamb, to be the opportunity for his victorious preſence, Rev.19. there, as Reprobates falling down, the Beaſt and falſe Prophet, which deceived the people, to receive the mark of the Beaſts name, the name of the former Beaſt (Roman:) which name the people will renounce, that are written in the book of the Lamb. Others are ſlain by the ſword out of his mouth, which affordeth time of repentance: How long, Lord! help, yea help now, before the day of the Lambs anger, for ſuch Romiſh Antichriſtianiſm againſt the Throne of the Lamb.

The Objection about the Two Witneſſes concomitant, and the Note of Time, anſwered; as rather approving than diſproving the Roman Rage to be the Antichriſtian Beaſt already riſen.

N. 1. THe two Witneſſes, not two Perſons, but two Churches by the firſt rule of interpreting, *Rev.c.* 1. & c.11. they being called *Candleſticks* and *Olive trees*, in reference to *Zach.*4. where at firſt they ſeemed two Trees, but at laſt were diſcerned to be but Branches of the ſame Olive-tree, *Rom.*11, The naturall and wild Olive, the Jew and Gentile witneſſing Gods Judgements to be righteous and true in ſeverall Prophecies of the ſeverall States in good and evill, and at laſt of their conſummate Union in Chriſt.

N.2. The note of Time, and Times, and half a Time, in words borrowed from *Daniel*, ought to be taken in *Daniels* ſenſe, whom the Papiſts confeſs literally to ſpeak of *Antiochus Epiphanes*, the figure of Antichriſt. *Antiochus* his oppreſſion, three years and a half, figuring the Roman oppreſſion for a longer duration; but in ſpeciall to be diſcovered by the ſpirit of Roman Antichriſtian oppoſition againſt the three years & half of Chriſt, as exemplar. *Rev.*10. An Oath for Prophetical conſummation of all in generall, that the Prophets had witneſſed; alſo referreth ſpecially to *Elias*, ch. 11. *Elias* his three years and an half, in ſpirit of *John Baptiſt*, forerunner of Chriſt.

Chriſt had his three years and an half of publick diſpenſation, beginning at Baptiſm in the Wilderneſs; whereupon enſued his combat againſt the Dragon in temptation, he being the *Michael* (compare the Epiſtle of *Jude* with the third of *Zachary*) to begin his victory where the captivity began, in *Nepthali*, *Mat.*4. ending when the *Meſſias* was ſlain, for conſummation of that Sacrifice in the midſt of that prophetick Week, *Dan.*9.

His three years of publick affliction ſeeming but three dayes and an half in love to his Church, as *Jacob* in love to *Rachel*, eſteemed his ſervice of ſeven years for her as a few dayes, and called it, Her Week.

As Chriſt his three years and an half ended at his Paſſion, thenceforth leaving his Church, her propheticall three years and an half, after his example in love to be paſſed with patience,

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in assured hope of deliverance, as if it were but three dayes and an half to consummate her part of the week in that covenant of Marriage-love.

Then and there also the two witnesses dying where Christ was crucified, *Rev.* 11.

Spiritually the Jew and Gentile failing in profession of Faith in Christ crucified, untill after three dayes and an half of such failance, they revived in the spirit of faith, in the Kingdom of Christ, to suffer with Christ in preparation of mind, that they might raign with Christ after his example, as it were, to accomplish that other half of his weeke in like patience of love; how long soever in event, encouraging themselves with hope of comfort, as sure as if it were but for three years and an half, or three dayes and an half; to which as his Example, so his Doctrine inviteth us.

For that future state of the two Witnesses mystically contemporal with the calcation of the Holy city, *Rev.* 11.2. & *Luke* 21.24. that Conculcation of the Holy city by Christ his exposition, is extended untill the times of the Gentiles be fulfilled, and that is untill desolation be vialled (poured out, as out of a viall, as the Hebrew word signifieth) *Dan.*9. a Prediction of the wrath of God at pouring out of the Viall upon the seat of the Beast, the Roman Beast, that killed the *Messias* under *Pontius Pilate*; the great City (*Babylon* in spirit) *Rome*, which had desolated *Jerusalem* her self to be made desolate, *Rev.*17.

Whereupon (*Rev.*19.) the Jews *Hallelujah* joyneth with the Gentiles praise and thanksgiving for the Judgements of God against *Rome*.

The time of the fulness of the Jews to come in that time of the Gentiles fulness, *Rev.*18. In the cup which she hath filled, fill to her double, as she rideth on her Beast, the same in spirit from the beginning to the end in Gods judgements against her, though diversified in divers shews for her Antichristianity.

By the same spirit still out of the bottomlesse pit, though at last, in a speciall manner, a spirit of Errour about Christ crucified in their way still.

That beginning of chap.11. according to the Revelators Oath, summarily touching the contents of the seventh Trumpet, and the Vials thereupon poured out, and the full deliverance of the faithful in full communion at the Wedding supper of the Lamb.

The Jew one full witnesse, the Gentile another full witnesse, testifying and praising the judgements of God, as faithfull and mercifull to them, though dreadfull in righteousnesse and truth against *Rome*, *Babylon*-like for oppression, both of Jew and Gentile, in debarring them so long from that full Communion with Christ, and with one another in the Blood of the Lamb our common Saviour.

Rev.

Rev. chap. 11. 12. The two witneſſes heard a great voice from Heaven, ſaying, Come up hither, and they aſcended, (as they revived in ſpirit) the Spirit and the Bride ſay, Come, *Rev.* 22. 17. and 20. Yea, I come quickly, Amen. Yea, Come Lord Jeſus, anſwered they, in the ſpirit of Prayer, in Love to Marry Chriſt, the Jew and the Gentile betrothed, *Oſea.* chap. 2. 1. 23. *Romans*, chap. 9. 24, 25.

If theſe brief contents ſatisfie not the Chapters at large, may be at command for diſſwading: from truſt, in ſuch conjectures of ſome Antients as themſelves, held not to be certain about the pretended witneſſes, and for not appearance of ſuch as are uncertain, not preſumptuouſly to dream any longer in admiration of the Roman Pride, Covetouſneſſe, and Rage confeſſedly, convict Antichriſtian in Word and Work: from which, bleſſed be the Mercifull good Providence, that hath reformed us in heartieſt Prayer, for the true Spirit of Reformation, through all in Chriſt, the *Amen.*

Now followeth the fourth Part of the mark, for brevity ſake before-omitted, is here added now at large.

Next above affairs of Civill Magiſtrates, as waters flowing in blind obedience at her Command, (a fourth part of her Beaſt's mark) in ſhew of holineſſe in her Generall Councills: untill upon diſcovery, God turneth their hearts from her iniquities.

THe Proverbs of *Solomon*, Chapter 21. obſerved the hearts of Kings, as Rivers of water; many ſprings and ſtreams of intelligence meeting in their Counſells.

Revel. chap. 17. the woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth.

How ſo! *Revel.* chapter 18. She hath glorified her ſelfe, ſaying in heart, I ſit a Queen.

When? in time of this her ſeventh head; five were fallen, the 6th was in Saint *John*'s time, to wit, the imperiall head, whoſe authority put Chriſt to Death, the imperiall head is removed utterly from the chief power at *Rome*.

At that removall the ſeventh was to ſucceed, as the Pope ſucceeded in Head-ſhip over *Rome*, and hath done what that Myſticall ſeventh head was to do, for Curing of the deadly wound, received under the former Government, a diviſion of the Empire into ten ſhares.

The principall ſharers thereof, with one mind permitting their power unto this head, as if they were his Crowned horns, to be uſed for his defence, and offence of his Adverſaries.

At his motion in depth of Myſtery, they fight againſt the Lamb, (*Revel.* chap. 17. 14) is not that to be Antichriſtian, though at unawarrs?

God open all eyes to ſee, for whom, and againſt whom they ſtand; in truth, againſt ſuch Antichriſtian uſurpation, in the Name of Chriſt, affecting and effecting a new reſemblance of *Romes* ancient mightineſſe, *Revel.* chap. 13. *John* fore-told, how ſuch an Image of the ancient would be revived in Spirit, by procurement of another ſubtile potentate.

In profeſſion, pretending horns like a Lamb, but in ſpeech like the Dragon, which claimed all the Kingdomes of the Earth to be at his diſpoſe; falſely, therefore called falſe Prophet, as claiming by falſe accommodation of propheſies, about the Kingdome of Chriſt, againſt the Prophets ſenſe, as if they had meant

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an outward temporall Kingdome to *Rome*, in the Name of Christ.

Against Christ his owne interpretation, *Luke* 17. the Kingdome of God commeth not with obſervation, or outward ſhew, neither ſay, loe here, or there, for behold the Kingdome of God is within you.

Yea, againſt Christ his own prohibition, *Mat.* 20. it ſhall not be ſo amongſt you.

And againſt St. *Pauls* admonition to the *Romans*, chap. 11. be not high-minded, but fear, for if God ſpared not the naturall branches, leſt he alſo ſpare not thee.

O Roman, thou wouldſt not be warned, and therefore God hath not ſpared thee, for thy high mind: upon the very ſame point, upon which he cut off the very naturall branch, the Jew, expecting an outward King, with an outward obſervable Kingdome, and the Romans expounding the propheſies of ſuch a Kingdome, as if they had it, by what right?

From Christ? who forbad it to them, and claimed it not himſelfe, when he was here upon earth.

From *Peter*? who bad for the Lord's ſake ſubmit, (1 *Epiſtle* chap. 2.) and who ſuffered himſelfe in ſubmiſſion to his Soveraigne at *Rome*.

What can *Rome* claim from *Peter*, (wihtout evidence of his aſſignemens in track of an hundred years) more than to be anſwerable for *Peters* blood, and the blood of other Chriſtians ſhed ſince: not ouely by the ten Heathen perſecutions, but alſo by this Eccleſiaſticall Head-Warrier, in his fatall Myſtery, the great troubler of Chriſtendome in generall, and of particular Kingdomes, whoſe help he long abuſed againſt others, and at laſt againſt themſelves.

In ſhew of Generall Councills, aſſembling by favour of devout civill Governours, who (for conſultation about the Common-weale of Chriſtendome) ſent Eccleſiaſtique Commiſſaries: untill they were eſpied to conſpire about domination, over thoſe which ſent them; a new domination, Hierarchichall, that is, prieſtly-Royall.

In Saint *Pauls* Heraldry, Chriſt is the bleſſed onely potentate, King of Kings, and Lord of Lords, 1 *Tim.* chap. 6.

The Pope is now thus intituled, and *Rome* the Queen reigning over Kings, even while ſhe ſitteth on the Nations, as waters in the ſea of her Generall Councill: (and that on the ſeven mountained City *Rome*, and that in event moſt notable, then, and there; was the Church of *Rome* ſo ſtyled Queen in her laſt Lateran Councill) there ſhe manifeſted her Raigne over Kings.

Cæli terrarumque regina Eccleſia, cave juli ſecunde p. Maxime cave credas ullum mortalium quidquam melius cogitaſſe unquam quam ipſe cogitaveris in ſynodo inſtituenda, cujus quidem nulli reges, nulli

principes

principes poſſunt vel decreta contemnere, vel juſſa negligere, vel authoritatem detrectare.

Si qui enim forte pontificem ipſum per ſe inermem parvi pendere auſi ſunt, ſynodi authoritatem principumque, & nationum conſenſu & ſtudiis inſtructum metuere ac revereri conſueverunt.

Synodo namque, in Johan. Hiſp. & Alphonſum Luci. Rodolphum imperatorem deſignat Greg.

Synodo Martin. 4. in petrum Aregon. animadvertit ſynodo 8. Boniface. in phillippum regem decernit, ſynodo & olim Gregoreus alter.

Synodo in Fridericum, Imp. Egit. 4. Innocentius & Gregorius 8. quia in hac eadem æde omnium principe, & quæ vincere ſemper hoſtes, ſolita eſt, vinci nunquam non niſi ſynodo 3. Innocentius Othonem imperio ſubmovit, & Mart. 5. hoſtilia tyrannorum arma diſſipavit, concione, Seſſ. 1.

An ominous beginning of the Lateran Councill, with approbation of what thoſe Popes had practiſed againſt their Soveraigns, and for ſubduing Kings to the Councills authority, without leave to detract howſoever.

Ominous in magnifying that place, as Princeſſe of all other, the very fatall place for the Myſticall Church-woman, to ſit at the ſeven-hilled City *Rome*.

Ominous in reſpect of the time, which is there boaſted to be the very fatall hour, fore-told by Saint *John*, when it was boaſted to have been alwayes Conquereſſe in *Synodes*, the Juſtice of God blaſted it, to be there Conquered by contradiction in *Synodes*, of this, but by the way, for pride and contempt to meet.

Quaſi in te uno vero atque legittimo Chriſti & Dei vicario propheticum illud debuerit rurſus implexi, adorabunt eum omnes reges terræ omnes gentes ſervient ei—non ignari omnem tibi in Cælo & interra traditam à Domino poteſtatem, ut cum ſpiritualibus viris, ſic terrenis quoque hujus ſeculi poteſtatibus in cauſa communis boni jus dicere non pertine ſeas, Concio. Seſſ. 9.

In monte Sancto apoſtolicæ ſedis, (de quo Iſaias 2.*) qui eſt poteſta plenitudinis Chriſti in ſede Apoſtolica per legem immaculatam ſuper omnia regna munci ſedens, Concio. Seſſ. 10.*

Bulla Leonis 10. ad perpetuam rei memoriam, Sacro approbante Concilio, Seſſ. 11. in eminenti apoſtolatus ſpeculo & ſuper gentes & regna Conſtituti revoluentes animo.

Mark what the Pope revolueth in his mind, for his owne advancement to lull the Kings in a ſweet ſleep, *ut reges, & ipſorum regnorum perſonæ in pacis & tranquilitatis, ac amænitæ is dulcedine conquieſcant, & in eorum ſolita, erga eandem ſedem* (R) Devotions, *ferventius perſeverent*, that the Roman Beaſt might forrage up and down in their Kingdomes freely, then ſhaking of the bridle of the pragmatique Sanction, whereby the wiſdome of *France* had in Councill at *Bytures*, perpetuated the Baſilian Councill, which perpetuated the Conſtantian decrees, for ſubjecting Popes

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to the Controll of Generall Councills, from which breaking here looſe again, he willeth Kings to ſleep ſecurely, while he profeſſeth gently to Ride over them, and kindly to bereave them of their dues, as if they had no power over Clergy men, or over their goods, to receive any ſubſidies from them.

Bulla reform. Seſſ. 9. *ad perpetuam rei memoriam ſacro approbante Concilio*, &c.

Cum à jure tam divino quàm humano Laicis poteſtus nulla in Eccleſiaſticas perſonas attributa ſit innovamus omnes & ſingulas Conſtitutiones, Bonifacij. p. 8. (*Fælicis & Clementis* 5. *quæ incipit in favorem libertatis Eccleſiaſticæ, & contra ejus violationes quomo dolibet editas & pœnis contra talia præſumentes in Bulla, quæ legitur in Cœna Domini in ſuo robore permanſuris & cum in Lateran? ſub excommunicationis pœna prohibitum fuerit, ne Reges, Principes, Duces, Comites, reſp. & alii potentatus Collectas, & Decimas, & alia hujuſmodi onera Clericis, prælatis & aliiſquibuſcunque, perſonis Eccleſiaſtis imponant, exigantque neve à ſponte etiam dantibus & conſentientibus eadem recipiant, atque in præmiſſis auxilium, favorem, concilium vel palam, vel occulte præſtantes in excom: latæ ſententiæ pœnam ipſo facto incurrant, ſtatuimus & ordinamus, & de cætero talia præſumentes ultra præd. pœnas ad omnes actus legitimos inhabiles, & inteſtabiles habeantur.*

Notwithſtanding, Appeal to the next Generall Councill, the next, which was this at *Trent*; reformed it not, but confirmed all ſuch courſes of Eccleſiaſticall Liberty, yea, and more under-trenched the right of civill Governours. Hear how againſt the Oath of Allegiance, your Learned advocat, *Leſſius* alleageth the warrant of Trent-Councill in three places, Seſſ. 25. chap. 3. *de reformation*, with this inference.

Si ſententia adverſariorum vera eſt graviſſimè & pernitioſè errat hic concilium, falſam tradens inſtructionem & iniqua mandata omnibus judicibus Eccleſiaſticis imponens, & conſequenter omnia tribunalia injuriis replens, poterunt enim Laici Sententias ejuſmodi contemnere, & executoribus vi reſiſtere.

The ſecond place is *Conc. Frid.* Seſſ. 25. *de reform*, c. 9.

Imperator, Reges, Duces, &c. qui locum ad Monomachium in terris ſuis conceſſerant, eo ipſo ſunt Excommunicati, ac juriſdictione, & domino civitatis, caſtri, aut loci, in quo, vel apud quem duellum fierio permiſerit, quod ab eccleſia obtinent, privati intelligantur.

What Kingdome is there, which *Rome* hath not claimed to be held of her? of which, therefore ſhe would have them deprivable by this decree; whereupon, *Leſſius* thus, who would not ſay, this to be a moſt grievous error, and this decree of Trent-Councill, to be moſt unjuſt, and moſt injurious.

Quis non dicat hunc errorem eſſe graviſſimum & hoc decretum iniquiſſimum, & in omnes principes injurio Siſſum ſi Eccleſia talem, poteſtatem non habeat.

The third place is *Conc. Trident.* Seſſ. 25. c. 20. it would follow, (ſaith *Leſſius*) that the Councill there did erre alſo grieviouſly, and pernitiouſly, where it confirmeth all the Canons of the former Generall Councills, in favour of Eccleſiaſticall Liberty, ſuch were thoſe made in the great Lateran Councill, and thoſe likewiſe in the laſt Lateran Councill.

Yet ſome learned Romaniſts, doubting whether the former Lateran Councill decreed any thing therein, though Generall, and other ſome doubting whether the latter Lateran Councill were Generall, though it decreed therein, and conſidering the appeal, they finally moſt pitch upon the Trent-Councill, for excuſe of ſuch lamentable and unſufferable experience, of embroylings and warly plagues, under that ſelfe-advancing Roman Church, affectation of ſuper-Royalty; moſt countenanced by that moſt rigid obſtinateneſſe of the Trent-Councill, with papall Bull proclaimed at *Lateran*: enforcing profeſſion upon Oath, that ſoul racking new Roman cruelty, preſſing the Conſcience moſt againſt that; therefore, aimed the Proteſtant battery, more piouſly for Honour and Love of God, in ſo juſt cauſe of Chriſtian and National defiance, and more encouragedly, ſince King *James* his high provoked admonition, unto all Chriſtian Free-States, to hear God in the *Revelations*, fore-warning them upon exigence of ſelf defence, to forſake *Rome* the Queen of ſuch miſ-rule, in violence, and fear of the like again, from Licentials in error, her devoted Practitioners.

Though Almighty Providence hath preſented an other wonderfull experience, of ſo vehement waves calmed now in love of ſafety: for Chriſtian charity, (the bond of perfectneſſe hoping all things) in aime toward rendring the new Engliſh Roman Catholique, calme perpetuall, by the Law of the ſpirit, *Romans*, chap. 8. 2. binding every ſpirit to ſubjection under higher powers for Conſcience ſake; in fear, by reſiſtance againſt God's Ordinance, to receive damnation, as threatned to the *Romans*, chap. 13. the damnation threatned to *Rome*? *Rev.* chap. 17. 2. the great Queen over theſe Kings on earth! here in this awfull aſſay, toward our righteous honeſt, and true defence againſt blame, either of diſobedience, or inconſtancy, the Conductors of this progreſſive Reformation, having oft publiquely declared how they honour the prime Reformers, as good beginners unto the Line of their abilities; by the ſupream Authority, then allowed in lawfull Acts for ſelf-defence, and redreſſe, againſt extream provocation of grievances from *Rome*, condemned by the very name of uſurpation in our ancient Statute Book of *England*, which therefore in truth, proteſted their courſe therein, to be Renovatory of the ancient Freedome, and right of the Nation, in effect, to redreſſe and correct, and eſtabliſh the courſe of Righteouſneſſe at home.

It

It is very dreadfull, not to see the righteous judgements of God, but to murmur at his Instruments, as if he knew not, to work his will by them, for his Glory notwithstanding their Personalls of vice, Woman-hood, or Youth.

God having doomed the Roman Mystery, to be made naked by such as were tainted, through the faulty lusts of her uncleanesse, and fore-warned his Servants of what was to come by the name of a place, famous for the like great works as were wrought by a youth and a woman, *Rev.* 16. 16. The mountain of *Megiddo*, famous for *Josiah* and *Deborah*, praised at patterns in the wisdom of Holy Prophsies, *Zechariah*, chap. 12. 11. 2 *Chron.* 35. *Josiah* famous, for the great Reformation which he wrought a youth, 2 *Kings* 22. *Josiah* was eight years old when he began to reigne, and he did that which was right in the sight of the Lord, He rent his cloaths when he heard the Book of the Law, and said; Go ye enquire of the Lord for me, and for the people, for great wrath of the Lord is kindled against us, for that our Fathers have not hearkned unto the Words of this Book, to do that which is written: His youth could see, that they offended, who bowed unto carved Images.

And *Megiddo* likewise, may call to mind that pattern in the Book of *Judges*, chap. 5. vers. 19. in what the famous woman *Deborah* did, and sang, as repeated again for Honour of Christ ascendent, leading Captivity captive, *Ephes.* 4. 8. and dishonour of the Roman Captivity to be lead captive, *Rev.* 13. 10. with terror, as usurping in the name of *Peter*, legible there in repetition of that rebuke of *Peter*, for the sword, *Matth.* 26. 52. Is not the rebuke out of Christ his mouth, as a sharp two-edged Sword, against the fore-passed blood thirsty Roman Church practices.

O ye, their learned Champions, having read the Dutch, French, Spanish, Italian, and Turkish Histories of her age, say; If you find amongst them one of approved wisdome, and unpartiality, to deny the fame of victorious good successes, by wise Counsells of Queen *Elizabeth*; whose Majesty commanded that rare courtesie for old lame Lord *William Cecill*, to sit in her presence, saying; It was not the service of his feet, but of his head she needed, and had to purpose, with Gods blessings against the many wiles of *Rome*, a Mysticall woman, which this our little World needeth not, having Courts with Justice at home, and competent Judges to prevent the dilatory courses at *Rome*: That through multiplicity thereof, suits could not do Justice if they would; Nor help the miserable Angariations, of so tedious expensive a journey thither, exhausting the treasures of the Nation, besides other infamously covetous exactions of temporall goods, under spirituall deceits of holy Grains, Beads, Pictures, and other vain pretences, subreptitiously multiplied hi-

ther,

ther, though forbidden by many good Acts of Parliament; Nationall adviſement, enough to know it fit to praiſe God in their known tongue, rather than in an unknown: And fit for people to drink as well as eate at the Lord's Supper, according to the Lord's Gracious Appointment in his remembrance, rather than erre by contrary refuſall, as if to eate, were to drink, and as if our Engliſh Governours, had not common ſenſe to perceive, that yea and no cannot both be true in the ſame point, (about that chief judgement) not poſſible to be followed therein, but of neceſſity, to be forſaken at ſuch exigence of their contrary commands: Almighty God, fore-warning and commanding to forſake ſuch, an unjuſt and unreaſonable Commandreſſe; as nevertheleſſe, againſt that Command of God, would by an Oath of Pope *Pius* the fourth, compell to receive the judgement of her Generall Councills, ſo contradictorious and impoſſible to be received on both ſides, or on either, without her own curſe, the curſe of God in breach of his Command, ſo calling his people from her at the Reformation: the wiſdome of Reformers eſteeming it needfull, then by an Oath to keep the people of *England* from the ſnares of *Rome*, her manifold accurſed pretences in Queen *Elizabeth*'s time: And after the Gun-powder plot under the Parliament, King *James*, (mirably preſerved) had cauſe for that endeavour alſo, then to diſtinguiſh the meek from other of the ſame blood thirty mind; by that new form of Oath, each part whereof concerned the Popes pretences, his Royall Commentaries, expound the ſeven heads of the Beaſt, to be ſeven forms of Roman Government, Succeſſive, all Chief in their time, and therefore called Kings, as each practiſed ſupream power: And in his Præmonition, advertiſed all Monarchs and free ſtates of God's will revealed about their duties, againſt the Roman ſeven-headed Myſtery, which practiſeth againſt them all in their ſeverall wayes of Government, under the Guidance of God.

To an higher diſputation, about the primitive Church patience, whether as in conſcience, or onely for want of ſtrength: he replied; That if the Reverend Biſhop had any ſuch depoſitum needfull for others, to believe upon their Salvation, it ought to have been claimed; when ſo many dared to dye Martyrs ſucceſſively, was it likely that none would dare to claim his right: No, no, (quoth the King) God had fore-ſhewed that the Roman Beaſt which put Chriſt to death, would under the laſt Headſhip of Papall *Rome*, change obedience into violence: Againſt which his pacifique wiſdome continued meek, wiſhing to Adverſaries, more light of Inſtruction, without which correction had ſeemed tyranny; When ſupream power in the Nationall way of Parliament, hath held forth ſufficient light for all to ſee that reaſonable Chriſtian remedy, they acquieſce in conſcience of duty, without any perſonall envy.

Such

Such as have ears to hear by the ſpirit, may happily diſcern that remedy, by the voice of that Prophetick Oath, *Rev.* chap. 10. prepared for accompliſhment before many peoples and Nations, in four notable Occurrences.

Firſt, as *Rome* hath reſemblance of Old *Babylon.*

Secondly, that herein, Church-*Rome* reſembleth old Heathen *Rome* to be ſerved by Kings.

Thirdly, that at the fall of ancient Roman Empire, by diviſion into ten ſhares or Kingdomes, the Popedome became an Image of that ancient Greatneſſe, by rejoyning the Kings thereof, under the Popes Headſhip, to ſerve his Warrs under profeſſion of horns like a Lamb, but as a Dragon in ſpeech of ſubtle perſwaſion unto deceiveableneſſe, of ſeeming holy cruelty; contrary to the Lamb of God, his Meekneſſe in Truth and Peace.

Fourthly, that God, (according to his word of Prophecy) changeth their hearts from love of the Roman Church cruelty, which hath in myſtery procured ſo much evill by them in her obedience, and to them and their people, for deſerting her evill wayes, ſtrongly convinced herein, to be againſt Chriſt; as *Ireneus* an ancient Father fore-warned, it would come to paſſe, when at diviſion of the Roman Empire, one would prevail to be over the other, as the Pope prevailed.

Event plain enough for them, that will not ſhut their eyes to ſee this, as a fourth part of the Beaſt's mark, in Romiſh outrages over the civill Governours, in ſo many Countries, upon their endeavours for reformation of her abuſes: and prevention of her blood thirſty practices, mandered by ſo proud queenly Superſedence, over all principalities in Generall Councills, as waters, breeding her myſticall Obedientiary cruell Beaſt, here commeth in that other notion of raging waters, to which the Pſalmiſt compareth the madneſſe of the people, the multitude in Tumult, over which the Whore of *Babylon* alſo ſitteth, taking occaſion of advantage, as when the Jew Phyſitian enformed the Emperour, that his Subjects worſhipped Images, and thereby, procured anger againſt his Armies; upon enquiry, the Emperour finding the complaint too true, cauſed Images to be broken down, the people in Tumult yeilded to the Pope, who thereupon, gained the Emperours Revenews, by and of the French *Pipin*, whom the Pope in requitall freed from his Oath of Allegiance, to King ~~*Kilperine*~~ *Childeric*, and ſo *Pipin* became King: and after this example, hath the Pope ſo preſumed ſince above Kings, and the wiſe may obſerve, that the very words then uſed for countenancing that violence, were alledged in the Books publiſhed, *December* 1648. To prepare againſt King *Charls*, with expreſſe boaſt, of ſitting above the people in Tumult, as

waters, his meek ſpirit in his Counſell, to his honour in the like meekneſſe, will be prepared to gratifie the Jews in removing Image-worſhip, and calling home the Jews, among the people of God, with *Hallelujah* at the Wedding Supper of the Lamb, forbidden by the Church of *Rome*, in forbidding the Covenant unto the people, as waters.

FINIS.